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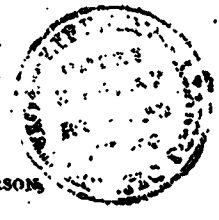
Vol. 24

FOR THE YEAR 1824,

BEING

THE TWENTY-FOURTH VOLUME.



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AND BY ALL OTHER BOOKSELLERS, AND BY THE NEWSMEN, THROUGHOUT THE KINGDOM.

1825.

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PREFACE.

WITH devout gratitude to the Author of all mercies, we record, that the past year has been one of unusual prosperity and public union; and we trust and believe that its general progress has been auspicious in the promotion of that universal kingdom of peace which the Saviour of the world came upon earth to establish.

If we cast our eyes upon the state of our own country, we have much to be thankful for, both as concerns the political and the religious aspect of the times. There exists very widely a desire of recurring to sound principles, and of modelling upon them a corresponding code for practice. We have seen this exemplified in the marked departure which has taken place of late, in our public relations, from the stern and oppressive policy of some of the continental courts; and which has induced our Government to resolve on acknowledging the independence of the South-American States. We have seen it in the extirpation of many of our national prejudices, and the liberal and enlightened system which has begun to be acted upon in our commercial and internal relations. We have seen it especially in the hopeful beginning already made towards redressing the flagrant wrongs of a race of men, our fellow-creatures and fellow-subjects, so, till within the last two years, were viewed only as born to stripes d slavery, in interminable succession. Would that we could say all been achieved that humanity implored, or justice demanded! but a beginning has been made; their rights are acknowledged; their ise is powerfully advocated; the public are awakening to the importce of the question; many hundred petitions have been already presented the legislature on their behalf; the authorities of the country allow the stice of their claim, and are pledged to give it effect; and prejudice and nistaken self-interest will in vain endeavour ultimately to frustrate the reat work of their final emancipation. Our readers will have observed, nd we trust not with dissatisfaction, that a considerable number of our ages have been devoted, during the year, to the elucidation of this great uestion. As Christian Observers, we have thought it demanded and served a large share of our attention; for not only are the honour of ur country, the rights of humanity, and the civil and physical welfare unborn millions of our fellow-creatures at stake, but also their spitual and immortal interests are involved; and *these* especially ought to waken in all sincere Christians a large portion of that sympathy so widely nd so beneficially exerted in behalf of "Jews, Turks, and Infidels," in der "to bring them home to Christ's flock, that they may be saved mong the remnant of the true Israelites." We are happy to record, as nother instance of that right feeling to which we are alluding, the extenn of episcopal establishments to the West Indies; but it must depend iefly upon the vigilance of the Christian part of the public at home, hether this, or any other, measure, however salutary in itself, shall eally secure those great objects which it was intended to promote, and hich ought to be kept steadily in view.

Turning our attention abroad, and still confining it to affairs more imediately civil, yet in their future bearings closely connected with the oral and spiritual condition of the human race, we see in Greece the ost hopeful progressive advances towards a state of public freedom, ith all the blessings which follow in its train; and throughout South merica, with one exception, the attainment of that invaluable blessing: ven the slave population being allowed to enjoy its advantages.

Returning homewards, and directing our view to those objects which ost directly interest a Christian Observer, we perceive a steady progress our great charitable and religious institutions, and the addition of new

ones to their number. Among these we cannot refrain from particularising a Society formed during the year for the extensive establishment of Infant Schools; a measure fraught with advantages which we cannot now pause to enumerate, but which ought to be most strongly impressed upon the mind of every enlightened philanthropist. In our own church a spirit of scriptural piety is, we trust, greatly on the increase. Her outward pale has been strengthened during the year by the erection or opening of various new churches: may the accession of truly faithful pastors and spiritual worshippers to her ranks be proportioned to the nominal range of her jurisdiction!

Throughout the world, the powerful effects of the religious institutions which owe their origin to this highly favoured country, become every year more apparent. To adduce individual proofs, would be to recapitulate the substance of those delightful memorials of Bible, Missionary, Educational, and other humane and charitable societies, which occupy so many pages of our miscellany. To these we must refer our readers in detail; deeply grateful to the Author of every good gift, that our eyes have been permitted to behold things which "prophets and righteous men desired to see, and did not see them, and that our ears have heard things which they wished to hear, but did not hear them."

But we must not close our eyes to less pleasing topics; for neither abroad nor at home have the annals of the year been wholly on the side of improvement. The free diffusion of the sacred Scriptures, and of universal education grounded upon them, has met with widely extended opposition. We might here remind our readers of various circumstances, still fresh in their memory, which most painfully prove, how strong has been this spirit in our own Western colonies, as respects the oppressed classes of their community. We might turn to the edict of the Grand Signor; to the fulminating bull of the new Pope; and to the recent history of France, Spain, Ireland, and other Roman-Catholic countries, in which the cause of the Bible, and of scriptural education has been discountenanced or condemned. We might proceed to specify other unfavourable symptoms; we might even turn to the high seat of legislation itself, and ask, why, in this age of improvement, so much is still suffered to remain unimproved? Why, in this age of professed liberality, is scriptural piety so often illiberally stigmatised as cant and hypocrisy? Why, when the physical comforts of the species and the arts of social life are studied with the most elaborate refinement, should the care of the immortal soul, the very recognition that men have souls to be cared for, and that even the despised outcast of Africa is heir to an immortal destiny, be designated with the badge and brand of contempt? Why, when we are munificently devoting a new offering of half a million of money to build temples for the service of God, should his Sabbaths be so negligently guarded, not to say profanely despised, that our towns and villages are desecrated by ordinary traffic on that day, while those who desire more Christian regulations fear to agitate the subject before the assembled wealth and wisdom of the nation, lest the hostility of some and the indifference of others should aggravate the evil which it was intended to restrain?.....

But we forbear.—Life is at best but a chequered scene; we are not to expect unalloyed or uninterrupted good: it is much, if with great labour and deep anxiety, something is added to the mass of human piety and happiness, something subtracted from that of suffering and sin. It has ever been our anxious wish that our miscellany should bear its part, however humble, in this great consummation; and we earnestly entreat the prayers and kind assistance of our readers and valued friends and correspondents, that our endeavours may not be wholly in vain!

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THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

THE PENSIONER *.

A FEW years since, for the restoration of my health, I resolved to visit the waters of Lake George, and the country adjacent. This section of country is well known; for, independently of its neighbourhood to the fort and battle-grounds of Ticonderoga, where many a warrior bled in our Revolutionary struggle, its scenes, in themselves, are objects of great interest. The passing stranger can scarcely refrain from feeling very sublime emotions, as he rambles over the grounds, and surveys the ruins of the old fort, now almost gone to decay. He cannot well refrain, if he possess a tolerable share of imagination, from calling to his mind the heroes and struggles of other times. He will fancy he can almost hear the savage yell, and see uplifted the murderous tomahawk;—can almost hear the roar of thundering cannon, and see fall the groups of the dying. But grand, awful, and interesting as may be the emotions which imagination and recollection awaken, while recalling the deeds of days gone by; they can scarcely transcend those which he feels, while he surveys the sublime scenes opened to his view, in every direction around Lake George. The beautiful transparency of the waters, and the grandeur of the neighbouring mountains, which seem to rise out of the very waves, and by which they are pent up in one vast reservoir, produce in the mind of him who loves to contemplate nature in her noblest and richest apparel, a state of the most interested and delicious feeling. What traveller has passed this way, and did not feel himself transported at the sight of Rogers' Rock stretching its proud summit to the sky? Often does the stranger, as he is gliding swiftly in his boat down the lake, when he comes in full view of this rock, request the watermen to rest on their oars that he may contemplate its sublimity in silence. I can distinctly recollect my emotions when I first saw it. I had heard its story, and the circumstances which gave name to it, and fancied I could almost see the bold Rogers, and his daring followers, descending its steep and then icy declivity, with the rapidity of lightning, and the astonished and blood-thirsty savages, shouting above on its bleak summit, and looking down with the keenest vexation upon those who so late had been their prisoners, and who were to have been burnt alive on that very summit, whence none but themselves would have dared to descend. It was such scenes that I intended to make my study and delight, as I left home, and in two days arrived at the borders of the lake.

If any of my readers have passed from one end of this lake to the other, they may have observed on the eastern shore, about ten or eleven miles from the outlet, a little cottage. It stands at the bottom of a narrow glen, a few rods distant from the water's edge. A little cove

* This affecting narrative was communicated to the American Christian Spectator in June 1823. Our readers on both sides of the Atlantic will thank us for giving it wider publicity.

puts up from the lake, between the rugged mountain on one side, and the southern skirt of the glen on the other. The clouds in a lowering day are always seen to rest on the summit of the mountains which arise on each side of the ravine, which stretches off to the east of the cottage. Half way up these heights the eagle builds her nest, without fear of molestation, and seems to look down from her conscious elevation in defiance of man below. The white-washed cottage, and the swelling mountains have a pleasing and imposing effect, when viewed from the water. It was here, one evening, I requested the boatmen to land me, as I was returning from the excursions of the day.

There are seasons in the life of almost every man, when he needs not the formality of an introduction to a stranger to enable him to commence an acquaintance. The mind is in such a state of buoyancy and good feeling, that we feel every stranger whom we meet to be an acquaintance, and every human being our brother. Such were my feelings, as I walked leisurely forward towards an elderly and venerable looking man, who sat beside his humble dwelling, enjoying the calm pleasures of the evening. After the usual salutation of strangers he invited me to take a seat beside him. I soon found that I had introduced myself to a plain, open-hearted, but poor man, upon whose head probably sixty winters had shed their snows. His countenance was intelligent, though there was an expression of sorrow upon it. He seemed to possess an intellect endowed with good sense, of a sober, meditative cast. He pourtrayed in lively colours the beauties of the scenery around him, which shewed that he had not yet become insensible to the charms of nature by the lapse of years. He adverted also to the fast approaching hour when he should no longer be animated by these scenes. "Stranger," said he, with seriousness and emphasis, "see you that setting sun? Though it may set to-night in darkness, yet it will rise again to-morrow, and rise perhaps in far brighter glory. But soon my sun will set to rise no more." It may rise, said I, in eternity. The poor Pensioner, for such I learned he was, was silent; and I could see the tear standing in his eye, as with a worthy hospitality he invited me into his cottage to remain for the night. I could not accept the invitation, but promised to call on the following morning. I then took my leave of him; and as we glided swiftly down the lake, aided by a stiff breeze, I could not avoid revolving in my mind the adventures of the evening. Early in the following morning, I left my lodgings for the Pensioner's cottage. The aged man was waiting to receive me, and did receive me with all the cordiality of an old acquaintance. I found in the cottage of this poor, but worthy man, all that neatness and industry could do to make him comfortable and happy; for at best his health was but poor, and he appeared to be sinking to the grave, under the accumulated weight of infirmity and years. Though he seemed to possess an imagination which could soar above the mountains which surrounded him, and visit the busy abodes of man beyond them; yet he appeared like one insulated, and shut out from the bustle and perplexities of the world, and, with few regrets, could have parted with it for ever. There was, however, the love of one tender object, which attached him to life. Nothing could exceed the filial affection of his lovely daughter, over whom the fond father had doated for seventeen years. Her mother had died in her infancy, and to the bereaved father had been left the sole care and superintendance of the education of his infant child. His other children had been snatched away, one after another; and it was not a wonder that the affections of the mourning father had taken such firm hold of his daughter, since she was

all that now remained of a once numerous family.—The war-worn veteran gave me a minute history of his life. He related his most interesting adventures in the Revolutionary struggle. He had been advanced to a station of some honour and trust in the American army, was placed near the body of his general, and had served in many daring and hazardous enterprises. He had cultivated the fields of this little glen, while he had been able to labour, and from them he had gleaned a scanty though comfortable support. In one corner of his little farm, he pointed out the graves of his wife and children. " My sweet Jane," said the old man with tears, " is the very image of her mother, whom I laid here almost seventeen years ago. She has the same temper, and manifests the same assiduity to make me happy. She knows little of the mother she has lost; though often, as she has sat on my knee in her childhood, has she wept when I told her the story of her mother. I used often to tell her of the virtues of her of whom both she and myself were bereft, that I might, if possible, form her mind upon the same model; for it was that very mother who taught *me*, that to be conversant with virtue is, in a measure, to become virtuous ourselves." And was your daughter always assiduous to promote your welfare as now? " No, she was not always so. Though she possessed an amiable temper, yet she used sometimes to manifest the waywardness of youth. Never shall I forget the prayers of my poor dying wife, that her infant child might be spared in mercy to its father, and be to me all that she would have been, had her life been prolonged. Never shall I forget her last petition for her little offspring, as she pressed it to her expiring bosom, for the last time, and then holding it in her feeble arms, she said, " Blessed Saviour! I beseech thee to be the God of my child, as thou hast been my God—to sanctify its heart as I hope thou hast sanctified mine. I know thou art able to save it. I dedicate my child to thee. I leave it in thy arms. Thou wilt not suffer it to perish from thy own arms. Thou wilt remember thy ancient covenant and promise. I give my child to thee. Blessed Saviour! accept my humble offering."—Her voice failed. These were her last words;—she soon expired. Oh! Mr. E., you know not how good a woman my wife was. I have often heard her in the thicket just by us, or yonder, where once stood a little hovel, earnestly engaged in prayer for me. If any are Christians, I have no doubt she was one. And my beloved Jane was not so like her mother as she is now, till two years ago, when a Missionary called here two or three times, and gave her that little Bible you saw standing upon her shelf. For a time I wished my daughter had never seen the Missionary, she was so unhappy. She could do nothing but read her Bible, and weep. But after a time her mourning was turned to joy, and she has been ever since beseeching me to be a Christian. She is just what her mother used to be, and often have I heard her praying for me, in the same manner and place as her mother used to pray. I was once a disbeliever in the Christian religion—thought it all to be the device of man; and, for a long time after I married my wife, I thought she was a visionary, under the influence of a heated imagination. But upon a candid and impartial examination of her feelings and conduct, I was fully convinced that they sprang from pure and steady principles, of which I had no experience. To witness, as I do daily, how religion influences all the conduct of my Jane, and makes her happy under all circumstances, serves to make me believe how blissful is the lot of those who possess it." He drew a deep sigh, and would have proceeded; for I perceived he was interested in the subject. But the approach of a boat to the shore

drew our attention, and we walked forward to meet it. It conveyed a small party of young people, who had called to pay their compliments to the Pensioner and his daughter. As the day was far spent, I took my leave of the whole party, not without leaving a promise that I would call frequently. I had become but little acquainted with that lovely daughter on whom the old man leaned for support. There was something so retiring about her, and yet so winning; so simple, and yet so elegant; so humble, and yet so exalted, that I could not but admire a character made up of such contrasted qualities. I had learned enough to know that she was intelligent without ostentation, and modest without awkwardness. There was something in the character of the old man which I did not understand. He was frank and generous, but he seemed not to admit me to the deepest feelings of his bosom. He was cheerful, but he was not happy. Something seemed to lie with weight upon his mind.

With almost the dawn of the first fair day, I betook myself to my boat, intending to take the cottagers by surprise, and sit down with them to their cheerful breakfast. The sun had risen, and was beginning to pour down his cheerful beams along the ravine, between the high mountains, when I arrived at the glen. All was still, except the far-off whistling watermen, who were urging their boats in various directions over the clear, blue lake; and I saw no living creature around the cottage, except the large Newfoundland mastiff, which lay by the door. As I approached the dwelling I thought I heard a voice. It was the clear, sweet voice of the daughter, reading the parable of the Prodigal Son. I approached nearer. She read with an emphatic but tremulous tone of voice, "I will arise, and go to my father, and will say to him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." At this moment I heard a sobbing, and the old man burst into tears. In a few minutes all was hushed. "Father," said the daughter beseechingly, "God will receive you if you go to him as the prodigal went to his father." "Kneel down beside me, my dear Jane," said the Pensioner. "Oh! Thou, who didst cause light to shine out of darkness, shine into my benighted soul. Thou, who didst receive the repenting, returning prodigal, receive me, who am worse than the prodigal." After a pause—"It will not do—I cannot—Oh, Jane, pray for me." Jane did pray for him; and I could not but weep as I listened to her earnest supplications for her poor father, and join my prayers with hers for his relief. She soon ceased, and I would have retreated. But I could not go; for now was explained what had been so mysterious, and I desired to learn what I had failed to learn before, and if possible to administer relief. The old man opened the door, and seemed surprised at seeing me; but such was his salutation that I knew I was not unwelcome. He was aware that I was acquainted with his situation, and did not endeavour to conceal it. I stepped forward, and took from the shelf a neat little Bible which seemed to have been preserved with care though much used. The eyes of the daughter, which lately had been suffused with tears, now beamed with joy and hope. I opened to the fifty-first Psalm, and read it. I commented upon the nature, necessity, and reasonableness of true repentance. I endeavoured to shew that repentance would be acceptable to God, through the sacrifice and mediation of Jesus Christ. The old man was moved, and the countenance of his daughter brightened with joy, as she said, "Father, I know repentance to be a happy feeling." The interest this little family manifested in my welfare was much increased by this morning's visit. I had been revealed to them in a new character; and

they regarded me not, only as a friend, but also as a Christian. I learned from the daughter the history of her father's feelings for several months past. It was more than six months since he began to look forward, with seriousness, to a future world; and for many weeks he had been in much the same state of mind as that in which I now saw him. In my further intercourse with him that day, I was convinced that he was anxious to secure the better portion; but he was selfish. He was deeply convinced of sin, yet he would not repent. His anxiety was not produced by fear, but by conviction.

For several successive days I was a constant visitor at the cottage. I endeavoured to instruct him; but all was to no purpose. Indeed it was not necessary. He was well instructed in his duty. But there seemed to be an unyielding obduracy in his heart which endeavoured to reject every offer of mercy. His obstinacy was not so open and tumultuous as steady and persevering. He knew it to be wrong, but he would not overcome it. The principles of a depraved heart were in vigorous and successful exercise.

One evening, as I was returning from the excursions of the day, I thought I would run my boat into the cove by the Pensioner's dwelling. A heavy cloud was hovering in the west, which seemed to presage a storm; and, as I was alone, I scarcely dared to attempt the voyage homeward. On going on shore I found the old man; but his daughter had gone. I was told she had been sent for by a sick friend, whom she had been accustomed to visit. It was about sun-set when we walked down to the beach, to look out for the boat which should bring home the sole comfort of her anxious father. "I do not much like that dark cloud yonder," said the old man as we stood upon the shore. "Though my sweet Jane has never slept from under the paternal roof, I hope she will not attempt to return to-night." The shadows of evening were fast falling. As we could descry nothing of the daughter, we returned to the cottage. It was not long before the portending storm came on with great violence, and the waters were swept by one of those terrible gusts with which Lake George is sometimes visited. The heaving and white-foaming billows of the lake made a gloomy contrast with the surrounding darkness. A deep dusk hung over the face of things, and we could discern only enough to see the havock which the storm was making abroad. As we sat silently by the window looking out upon this scene, we thought we heard cries of distress. In a moment we were upon the beach. But it was so dark that we could distinguish objects only at a little distance. All was again hushed, except the troubled billows, and howling blast, and we stood listening in breathless silence. Again we heard a cry. It was the last. The old Pensioner's heart died within him, for he knew it was the voice of his daughter. The sound seemed to proceed from some one not far from the shore. At this moment the mastiff, which stood beside us, plunged into the waves. He was gone a long time, but at length returned bearing by his mouth the drowned girl. We made every effort to resuscitate the lifeless body, but all was unavailing. The soul had left its earthly tenement, and flown to another and heavenly world. We carried the body of poor Jane into the cottage, and laid it on the humble couch it had so often occupied. The poor old man seemed alive to all those heart-rending pangs which his forlorn condition now made him realize. His feelings were the feelings of despair. He sat down by the bedside of her who lately was so lovely—hid his face in both his hands, and burst into a flood of tears. I would have soothed him, but I knew I could not. After the first paroxysms of agony and grief had subsided, by degrees he

grew more calm. But I thought his calmness was incapacity to endure such poignant grief, and that he was exhausted by the tempest of his feelings. I could see by his countenance that there was not peace within. The cottage was still as the mansion of death. While the bereaved father sat, intently viewing the inanimate features of his child, the last ray of hope seemed to expire, and there was no longer a tie to bind him to earth. That night was dreadful to us both. The storm was raging fearfully without, while all was hushed like the silence of the tomb within. The old Pensioner was the first to interrupt the stilness. "I did not think that the flower, which bloomed so sweetly in the morning, would be so withered and dead at night. Oh! Jane, Jane! It is hard to part with thee —for ever too!—in one short hour torn from my aged arms!" His feelings were too big for utterance, and his voice faultered. But he struggled hard for self-possession, and soon resumed: "I was always poor—but never so poor as now. Oh! Jane, how fondly have I nourished thee! Seventeen years thou hast been my sole companion! How kind wast thou to me, my daughter! Thou art gone. Shall I never more hear from thee the fervent prayer for thy poor father—never more hear thy kind entreaty to be reconciled to God? Ah never! Oh! that I might be what thou wast, when thou left thy father's dwelling! But there is no hope for me." Here the old man again burst into tears. After a short pause,—"Yes, I have one resource. I *will* arise, I *will* go to my Father, and will say, Father I have sinned against Heaven, and before thee, and am not worthy to be called thine.—Oh! Saviour of sinners! let me come to thee—let me call thee my Father! I have no friend but thee.—I have abused thee—abused thy mercy.—I am the chief of sinners!—Oh! gracious Saviour, I come to thee ashamed, and guilty. If I perish, I will perish at thy feet. Here, Lord, I am—do with me as seemeth good to thee."—The Pensioner ceased—his heart was melted within him. The thoughts of the dead no longer occupied his mind. There was a glow of fervour upon his countenance. His soul seemed to be elevated above this world, holding communion with its God. We were both silent; but I trust we both prayed.—I cannot tell all that happened on that night. It is sufficient to say we spent the night in prayer by the bedside of Jane. The murmuring spirit of the father seemed to be hushed into meek submission. He could kiss the hand by which he was smitten, and thank his heavenly Father for the chastisement. There was a pleasing serenity upon his countenance, even in the chamber of death, which seemed to say, "*All is well.*"

With the early light of the next morning, I went out to visit the neighbouring settlement, to invite the attendance of two or three female friends, to perform their last offices of kindness for the deceased, and to make the other necessary arrangements for her funeral. As I walked along towards my boat, I observed a little skiff stranded upon the beach. It was the same which conveyed Jane so near the paternal dwelling, the preceding evening. This circumstance, and a hat, which lay at a little distance, told me that Jane Mandeville was not the only person who had been the victim of a watery death. The melancholy tidings of the catastrophe of the preceding evening were soon spread wide; and deep was the feeling excited in every breast along the shores of Lake George. The next day was the Sabbath; and there was sadness upon the countenances of those who convened at the glen. The mourners were not relatives; for old Mandeville had none remaining. But they had known Jane in her childhood—had known her in her riper years; and many were the tears which were shed that day upon her coffin. The Missionary

who called at the glen two years before, stood among the mourners. He had heard of Jane's death at the settlement, and hastened to pay his last tribute of respect to the deceased, and to comfort the bereaved father in his affliction. But there was no need; for he felt a consolation in his bosom of more value than worlds,—a consolation which nothing on earth could have imparted. As the funeral procession moved slowly towards the burial place of the old Pensioner's family, there was a deep and thoughtful silence throughout the little concourse. The bearers placed the coffin beside the grave. The Missionary uncovered his head, and addressed a few words to the assembly. They were tender and appropriate, and flowed from a feeling heart. The coffin was lowered into its narrow cell. I looked upon the old Pensioner. A tear was standing in his eye, but there was peace and tranquillity in his bosom. He advanced to the head of the grave, and, after looking into it, he looked round affectionately upon the assembly, and said, "My friends, there is sorrow in my heart, but it is not a sorrow without hope. I think I can thank the Great Shepherd that he has taken this lamb from me; for, before, I was a lost and wandering sheep, and would not hear the voice of the Shepherd, calling me to his fold. I was a prodigal, perishing with hunger, and would not return to my Father, who had bread enough, and to spare. I shall soon see my dear Jane again. She will not always sleep here. The trump of the archangel will reach the bottom of this grave. This narrow house will soon be the resting place of us all. I feel and am assured that I must soon lay these limbs beside hers. Let us be like her, and I trust we shall meet in heaven." The Missionary invoked the blessing of God upon the assembly, and they silently dispersed to their boats.

For a few days I was a constant resident at the glen, and had the satisfaction of witnessing daily in the old Pensioner an increasing and fervent piety. He was now happy, rejoicing in hope. We conversed; we joined our prayers and praises at the Throne of Grace; and precious were the seasons which I spent in his cottage. He sometimes wept at the grave of his beloved daughter. But there was joy even in his grief. The Bible of Jane was now his constant companion, and much was he consoled and animated by its promises. The day at length arrived when I must take my final leave of the scenes of Lake George. The morning was fine, and we spent an hour in walking about the glen. We conversed—we prayed. It was the last time we were to be together on this side the grave. I had endeavoured, as far as possible, to ascertain the true character of his views and feelings; and was satisfied that he had commenced a new and happy existence, which would only bloom here, but would ripen in eternity. He accompanied me to the boat. As we were about to part, I expressed my apprehension that he would be lonely. "I am not alone," said he; "and though to go and be with Christ would be far better, yet all the days of my appointed time will I wait till my change come. I hope to meet you in heaven. Farewell." Farewell, said I, and he returned to the cottage. The dwelling of the Pensioner, and the little glen soon vanished from my view.

A few months since I had occasion to visit Lake George. I called at the glen. The cottage of the old Pensioner was there, but it was without an inhabitant. I visited the garden, and Jane was lying between her parents. On inquiring at the neighbouring settlement, I was told that the old man had died a few weeks previously. I learned with great satisfaction that he had lived in such a manner as to carry conviction to the minds of all, that the grace of God had been performing in his heart its perfect work. He

had spent his time, from the period at which I took leave of him, in pious devotion to his Saviour, and died in the triumphs of faith and the hope of a blessed immortality. "Blessed are the dead who die in the Lord: Yea, saith the Spirit; for they rest from their labours, and their works do follow them."

R. ERATOI.

To the Editor of the Christian Observer.

IN your Number for November, 1823, I laid before your readers, from the copious preface to the second edition of the Bishop of St. David's Vindication of 1 John v. 7., recently published, a concise summary of his lordship's arguments in favour of the verse, in reply to the objections of the Quarterly Review. It may be further interesting to them to learn the nature of his lordship's reply to another series of recent objections urged against the verse by the Bishop of Peterborough. The objections of Bishop Marsh are, in substance, 1st, That the passage is wanting in the most ancient manuscripts, even of the Latin version: 2. That it was no more known to Augustine than it was to Chrysostom: 3d, That it was gradually introduced into the Latin Vulgate by the Church of Rome: 4th, That not a single Greek manuscript was *ever* known to contain the passage, till *after the invention of printing:* 5th, That this solitary manuscript was not written in Greece: and, 6th, That the verse originated in a Latin gloss upon the eighth verse; which his lordship states is not conjecture, but an historical fact, supported by evidence which cannot be resisted.

To these arguments the Bishop of St. David's replies as follows:—

1. If the verse is wanting in the most ancient Greek MSS. now extant, it is found in the Latin version, which is more ancient than the oldest Greek manuscript. It is quoted by Tertullian and Cyprian, before the age of any manuscript that has descended to us; who, says Mill, would not have quoted it, if they had not read it in their Greek copies. That Tertullian and Cyprian made use of Greek copies, Griesbach argues from the difference there frequently is between their citations and the received Greek text.

2. To the gratuitous assertion of the second objection, the Bishop of St. David's opposes the contrary assertion of Bengelius, that the verse was not unknown to Augustin. "Sane dictum adeo non ignoravit ut totam ejus sententiam et sententiæ periphrasim disertam insereret, Verbi etiam nomine adhibito." And, if it was known to Diodorus, the preceptor of Chrysostom, as seems probable from an authority quoted by the Bishop of St. David's, it must have been known to Chrysostom.

3. The third objection states, that the verse was *gradually introduced* into the Vulgate by the Church of Rome. But we know from the writings of the African Fathers, that the Church of Africa possessed the verse long before the Church of Rome had any œcumenical authority. Mill says, "In Africanis codicibus lectam ostendimus jam *olim ante Cyprianum et Tertullianum*, etiam in Latina aliarum gentium exemplaria transiisse."

4. Bishop Marsh argues, that not a single Greek manuscript was ever known to contain the passage till *after the invention of printing;* to which Bishop Burgess opposes the following facts:—The same Prologue to the Canonical Epistles, whose authority the Bishop of Peterborough admits to prove that it was *not* in the *Latin* copies within the writer's knowledge, asserts, that it *was* in the *Greek*. The Greek writer, supposed to be Maximus, of the seventh century, who quotes St. John's authority for the unity of the three Divine persons,—φασκει Ιωαννης, ὁτι τρεις το ἐν εισι,—cannot be said to have taken the words from the eighth verse, without imputing to him a mystical interpretation of that verse, unknown to the

Greek Fathers, and which, "forced and corrupt" as it is, cannot reasonably be imputed to any one who does not expressly comment on the words *Spiritus, aqua, et sanguis*. As to the manuscript which is the subject of this objection, the Bishop of St. David's remarks, that it is evident from Dr. Clarke's account that it is much more ancient than the age of printing, and probably of the 13th or 14th century. The Bishop also adduces evidence to prove that it was quoted in Greek by Cyrillus Alexandrinus in the fifth century, and from him by Enthymius, in the 12th century, and by Emanuel Calecas in the 14th.

5. To the fifth objection, the Bishop of St. David's replies, that as a large portion of the employment of the ancient monasteries was to transcribe manuscripts, many of our Greek MSS. must have been written in Italy, France, &c. The Græco-Latini codices, which are very ancient, and of great authority, must have been all written in the West.

6. To the sixth objection, the Bishop of St. David's opposes the statement of Simon, who says, that the verse originated not in Latin, but in a *Greek gloss* on the eighth verse—the Greek marginal scholia. Mill was of opinion, that instead of the text originating in the scholia, the scholia were fragments of the lost text. The Bishop considers that the scholia quoted by Simon were originally scholia on the seventh verse, and that, continuing on the margin after the loss of the verse, they were attached to the eighth verse.

In extracting the foregoing summary, I have confined myself to the simple point of the Bishop of Peterborough's objections; which, with the short statements of the arguments on the other side in my former paper, will furnish a concise view of the present state of the controversy.

CLERICUS.

To the Editor of the Christian Observer.

In answer to the questions of your correspondent C. I. A., why the officiating minister is required to *stand* during the prayers in the Communion Service, except in three particular instances, and whether this posture is not contrary to the usual observance of our Church, it may be replied, that the officiating minister is always supposed to *stand* in all her services, except in those cases in which he is *specially directed* to *kneel*. What reasons may be assigned for this it is not in my power particularly to say, except that it seems to have been the usual practice both in the Jewish and Christian churches *. No instance occurs in the Scriptures of an officiating minister's kneeling in the public worship of God, except that of King Solomon at the dedication of the temple. It may be observed, also, that a standing posture is more easy and convenient to a person engaged in the act of public speaking for any considerable length of time; to which it may be added, that it seems proper that the officiating minister should be seen by the people, which would not always be the case were he to kneel. This last reason may, perhaps, excite a smile; but I shield myself under the authority of Comber: "Our pious ancestors may make our devotion blush, when we see them all the time of prayer, *in procinctu*, with their knees bended, their hearts and hands lifted up, their eyes fixed on the minister, and their mouth ready to say *Amen*, and to answer wherever it was required."

* There seems to have been felt a general idea of the minister's acting both as the ambassador of God and the representative of the people; standing like Moses and the Prophets of old to transmit the commands and promises of God to the people, and to utter the wants and wishes of the people to God. The reading desks in our ancient churches had, accordingly, and some still retain, two fronts: the one facing the people, at which the lessons were read; the other towards the chancel, where the prayers were offered.

But whatever reasons may be assigned for the minister's standing in prayer, (except in particular cases) it appears to have been the general practice; and it remains so to the present time amongst all denominations of Christians. I have always acted in conformity with this custom in performing the service of the church; and on looking into Wheatly, I find my practice supported by his sanction. In his comment on the Communion Office, he says; "I take it for granted that whenever the Church does not direct the minister to *kneel*, it supposes him to *stand*." This observation evidently refers to all the other services of the Church, as well as the Communion Office. Again: he says, "Through the whole office he (the minister) is ordered to *kneel* but three times; namely, at the *General Confession*, *the Prayer of Address*, just before the Prayer of Consecration, and at his *receiving the elements*; which being three places where there least wants a rubric to direct him to *kneel*, (since, if there was no such rubric, a minister would, of his own accord, *kneel* down at those times), and yet there being an express direction at each of these places for him to *kneel*, it is very evident that where the rubric gives no such direction, the minister is always to *stand*." By noticing the various services of the Church, it will be observed that the places where the minister is directed to kneel are those which contain acts of confession and humiliation, and therefore he is required to join with the people in the same humble posture.

In referring to the rubrics, it must be observed, that the words "*all kneeling*" do not *in general* include the officiating minister. There appear to be but two exceptions to this remark; and that is in two instances where the minister is directed immediately afterwards to stand up, and, consequently, where no mistake can be made. I ground this observation upon a particular rubric, as well as upon other reasons that will presently appear. In one of the rubrics of the Commination Service, it is said, "Then shall they all kneel upon their knees, and, the priests and clerks kneeling (in the place where they are accustomed to say the Liturgy), shall say this Psalm—." Now if the words *all kneel* included the officiating minister, why should a special direction be given to him and the clerks?

But let the whole service of the church be briefly examined:—At the commencement the minister is directed to kneel at the General Confession, for the reason before stated. He is then enjoined to stand up to pronounce the Absolution, which is not a prayer, but a ministerial and authoritative declaration of remission of sins to penitent and believing sinners, and an exhortation to look to God in prayer, for repentance and holiness. The priest is required to pronounce it *standing*, because it is an act of his authority in declaring the will of God. But the people are to continue kneeling in token of that humility and reverence with which they ought to receive the glad tidings of pardon from Him who, alone, is able to confer the boon. He is then directed again to kneel, to repeat the Lord's Prayer, and the Versicles that follow it; for which I can assign no particular cause, except it be to make more evident the reason of his standing to pronounce the Absolution; or except some peculiar respect be intended to be paid to the Lord's Prayer. It may, however, be remarked, that the Lord's Prayer is not, in all cases, to be repeated by the minister in a kneeling posture. After saying the Creed, the *Kyrie Eleeison* and the Lord's Prayer are directed to be repeated "all devoutly kneeling." The minister is here evidently included, because he is immediately afterwards enjoined to stand up. His kneeling here, therefore, appears to be either intended as an example to the people, or for the above-mentioned reason, of peculiar respect to the Lord's

Prayer. He is then directed to rise, and is undoubtedly to continue standing until the end of the service. It is admitted that the rubric, at the termination of the Versicles, states, that the remaining prayers are to be said *all kneeling;* but this means only that all the people should continue kneeling. That the minister is not here included is evident, not only from the rubric before cited, but also for the following additional reasons: First, No probable cause can be assigned why the minister should stand up to repeat these Versicles, which are as strictly prayers as any of those that follow, and then be expected immediately afterwards again to kneel. Secondly, After the same Versicles in the Evening Service, there is nothing said respecting kneeling, and, consequently, the minister must continue standing. If, therefore, this explanation of the rubric be not admitted, the remaining part of the Service in the morning must be read by the minister on his knees, and that in the afternoon in a standing posture. But, as the prayers are exactly the same, with the exception of the two collects, peculiar to morning and evening prayer, it is not probable that any will suppose it to have been the intention of the compilers of the rubrics that these prayers should be read by the minister in two different postures.

Let the other Occasional Services of the Church be now examined, and they will all be found to harmonize with the Communion Service in regard to this subject. In the Service for the Public Baptism of Infants, the rubric directs that "the priest, coming to the font, and standing there, shall say"——. This direction appears to refer to the *whole* of the Service; for, after the first prayers, another rubric says, "Then shall the *people* stand up, and the priest shall say"——. Hence, it is evident, that the priest is not supposed to kneel; as he would, in that case, be directed with the people to stand up. In the other prayers, before the performance of the baptism, there is no direction, either to the minister or people, to kneel, and consequently they are to continue standing. The concluding prayers, after the ordinance has been administered, are directed to be said *all kneeling*. But this, certainly, does not include the minister; as no reason can be assigned why he should there kneel, except it should be considered to be in consequence of the occurrence of the Lord's Prayer. But this does not appear to be a sufficient reason, as that prayer is introduced in the office to be used when private baptism has been previously administered, at a time when the minister and people are *all standing*. Similar remarks may be made on the Office for Baptism of such as are of Riper Years. At the introduction of the first prayers, the rubric says, "Here all the congregation shall kneel;" and, at their conclusion, "Then shall the people stand up." Hence it is evident, that the minister should continue standing during the repetition of these prayers. It does not appear, therefore, that he is required to kneel in any part of the three offices of baptism. In the Order of Confirmation the Bishop is not directed to kneel; and therefore he is to stand, as he would otherwise undoubtedly be directed to rise for the purpose of pronouncing the Blessing. In the Solemnization of Matrimony, the rubric before the first prayer, directs that "they [the man and woman] shall both kneel down, and the minister shall say"——: and that placed before the prayers which follow the Psalm, is expressed thus; "The priest, standing at the table, and turning his face towards them, shall say——." It is, therefore, clearly evident that the minister is not to kneel in any part of this service, although the Lord's Prayer occurs in it, as it does in all the other offices.—In the Order for the Visitation of the Sick, the minister in

the first prayers is directed to kneel; but it is clear that he is not to do so in the concluding prayers, as a long Psalm is inserted amongst them, and as they are terminated by two forms of *Blessing*. In the Office of the Communion of the Sick, the same order of standing and kneeling is to be observed as in the form prescribed for the celebration of that sacrament in the church. In the office for the Burial of the Dead, the minister must be supposed to perform the service in the usual posture, where no particular direction is given, namely, *standing*; as it will appear evident on a moment's reflection that if he were expected to kneel where *no direction* is given on the subject, he would, for obvious reasons, be here directed to *stand*. In the Form of Thanksgiving of Women after Childbirth, there is no intimation given that the minister should use the kneeling posture, and, therefore, analogy implies that he is to stand. The rubric in the Commination Service has already been considered, and strongly corroborates this view of the subject. The whole of the prayers in this service are, by a special injunction, to be repeated by the minister *kneeling*, and the Blessing being expressed in the *first* person plural, which consequently includes the minister himself, no direction is given for his standing; but he is to pronounce it in the same posture, namely, upon his knees. From a comparison, therefore, of all the rubrics on this subject, it is manifestly evident that the minister is never to alter his posture without a *special direction*; and that where he is not particularly enjoined to *kneel*, he is supposed to *stand*. The same observation will hold good in regard to the posture of the congregation in the act of prayer. When not otherwise directed, they are to stand; and, therefore, they are to stand at the Burial Service, and in some parts of the three offices for Baptism.

As this topic refers only to the external of our invaluable Liturgy, perhaps some of your readers, Mr. Editor, may deem it to be of little consequence. But as the forms of our Church ought to be correctly understood by her members; and especially by her ministers, whose practise in the present day, on the subject under consideration, varies; it appears to me a matter of sufficient importance to merit the notice of the Christian Observer.

H. G.

FAMILY SERMONS.—No. CLXXXI.

Psalm cix. 59.—*I thought on my ways, and turned my feet unto thy testimonies.*

SUCH was the declaration of the inspired Psalmist; and this declaration is in conformity with the repeated command of God, by his Prophets, "Consider your ways." This example let us copy; this command let us obey; assured that, however wearisome or painful may be for a time the discharge of the duty, if faithfully followed up, it will end in our spiritual and eternal advantage. Serious consideration is a most important, but much neglected, obligation. Not a day ought to pass in which we do not ask our own hearts what are our ways; our ways of thinking, our ways of speaking, and our ways of acting; and whether those ways are agreeable to the commands of God. In order to assist you in discharging this important duty, I shall first point out a few of the ways of men, and, secondly, exhort you to consider what are your own, in order that you may be led, like the Psalmist, to turn your feet unto God's testimonies.

And, first, we are to consider a few of the ways of men. These ways are as numerous as their persons, and as various as their countenances. Had it been asked what is the good way, the right way, the way which God approves, the way which leads to heaven, and brings a man peace at the last; it would

have been easy, from the word of God, to point it out; it is a way so simple and clear, that the wayfaring man, though a fool, if honest in heart, and humbly looking up for the instruction of the Holy Spirit, shall not err therein. It is the way of penitence, and humility, and faith in the Saviour, and deadness to the world, and love to God, and increasing conformity to his will and commands. But the ways of sin and folly and worldliness, who shall describe? The road to destruction is so broad, that, were we to take but a single parish, or congregation, or family, it would not be easy to point out all the evil ways of this small portion of God's accountable creatures, and much less to survey all the ways of all the men who cover the face of the whole world.

To confine then our researches within due limits, we shall select the example of an eminently wise and powerful monarch, — Solomon,—who had peculiar opportunities for trying the various ways in which the men of this world are accustomed to seek their gratification, and who, after indulging his wandering inclinations, in almost every possible shape, came to the mortifying conclusion, that all was vanity and vexation of spirit. The Book of Ecclesiastes has left us his record of his various experiments in search of happiness while he lived "without God and without hope in the world;" and has handed down to us also that memorable lesson, the result of eminent wisdom and long experience,—"Fear God, and keep his commandments, for that is the whole of man;" his honour and his duty, his privilege and his reward.

And, first, he began with the way of wisdom. This way seemed to suit the rational powers of the human mind, and to bid fair to crown him with conscious satisfaction. But listen to his own mortifying account of the experiment: "I gave my heart to search out by wisdom all things that are done under the sun. I gave my heart to know wisdom; but I perceived that this also is vexation of spirit; for in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow." "I said in my heart, As it happeneth to the fool, so it happeneth to me; and why was I then more wise?" What a contempt does he thus throw upon all mental pursuits, when intended as a substitute for that which alone can fill and bound the soul of man! Even knowledge, the best of human possessions, was but vanity and vexation of spirit, when, instead of being rendered subordinate to religion, it usurped its place. To be wise unto salvation is the great wisdom of mankind; and all knowledge that leaves us short of this is but an unsatisfying portion. It may be useful in itself—and Solomon certainly did not intend that we should undervalue the advantages of whatever degree of human knowledge God may put into our power to acquire—but, unless sanctified by that higher knowledge which teaches us how we may be happy for ever in the world beyond the grave, it is a phantom that deceives us, and leaves us ignorant respecting the greatest of human concerns. To be truly wise, in the language of Solomon, is to be religious; and to teach this spiritual knowledge is the great object of his writings.

But it may be said by the lovers of sensual gratification, It is no wonder that Solomon did not find happiness in his learned toils: he should have eaten and drunk and been merry, and should have drowned the cares of life in revelry and mirth. Base and ignoble as is such a course of life, Solomon condescended for a time to try it; as if to shew that nothing, however despicable, should be omitted, that might seem to hold forth a plausible hope of gratification. "I sought," he says, "in my heart to give myself to wine, and to lay hold on folly, that I might see what was good for the sons of men, which they should do under the heaven all the days of their life." Thus

he revelled in base gratifications, till forced by bitter experience to confess that these also were but vanity and vexation of spirit.

But the lover of the world, in some of its more decent and sober but still injurious characters, may suggest a new expedient. Why did not he try, he will say, occupations and pleasures of a more solid kind, and thus obtain a rational enjoyment of his riches? Such a plan suggested itself to Solomon: "I made me," he says, "great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits; and I made me pools of water to water therewith the wood that bringeth forth trees; I procured me servants and maidens; and I had great possessions of great and small cattle, above all that were in Jerusalem before me; I gathered also silver and the peculiar treasure of kings and of the provinces."—And was he not happy now? Could occupations and delights such as these fail to gratify his desires? He was not: he still asserts, that all was vanity and vexation of spirit; and this not from any unlawfulness in attending to the suitable affairs of life; but because, while thus employed, he neglected the service of God, and overlooked those higher pursuits and pleasures which belonged to him as an accountable, a sinful, and an immortal creature.

But, it may be further asked, might he not have mixed pleasure with occupation, and have secured happiness by occasionally relaxing from his graver pursuits into others connected with the gratification of his senses, or the lighter amusements of the mind? He did so; he tried all that could be offered;—"I gat me," he says, "men singers and women singers, and the delights of the sons of men, as musical instruments of all sorts; and whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy." And was he not happy now? He was rich, and he enjoyed his riches; he mixed business with pleasure, and leisure with repose. What further could he desire? Hear his concluding words. "Then I looked on all the works that my hands had wrought; and on the labour that I had laboured to do; and behold all was vanity and vexation of spirit, and there was no profit under the sun."

Such were the experiments made by one who ran the eager round of business and pleasure, of sensual and intellectual gratifications; but who at length, by the mercy of God, was led to consider his ways, and to return with humility and penitence of heart to the only Source of true and lasting enjoyment.

Now, this case of Solomon may furnish us with a specimen of most of the characters that occur in ordinary life. In one shape or other, men expect from the world what the world cannot give. Solomon tried it on a larger scale than any of us can do; and justly asks, "Who can come after the king?" There was nothing human to thwart his wishes: he had wealth to buy pleasures; he had sovereign power to command them; he had health and youth to enjoy them; he had also wisdom, which, amidst all his wanderings, never departed from him: so that in his own person he united all that was possible for enjoying the world and the things of the world. Yet, what was his lamentation?—all was vanity;—nay worse; it was vexation of spirit;—it did not merely leave a void, but it left a heart-ache; it left guilt and remorse in the conscience: he felt that he had offended God, that he had lived without him, and was therefore an unhappy man amidst all his pleasures: he felt that, thus living and dying, he was not prepared for death and eternity; *that* death, *that* eternity, which with awful rapidity he saw approaching towards him.

Yet, let us listen once more to his conclusion; and, oh, if we have un-

happily, as far as was in our power, imitated his example in the former part of the narrative, by making this world our God, let us imitate it still more in the latter also: let us hear the conclusion of the whole matter; let us fear God and keep his commandments, which is the chief end of man. Every other way, however specious or honourable in the eyes of the world, is a way of danger and sorrow, and will end in eternal vexation of spirit. But in the way of religion true joys are to be found; there the fruits and flowers of Paradise deign once more to grow; there the wounded soul may be healed, and the happiness of man be restored. Death and destruction are in all *other* ways; but the ways of wisdom are ways of pleasantness, and all her paths are peace.

It is true that some of the ways already mentioned seem right to a man by nature;—and in the case of Solomon, for example, it would by no means be true to say, that every one of his pursuits was in itself unlawful. On the contrary, many of his plans were laudable and useful; and, in particular, his great desire after wisdom was worthy of his high station in society, and might have become the greatest blessing both to himself and others. But here was the crime;—the creature made him forget the Creator; he neglected the concerns of his soul and of eternity; he lived as a man of this world; he was not cultivating that holy, humble, self-denying, prayerful frame of mind which betokens true religion. And here it is, that too many persons deceive themselves. Their ways are not openly or grossly wrong in the sight of men; and they therefore neglect to examine so carefully into them as to know really what is their true state before God. They will not allow the wound in their conscience to be probed to the bottom, for the purpose of its being healed. They deceive themselves with a form of religion, a name to live, while they are dead.

The open profligate soothes himself, because, though his ways are notoriously contrary to God's commands, he is, as he most falsely expresses it, no one's enemy but his own; his ways are not the ways of the robber or the murderer, and he thinks lightly of all other violations of the Divine law. The covetous quiets his conscience, because his ways are not those of the profligate; the sensualist, because he is not covetous; the proud and ambitious, because he is not a sensualist; the Pharisee, that he is not as the Publican, and so on through all the varieties of human character. But what avails it that, by the mercy of God, we have escaped one kind of sin, if we continue the willing slaves of another, and another perhaps equally offensive in his sight? We should turn from these self-flattering contrasts, each one to examine his own way; for, at the last day, we shall not be condemned or acquitted by comparison with our neighbour, but each one, according to his own thoughts, words, and deeds, judged of by the unerring standard of God's law.

Let me then proceed, in the second place, to exhort you to begin this examination in the present world—to begin it now. Consider your ways, that you may turn your feet to God's testimonies. Remember, that to do so is the express command of your Creator. It is the command of Him who is all-powerful, and all-seeing; of Him who knows your ways, whatever they may be; and who has threatened eternal punishment to the transgressor of his laws. You may deceive others, but you cannot deceive him. Now he bids you look into those secret chambers of imagery in your heart which none but yourself and his own omniscient eye can behold. He bids you rise above the opinions and prejudices of men, to view your character as it appears naked and open to himself.

But, you may say, *Why* should I do so? I shall but put myself to

unnecessary pain by so doing; for who can consider his ways, and not find in them much that is wrong, much that is inconsistent, much that is wicked? Now it is in order to make this very discovery that you are exhorted to the duty. Would you once *seriously* examine yourself with earnest prayer to God, and a real desire to ascertain your true state; things would not long go on as they are at present. You would see the necessity of amending your ways, and becoming a new creature. You would find that many of your pursuits, however plausible or natural, could not stand the test of a scripturally enlightened conscience, and a heart-searching God. You would be bowed down in humility and godly sorrow; you would feel how greatly you have offended the Majesty of heaven; how fearfully you have exposed yourself to the terrors of the Divine wrath, both in the present and the future world; what absolute need you have of being converted to God; how poor, how base, how sinful are your natural tastes and desires; and how much you require an infinitely merciful Saviour to atone for your sins, and his Holy Spirit to cleanse your heart. You would be constrained by the grace of God to begin a new and better way; unless indeed you were resolved, at whatever risk, to persist, in spite of conscience and the remonstrances of your own heart, in the evil course which leads to everlasting punishment. Oh that men were wise, that they would consider this; that they would meditate upon their latter end!

What then are your ways? You are reasonable creatures, formed by God, dependent upon Him, and bound to serve Him with all your heart, and soul, and mind, and strength. Are your ways such as befit this heavenly relationship? You are sinful, guilty beings; you have offended your Creator, and deserve his wrath. Are your ways, then, such as imply your knowledge of this your condition; your deep concern under it; your earnest wish to obtain pardon and peace? Are they the ways of repentance and humility, of faith in the Saviour for justification, and of a life of submission to his commands? —Again; you are immortal beings, heirs to a state of life beyond the grave. Are then your ways such as are fitting you for this heavenly inheritance; an inheritance into which nothing sinful or unlike God shall obtain admission? Make these inquiries of your own heart; deceive not yourselves with a vain profession of religion, that can profit you nothing at the day of solemn account. It cannot, in any case, injure you to examine into your real state before God: if you are in the right way, your inquiries will add to your future comfort and repose; if wrong, it will be to your eternal advantage to have discovered your error before it be too late.

This habit of serious consideration must be diligently kept up to the end of your life. At first it may be difficult for you to learn your exact condition. You may find yourself much more ignorant than you had supposed of the real state of man, the nature of God's requirements, and your own particular sins and temptations. Some might discover their way to be that of open vice and impiety; gross contempt of religion, and confirmed hardness of heart. The awful end of such ways as this is too plain to be mistaken. But a larger number would find their ways to be those of thoughtlessness and inconsideration; of vanity and worldliness; slighting God, though not openly mocking him; living, in short, as though this world were all—as though there were no heaven, no hell, no immortal soul, no state beyond the grave. To such we say, Consider the fatal result of this indifference to the most important of all concerns, and turn your footsteps from the certain destruction that awaits you. Why will ye die? A merciful Saviour is willing to receive you, and his Holy Spirit

is promised to turn you from the error of your ways, and to renew a right spirit within you. God willeth not your destruction; he commands, he even implores you, to take pity upon yourselves; to flee from the wrath to come; to lay hold of the hope set before you in the Gospel, and to amend your doings, that you may live and not die.

Blessed are those who, on seriously considering their ways by the directions of God's word, and, under the teaching of his Holy Spirit, have reason conscientiously to believe, that with whatever remaining sin and imperfection their ways are those of the true disciple of Christ; the ways that conduct to the mansions of eternal joy. Yet let even such continue to examine their own hearts; that what is right may be strengthened; that what is wrong may be corrected; and that what is frail and imperfect, as at the best are our highest virtues and attainments, may be pardoned through the blood of a crucified Redeemer.

To the Editor of the Christian Observer.

ON Proverbs xxv. 20, *As vinegar upon nitre, so is he that singeth songs to a heavy heart*, Cruden remarks, "As vinegar being thrown upon nitre is a thing improper, for it renders it less useful, and not so effectual to take out spots or blemishes; so he that singeth songs to a heavy heart does that which is unseasonable and offensive, for his grief is thereby rather increased than diminished." If your readers will consult Poole and other commentators, they will find this and a variety of other equally strained and unsatisfactory solutions. The hypothesis of the nitre being rendered less proper for taking out spots seems to have been a favourite conjecture, and may be traced from commentator to commentator, each borrowing it from his predecessor apparently as a very happy idea. The meaning of the passage is, however, perfectly clear, and very expressive, when we remember that the *nitrum* of the ancients was not what we call nitre (nitrate of potass), but natron (carbonate of soda) which effervesces violently with vinegar. Like an acid upon an alkali is a merry song to a heavy heart—far from amusing or soothing, it only irritates the mind and aggravates the grief.

H. L.

MISCELLANEOUS.

NEGRO SLAVERY.—No. V.

CONDUCT AND TREATMENT OF MISSIONARIES IN THE WEST INDIES.

No one can have read the newspapers during the last three or four months, without having witnessed the unceasing efforts which have been made, by some of the West-Indian party, to blacken the character of the Missionaries who are engaged in the benevolent work of instructing their slaves. They have not scrupled in the most unqualified terms to describe them as incendiaries who have been stirring up the slaves to rebellion, and in particular to attribute to their insidious suggestions the insurrection which has occurred in Demerara. This charge was in the first instance preferred, without reserve or distinction, against all the Missionaries in that colony, being four in number; and so deeply rooted was the prejudice entertained against them, that, prior to the possibility of receiving any credible evidence of their guilt, they were at once pronounced guilty by the colonial public.

Two of these Missionaries, however, belonging to the Wesleyan connexion, did not long remain under this imputation. One of them

had been arrested indeed, but was almost immediately liberated, and no distinct charge has been preferred against either. The loose and general accusations in which they were at first involved have since been most triumphantly disproved. And it has appeared, that out of 1216 persons, chiefly slaves, who were members of their society in Demerara, only two were even suspected of being at all concerned with the rioters; and the innocence even of these individuals has since been fully acknowledged.

The other two Missionaries, Mr. Elliot and Mr. Smith, belong to the London Missionary Society, and have experienced a much harder measure, at the hands of the colonists, than their brethren of the Wesleyan connexion. They were taken into custody: but one of them, Mr. Elliot, after being kept a prisoner for about ten days, was set at liberty. No disturbance having taken place in that part of the colony in which he resided, there did not exist the shadow of a ground for his protracted detention. All the vehement accusations, therefore, which had been poured forth against the Missionaries generally, were at length confined to Mr. Smith alone, the scene of whose labours happened to be that part of the colony where the tumult had taken place. Against Mr. Smith the most extravagant and incredible charges were confidently preferred. It was even affirmed, that, on the evening before the disturbance, he had preached to the Negroes from the following text, taken from the 149th Psalm: "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouths, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron;"—and that he had employed the sacrament of the Lord's Supper as a bond of confederation among the insurgents, to secure their fidelity to each other in the meditated work of destruction.

The utter falsehood and absurdity of such statements are so manifest, that it is astonishing any one should be found to give them currency. The doors of Mr. Smith's chapel were open not to slaves only, but to all who chose to enter. Some Whites usually attended his service; and he never could be certain that they might not attend.

And while these and a thousand other calumnies, equally groundless, have been heaped upon Mr. Smith, he has been denied the opportunity of communicating with his brother missionaries, or of writing to his friends and employers in England; and the utmost pains seem to have been taken to draw from the condemned slaves, stimulated by the hope of pardon, matter of charge against him. The following statement, which has appeared recently in the newspapers, and which was probably selected for publication because it contained what were deemed the strongest indications of Mr. Smith's guilt, will shew to what miserable expedients the colonists must have been reduced, in order to support the semblance of any thing like fairness in even putting him upon his trial.

On Tuesday the 2d of September, 1823, a slave, named Telemachus, was tried as having been a chief in the rebellion. He pleaded guilty, it is said, of rebellion, "but denied being a chief or leader." The following is given as his confession with respect to Mr. Smith.—

"I was not one of the first members of the Church; I am one of the last in Mr. Smith's book. Any particular orders which Mr. Smith had to give, he gave to the deacons of the Church, and they repeated them to us: he desired the deacons to arrange the people in a line as they came into church, before he came himself, and one of us teachers to every bench to instruct them. About *two years ago*, after morning prayers, about 10 o'clock, Mr. Smith and Quamina were in a little room

off the chapel by themselves: I was going in to buy a catechism; as I opened the door, I observed them together: I heard Mr. Smith tell Quamina that he had just come from town, and that no good could ever come to the Negroes unless they took it themselves. I am ready to repeat it before Mr. Smith's face. Quamina came one morning about five weeks ago, and called some of the members who were standing under a tree close by the church, and told us that Mr. Smith said something good had come out for the slaves. The Sunday after that, Quamina told us again, that Mr. Smith had told him that freedom had come out for the slaves, and that they ought to have been free six months ago. Jack afterwards said, that one of the Governor's servants sent to call him to town, and told him that he overheard the Governor saying that something good had come out for the slaves; that the Governor's servant asked, why the country Negroes were so foolish as never to seek to know any thing. The servant said, that if Jack would get friends in the country, he could get friends in town; and in particular, he knew a man who could get fire (meaning some man about the Governor's house, who could be seen with fire without suspicion—the powder magazine is near the Governor's house), and that would set fire to the powder*. When Jack returned he told his father (Quamina) this: I did not hear Jack, but I knew it was done. The deacons afterwards laid the plan together as to how they were to rise; and Jack, Quamina, and Bristol told Joseph the whole story, and that if the Negroes wanted their freedom, they must take it, as Mr. Smith had said they ought to have been free six months ago. Quamina told Joseph, that when they did begin, they must break down all the bridges to prevent the people coming from town; and bringing their big guns, (this was done), and that on every estate they must put the White men into the stocks, and take away their arms and ammunition; that *they must not hurt the White people*; that he understood from a sensible person, (meaning Parson Smith), that they were so to act. I was not present at church on the Sunday before the revolt. On Monday I saw Sandy and Paris come to Joseph Prince's house. I was there. They said they were going up to all the upper estates as far as Dockfour, to tell the people what had passed on Sunday in the church. When they had gone, I asked Joseph what it was they had heard in church on Sunday. He answered, the Parson had spoken very plain, 'that if any thing belonging to you was in another man's possession, and you did not take it, you were a fool;' and that they had settled the whole business at Success Middle Path as to the whole rising on Monday night. Joseph called us together, and told us that whoever did not go with us should be killed. Jack (who was present) said, that freedom had come for the slaves, and that Mr. Hamilton told him, that it was of no use buying his wife (meaning a black girl kept by Mr. H.) as she would be free. Both Mr. Smith and Mr. Hamilton told them these things very plainly, and that the people must not be afraid. This (namely, what follows) was after Colonel Leahy had spoken to the slaves, and requested them to lay down their arms; and it was when the people were about to obey the Colonel's order, that Jack told him of this. I heard the Colonel speak to us. I left them along with another Negro, named Stephen, of Bachelor's Adventure. Whilst Colonel Leahy was speaking to us, Quamina went to Parson Smith, and asked what we were to do; and Mr. Smith replied, we must not give it up. Quamina told all the people so: I

* The Governor's servant, thus circumstantially arraigned, has nevertheless been fully acquitted. This shews the little reliance to be placed on such evidence.

heard him myself, and the Negro witness who appeared against me, to-day knows it. I did not put any White person, or order any one, into the stocks: on the contrary, I assisted to save our overseers. I gave myself up to Mr. Parson Austin, who was at Paradin, and who I heard was speaking to the people there, and desiring them to be quiet; I went to him, and he desired me to return home: when I returned home I found the three overseers whom I had saved from the stocks; and they gave me a letter to Mr. Austin, merely to say that I had behaved well to them.—[He wanders from his subject here, to give a distinct idea how far the Governor's servant was connected, in reply to some questions by the Court.] Sandy told us, in my presence, that the Governor's servant said we must leave the town to him; and that, before we allowed any of the soldiers to return to town, we must pull out the sluices, and burn the estates, and cut through the back dams: that the Governor's servant added, to leave the town to him—he knew what to do. Sandy and Jack said, the Bush Negroes, 1,000 strong, were expected to join the Negro camp a-back of the town."

After this confession, the prisoner, it is added, threw himself on his knees, and begged hard for mercy. But his solicitations were unheeded; and even his confessions, which have been deemed of sufficient importance to be published as evidence of Smith's guilt, but which were plainly drawn from him by the fear of death, and the hope of escape, proved equally unavailing. He was executed on the following Saturday.

Let us, for a moment, look at this evidence,—by publishing which, previously to his trial, the prejudice, already sufficiently strong, against Mr. Smith, must have been greatly increased,—and at the circumstances under which it was given. There is only one assertion in the whole detail which is more than the loosest hearsay. A poor creature, in the hope of saving his life, states, not on oath, that one Negro tells another, that Mr. Smith had made use of certain words; and these are gravely put forward by the planters of Demerara, as pregnant cause of suspicion against him. *Two years indeed before the insurrection*, Telemachus says, he overheard some words drop from Mr. Smith, in conversation with another slave. These words, broken off from their connexion, are intended to refer to we know not what, to which his accusers would trace the insurrection; but they prove nothing except the inveteracy of the prevailing prejudice. And when, with these circumstances, we connect the strong motives which this condemned slave evidently had to frame some story by which he might hope to disarm the hostility of his judges, by inculpating Smith, we shall at once see, that to give a moment's heed to such testimony is an outrage on all our notions of justice.

The reader will observe in this detail, the names of Quamina and Jack. The former was a member of Mr. Smith's congregation, and the father of Jack. What Jack's confessions have been, or what has been his consequent fate, we have yet to learn. Quamina, the father, who seems designated by Telemachus as the chief actor in this affair, has been shot, it seems, in the woods; so that no contradiction is to be apprehended from that quarter. In a case, however, where rumours, and rumours of the most vague and incredible description, have been allowed to usurp the place of proofs, in condemnation of the Missionaries, we may be permitted to quote a single passage from a private letter, received by a highly respectable gentleman in London, from a person on whom he places implicit reliance, in which some information is communicated respecting the slaves, Quamina and Jack. "I have known Quamina," says the writer, "for fourteen years, a humble, quiet, peaceable man, and always a peace-maker

and should as soon suspect Mr. —— of exciting the Negroes to rebel. He must either have had unsupportable provocation, or it is a plot of the greatest envy against his life. I am confounded, and could weep tears of blood." Of Jack's character, all he says is, that he was "a wild youth;"—but he adds, "He was married to a young woman on a neighbouring estate some years ago, by whom he had two children; but a White man took her to be his wife. This is all I know of the history of Jack."

It at least merits investigation, to ascertain whether the suspicions entertained against Quamina, and through him against Mr. Smith, may not have originated in the share which Jack, goaded to revenge by such an injury, may have taken in the disturbance.

Telemachus speaks, in his evidence, of its having been agreed not to hurt the White people; and we learn from the same correspondent, whose letter we have just quoted, that it was so evident the Negroes did not intend to shed White blood, that that very circumstance was most perversely taken by the Colonists "as a proof," not that Christianity had softened their minds and manners, but "that the Missionaries had some hand in this insurrection; for they argue, that otherwise the Negroes would have massacred all the Whites, as in former insurrections."

A farther elucidation of this case will be found in a statement just published, under the authority of the Directors of the London Missionary Society, from which we extract the following passages:—

"The Directors have *at length* the satisfaction of informing the members of the Society, that they have received a letter from Mr. Elliot, dated October 18, enclosing a copy of one written to the treasurer on the 25th of September, but *detained in the colony*; besides communications from other persons.

"The letters of Mr. Elliot assert the innocence of the Missionaries of all participation whatever in the crime of the insurrection; and the Directors entertain no apprehension of advancing that which they shall have to retract, in saying they give full credit to the declaration. They will quote the terms in which the assurances are made to themselves, convinced that the manly feelings of conscious integrity which shine through them, will carry to the bosom of every impartial reader a conviction of the veracity by which they are dictated.

"'Numerous false reports have been sent forth against Mr. Smith'—(Mr. Elliot might have added against himself also)—'but assure yourself and all the Directors, that whatever reports you may hear, the only crime that the Missionaries have committed is their zeal for the conversion of the Negroes. They have neither been so weak nor so wicked as to excite the Negroes to rebellion. The Missionaries want justice only; they have no favour to ask; they have nothing to fear. The Missionaries have not degraded their holy calling, nor dishonoured the society of which they are members, by sowing the seeds of rebellion instead of the word of life. The *real causes of the rebellion are far, very far, from being the instructions given by the Missionaries.*' He adds, 'We are not cast down; the Lord our God supports us; and we are persuaded that He who protected Daniel in the lion's den, will support and protect us.'"

"The colony of Demerara is divided into the East and West coasts by the Demerara river, the former, including Mahaica, being on its right bank. Mr. Elliot is stationed on the West, Mr. Smith on the East coast, about twenty miles distant from each other.

"It appears that the insurrection was entirely confined to the East coast, so that no commotion whatever took place on the estates on which Mr. Elliot labours; and not one of the Negroes under his in-

struction was implicated in the rebellion."

"The insurrection, it should seem, manifested itself first at Mahaica, the district to the eastward of that in which Mr. Smith resides. Its appearance on Le Ressouvenir estate, where Mr. Smith resides, was on Monday, the 18th of August, in consequence of an order to take into custody two slaves belonging to an adjoining plantation, whom the Negroes of Le Ressouvenir, as the prisoners had to pass over it, rose to rescue. Mr. Smith was at home. He successfully used his endeavours, on perceiving the tumult, to rescue the manager from the Negroes, and continued his exertions to induce them to return to their duty, till he himself was driven off with violence, and with a weapon held to his body, from the estate.

"Mr. Smith was taken into custody on the evening of the 21st of August, and all his papers seized. He is kept a prisoner in the Colony House, and has, since the 24th of August, had a guard stationed over him. Mrs. Smith is not detained as a prisoner, but does not avail herself of her liberty, *lest, on leaving her husband, she might be refused access to him again. After the 22d of August Mr. Elliot had no communication with him.* Mr. Smith was, on Monday, the 13th of October, brought to trial *before a Court Martial*, the legality of which proceeding is greatly doubted in this country *. The public papers have stated four charges as forming the indictment against him; but of their accuracy the Directors are not enabled to judge. They trust, that, under the direction of Divine Providence, he has been able to prove himself guiltless of them all.

"It is not, however, to be concealed, that he will have had much to contend with from the violence of public prejudice in the colony, and, it is to be feared, from the false assertions of some of the unhappy Negroes, whom the hope of favour towards themselves may have led to bring against him 'things that he knew not.' Indeed, the Directors are informed, upon authority on which they can rely, that *some of the condemned Negroes, finding the hope of life taken away, had in the most solemn manner declared that they had been induced so to act, and that others, on being questioned whether they had not been incited to rebellion by Mr. Smith, had, in the strongest terms which their broken language could supply, denied the imputation. It is stated by the writer of one letter, that he often heard charges circulated against the Missionaries, as if spoken by the Negroes at the time of their execution, which he knew (for he was a near spectator) that they never had uttered.*

"The issue of Mr. Smith's trial is not yet known in England."

We mean not now to enter into the general subject of the Demerara insurrection; our present purpose being merely to rescue the character of the Missionaries from the load of obloquy which has been cast upon it, and incidentally to illustrate the general state of feeling which prevails, at least among some of our colonists, and especially their blind disregard of every consideration of truth and justice, and even of prudence, which may stand opposed to the violence of their passions and prejudices.

The following recent transaction in the island of Barbadoes speaks volumes on this subject.—

It will be recollected, that the tumult which took place in the island of Barbadoes, in 1816, was as confidently attributed to the machinations of Methodist Missionaries, as have been the more recent disturbances in the colony of Demerara. On inquiry, however, it was discovered that there was not at the time, nor had there been for about two years, a single Methodist Missionary in the island of Barbadoes. A mission had been attempted there;

* Martial law appears to have been prolonged for the sole purpose of legalizing the trial of this Missionary by a court-martial.

but it had met with so little success, and with so much discouragement from the planters, that it was at length withdrawn. The mission was subsequently renewed, under the care of a Mr. Shrewsbury, whose character is represented as highly respectable; but he was reported to have transmitted to the Society at home statements highly injurious to the moral character of the White population. This charge, however, was evidently nothing more than a flimsy pretence for the outrage of which he became the object. It was fully disproved at the time by Mr. Shrewsbury. His letter has since been published by his constituents, and it certainly affords no ground whatever for those feelings of resentment which appear to have actuated the Barbadoes population. The nature of the outrage will be best understood from the following hand-bill issued on the occasion:—

"*Great and signal Triumph over Methodism, and total Destruction of the Chapel!!*

"Bridge Town, Oct. 21.

"The inhabitants of this island are respectfully informed, that, in consequence of the unmerited and unprovoked attacks which have repeatedly been made upon the community by the Methodist Missionaries (otherwise known as agents to the villainous African Society), a party of respectable gentlemen formed the resolution of closing the Methodist concern altogether. With this view, they commenced their labours on Sunday evening, and they have the greatest satisfaction in announcing, that, by twelve o'clock last night, they effected the total destruction of the chapel.

"To this information they have to add, that the Missionary made his escape yesterday afternoon, in a small vessel, for St. Vincent; thereby avoiding that expression of the public feeling towards him personally, which he had so richly deserved.

"It is hoped, that, as this information will be circulated throughout the different islands and colonies; *all persons who consider themselves true lovers of religion will follow the laudable example of the Barbadians, in putting an end to Methodism and Methodist Chapels throughout the West Indies.*"

This outrageous proceeding, which, though it occupied two nights, met with no interruption whatever from the local authorities, was followed on the succeeding day by a proclamation from the Governor, to the following effect:—

"BARBADOES.

"Whereas it has been represented to me, that a riotous assembly collected at the Wesleyan chapel on Sunday night the 19th, and Monday night the 20th inst., and proceeded to demolish the building, which they completely destroyed. And whereas, if such an outrageous violation of all law and order be suffered to pass unpunished, no man will be safe either in person or property; since, when the very ends of civil association are thus defeated, the people, finding the laws too feeble to afford them protection, must court the favour of the mob and remain entirely at their mercy. In such a state of things, the laws are only a scourge to the weak. And whereas, in a society constituted as this is, the very worst consequences are to be apprehended from such evil example,—

"I do therefore, by and with the advice of his Majesty's Council, hereby offer a reward of 100*l.* to any person or persons who will give such information as will lead to the conviction of any person or persons concerned in the aforesaid riotous proceedings.

"Given under my hand and seal at arms, at Government House, this 22d day of October, 1823, and in the 4th year of his Majesty's reign.

"God save the King!

"By his Excellency's command,

"WM. HUSBANDS, Dep. Sec."

With equal promptitude there appeared a counter proclamation from

the White mob of Barbadoes, which will be found to supply materials for much useful reflection. It was as follows:—

"Bridge Town, Barbadoes, Oct. 23.

"Whereas a proclamation having appeared in *The Barbadian* newspaper of yesterday, issued by order of his Excellency the Governor, offering a reward of one hundred pounds for the conviction of any person or persons concerned in the said-to-be riotous proceedings of the 19th and 20th instant; public notice is hereby given to such person or persons who may feel inclined, either from pecuniary temptation or vindictive feeling, that should they attempt to come forward to injure, in any shape, any individual, *they shall receive that punishment which their crimes will justly deserve. They are to understand, that to impeach is not to convict; and that the reward offered will only be given upon conviction, which cannot be effected whilst the people are firm to themselves.*

"And whereas it may appear to those persons who are unacquainted with the circumstances which occasioned the said proclamation, that the demolition of the chapel was effected by the rabble of this community, in order to create anarchy, riot, and insubordination, to trample upon the laws of the country, and subvert good order; it is considered an imperative duty to repel the charge, and to state,—Firstly, *That the majority of the persons assembled were of the first respectability, and were supported by the concurrence of nine-tenths of the community.* Secondly, *That their motives were patriotic and loyal; namely, to eradicate from this soil the germ of Methodism, which was spreading its baneful influence over a certain class, and which ultimately would have injured both Church and State.* WITH THIS VIEW *the chapel was demolished, and the villainous preacher who headed it, and belied us, was compelled by a speedy flight to remove himself from the island.*

"With a fixed determination, therefore, to put an end to Methodism in this island, all Methodist Preachers are warned not to approach these shores; as, if they do, it will be at their own peril.

"God save the King and the People."

We hear much of rebellion and insurrection; but if this be not rebellion, it would be difficult to say what is. But we must be brief, reserving ourselves for other opportunities of commenting on this precious document. It is impossible, however, not to remark on the previous determination, which it is declared that the population of Barbadoes have adopted, to prevent, at all hazards, the due course of law. What can be meant by the statement, that "conviction" (although the crime is acknowledged by themselves, and therefore must be proveable,) "cannot be effected whilst the people are firm to themselves," if it be not that juries, sworn to deliver a true verdict, would, if necessary to secure the impunity of the offenders, deliver a false verdict? We do not comprehend the English language, if the words do not plainly and obviously convey this meaning. But let the effect of such a spirit as this, in a whole community, be contemplated for one moment, as it respects the various questions now at issue with the colonies. Are abuses to be inquired into and punished; what hope of detection, what chance of punishment, even in cases the most flagrant?—Is an obnoxious individual to be hunted down; what possibility of escape? Consider, for example, the case of a person suspected of having communicated any fact connected with the state of slavery, to those who aim at mitigating its severities. Suppose some false charge to be preferred against him, before a jury of men acting under the feelings which dictated the above placard. Would it be at all more likely, that the purest innocence would escape condemnation in this case, than

that the plainest evidence of guilt would prevent a verdict of acquittal in the other? How tremendous then are the perils which any individual must incur, who, being a member of such a community, should even be suspected of breathing a single syllable which should expose the evils of the prevailing system! And have we not, in this very proceeding, the means afforded us of solving many of those calumnious charges which are directed against every individual, who, having been an eye-witness of the scenes he describes, but no longer living among them, dares to make known to the public facts unfavourable to the West Indian system? Should he continue to live in the West Indies, the process would probably be much more summary:—witness Mr. Shrewsbury.

The concluding part of the last cited paper is most important, especially as coming from an island in which, as we may hereafter shew, the religious instruction of the slaves has been lamentably neglected: but we defer this part of the subject till another opportunity.

To the Editor of the Christian Observer.

I BEG leave to inform your correspondent "Bibliographicus," that the copy he describes, of Tyndal's first edition of the New Testament, is in the library of the Institution at Bristol for educating Ministers of the Baptist Denomination, and forms a part of a very valuable collection of early editions of the Scriptures, which belonged to Dr. Andrew Gifford, formerly sub-librarian of the British Museum. It is in a state of fine preservation, and contains portraits of the Earl of Oxford, and John Murray his lordship's collector, besides the following account of the book in Mr. Ames's hand-writing. In transcribing the passage, Ames's orthography, &c. are strictly preserved.

"This singular English translation of the New Testament appears perfect to a person understanding printing, although it bears no date, which many books about that time wanted, also the subject at that time so dangerous to meddle with. Recourse may be had to history to know the person who, the time when, and the place where it was done. First, the person is generally supposed to be William Tindal, from many writers, and his own other writings, as his Pentateuche, or Five Books of Moses, printed 1530 at different presses: see Fox's book of his Acts and Monuments, for the burning of it, pp. 549 and 990 of his Book of Martyres, and also in my History of English Printing, p. 490. And be sure observe the last paragraph to the reader in this same book. This edition was thought to be so effectually destroyed, that till late no one was found, until Harley E. of Oxford, a great lover of scarce books, employed one John Murray, a person of the same tast, who by accident found this. The E. was so rejoiced at it that he forthwith settled an annuity on him so long as he lived of twenty pounds a year which was paid him to his decease (which was in 1748)."

"Myself, among others, having heard the story of such an edition of the N. T. when I was about my History of Printing I went among the most noted libraries, and met with this in the Harlean library, but never saw another.

"The place where printed is generally supposed to be Antwerpe, where persons in those days had the press and greater liberties than in their own countries. When Lord Oxford's books were sold to Thomas Osborne for 13,000*l*., this book among the rest went with them to him, and was represented by his catalogue-maker as some Dutch edition of the N. T.; see his catalogue, vol. i. p. 25, No. 420, anno 1743. The manner in which this book is done shew it very early, as the illuminating of the great or

initial letters early used in the finest of our old MSS., when they had a set of men called Illuminators for such purposes. Besides, the marginal notes being done with the pen, which were afterward printed, show it prior to others that were printed with them: the person who did it shew a fine free hand, scarce now to be exceeded.

"These considerations put together, incline me to subscribe to this being the first printed edition of the English New Testament.

"J. AMES."

Dr. Gifford adds:—

"And what puts it out of all doubt, that it is prior to all other editions, are his own words in the 2nd page of his address: '*To the Reder. Them that are lerned Christenly I beseche that the rudeness of the worke nowe at the fyrste tyme offende them not.*

"A. GIFFORD. Sept. 11, 1776."

There is also a memorandum by the person who sold it to Dr. Gifford, which is as follows:—"N. B. This choice book was purchased at Mr. Langford's sale, on the 13th May, 1760, by me John White; and on the 13th day of May, 1776, I sold it to the Rev. Dr. Gifford for twenty guineas, which was the price at first paid for it by the late Lord Oxford. JNO. WHITE."

I shall feel pleasure in transmitting a copy of Tyndal's address, referred to by Dr. Gifford, if you think its insertion would gratify your readers.

J. E. R.

To the Editor of the Christian Observer.

I HAVE several times remarked in your pages observations, from yourself and your correspondents, upon the injurious effects of the publication of secular notices in the course of Divine worship, especially on the day of sacred repose from all worldly speculations. It is not, however, generally known, even by the clergy themselves, to how many points these official publications extend. The reading of the Act of 19th Geo. II. against profane swearing was wisely repealed last sessions; not however, I fear, so much on the ground of the impropriety of the practice, as because the clergy were exposed to vexatious fines for an omission which had become in fact, by common consent, almost universal. I cannot but think that the reading of this particular Act was much fitter to be retained in Divine worship than that of some of the following, which are *wholly* secular, and an irreverent intrusion of the details of common business into the temple and the service of God. The following are Acts of Parliament, and other matters temporal, required to be published in churches. There may possibly be some others which have escaped research.

The Act of Uniformity of the 5th and 6th Edward VI. is required to be read in the church by the minister once every year.

The Act of the 12th Ann, ii. c. 18, concerning ships in distress, is to be read in the church four times a year in all sea-port towns, and on the coast, immediately after the prayers and before the sermon.

The Act for the observation of the 5th of November is to be read by the minister on that day after the morning prayer or preaching.

The Act for the commemoration of King Charles the Second's restoration, is to be read after the Nicene Creed, on the Lord's day next before the 29th of May yearly.

By the 17th Geo. II. c. 3, the churchwardens and overseers of the poor shall cause public notice to be given in the church, for every rate for relief of the poor allowed by the justices of the peace, the next Sunday after such allowance; and no rate shall be reputed sufficient to be collected, till after such notice given. (Sec. 1.)

By the yearly land-tax acts, and by the acts for laying duties upon houses and windows, the collectors respectively shall, within ten days

after their receipt of the duplicates of the assessment, cause public notice to be given in the church or chapel immediately after Divine service on the Lord's day, (if any such Divine service shall be performed therein within that time,) of the time and place appointed by the commissioners, for hearing and determining appeals against the said assessment.

G.

To the Editor of the Christian Observer.

I SHALL be obliged to any of your correspondents to inform me, whether a person building and endowing a church, and procuring episcopal consecration for it, may appoint his own minister, or present to it, or vest the patronage in trustees. By the late church-building acts, provision is made with respect to the patronage of churches built by the commissioners; but I am not aware of any such provision by those acts, or any other law in existence, in the case of churches built by individuals.

The above query on the subject of new churches brings to my mind another point, which is worth consideration at a time when so many new churches are about to be opened: Is it lawful and consistent for Protestant Christians to "*dedicate*" their churches to St. George, or any other saint imaginary or real? There is certainly no objection against *calling* a church "St. George's;" but I think no Christians who deny the invocation of saints, should *dedicate* their churches to them. I would suggest that the more Protestant-like way would be to dedicate their churches to the Most High God, *by the name of* St. George's.

Ω.

To the Editor of the Christian Observer.

THE following is a copy of unpublished verses, on the fear of death, from the pen of the late Mr. Hayley. I think that they cannot gain publicity through a better channel than that of the Christian Observer.

A. Z.

ON THE FEAR OF DEATH.

An Epistle to a Lady.

THOU, whose superior and aspiring mind
Can leave the weakness of thy sex behind;
Above its follies and its fears can rise,
Quit the low earth, and gain the distant skies;
Say, whence the dread that can alike engage
Vain thoughtless youth and deep reflecting age,
Can check the feeble, and appal the strong?
Say, whence the terrors that to death belong?
Guilt must be fearful; but the guiltless * too
Start from the grave, and tremble at the view.
The blood-stain'd pirate, who, in neighbouring climes,
Might fear lest justice should o'ertake his crimes,
Wisely may bear the sea's tempestuous roar,
And rather wait the storm, than make the shore,
But can the mariner, who sail'd in vain
In search of fancied treasure, on the main,
By hope deceiv'd, by endless whirlwinds toss'd,
His strength exhausted, and his viands lost,
When land invites him to receive at last
A full reward for ev'ry danger past;
Can he then wish his labours to renew,
And fly the port just op'ning to his view?
Not less the folly of the timorous mind,
Which dreads that peace it ever long'd to find;
Which, worn with age, and toss'd in endless strife
On this rough ocean, this tempestuous life,
Still covets pain, and shakes with abject fear,
When sickness points to death, and shews the haven near.
The love of life, it yet must be confessed,
Was fixed by Nature in the human breast,
And Heav'n thought fit that fondness to employ,
To teach us to preserve the brittle toy
But why, when knowledge has improved our thought,
Years undeceiv'd us, and affliction taught,
Why do we strive to grasp with eager hand,
And stop the course of life's quick-ebbing sand?
Why vainly covet what we can't sustain?
Why, dead to pleasure, would we live to pain?
What is this sentence, from which all would fly;
Oh! what this horrible decree—to die?
'Tis but to quit what hourly we despise,
A fretful dream, that tortures as it flies.
But hold my pen! nor let a picture stand
Thus darkly colour'd by this gloomy hand;
Minds deeply wounded, or with spleen oppress'd,
Grow sick of life, and sullen sink to rest;
But when the soul, possess'd of its desires,
Glows with more warmth, and burns with brighter fires,
When friendship sooths each care, and love imparts
Its mutual raptures to congenial hearts,
When joyful life thus strikes the ravish'd eye,
'Tis then a task—a painful task to die.
See, where Philario—poor Philario lies;
Philario, late the happy as the wise!
Connubial love, and friendship's pleasing power,
Fill'd his fond heart, and crown'd his ev'ry hour;
But sickness bids him those lost joys deplore,
And death now tells him they are his no more.
Bless'd in each name of Husband, Father, Friend,
Must those strong ties, those dear connexions end?

* It is presumed Mr. Hayley could have meant only comparatively, as respects the grosser violations of God's law.

Must he thus leave, to all the woes of life,
His helpless child, his unprotected wife?
While thus to earth these lov'd ideas bind,
And tear his labouring, his distracted mind,
How shall that mind its wretched fate defy,
How calm his trouble, and how learn to die?
In vain would Faith before his eyes display
The opening realms of never ending day,
Superior love his faithful soul detains
Bound, strongly bound, in adamantine chains.
But, lo! the gates of pitying heav'n unfold,
A form that earth rejoices to behold
Descends: her energy with sweetness join'd,
Speaks the bright mission for relief design'd.
See! to Philario moves the flood of light,
And Resignation bursts upon his sight,
See! to the Cross, bedew'd with sacred gore,
Humbly she points, and bids the world adore;
Then, sweetly breathing in his soul, inspires
A Christian spirit, and devout desires.
Hark! his last wish, his dying pray'r begun.—
"Lord, as in heav'n, on earth thy will be done!"
Calm is his soul, his painful struggles cease,
He bows adoring, and expires in peace.
O, Resignation! thou unerring guide
To human weakness and to earthly pride,
Friend to distress, who canst alone control
Each rising tumult in the maddening soul;
'Tis thine alone from dark despair to save,
To sooth the woes of life, and terrors of the grave.
Through this rough world assist me with thy power,
Calm ev'ry thought, adorn my latest hour,
Sustain my spirit, and confirm my mind,
Serene though feeling, cheerful though resigned.
And thou, my friend, whilst thus in artless verse
Thy mind I copy, and thy thoughts rehearse,
Let one memorial, though unpolish'd, stand,
Rais'd to thy friendship by this grateful hand;
By partial favour let my verse be tried,
And 'gainst thy judgment let thy love decide.
Though I no longer must thy converse share,
Hear thy kind counsel, see thy pleasing care,
Yet memory still upon the past shall dwell,
And still the wishes of my heart shall tell.
Oh! be the cup of joy to thee consign'd,
Of joy unmix'd, without a dreg behind;
Then while the current of thy blood shall flow,
While Heav'n yet lends thee to thy friends below,
Round thee may pleasure spread a cheerful scene,
Mild as thy heart, and as thy soul serene.
And oh! when time shall bid thee yield thy breath,
And take thy passage through the gates of death,
May that last path without a pang be trod,
And one short sigh conduct thee to thy God!

REVIEW OF NEW PUBLICATIONS.

Statement of certain immoral Practices prevailing in his Majesty's Navy. 2d edition. London: Hatchard and Son. 1822.

Two circumstances have contributed to retard our notice of the subject to which the work placed at the head of this article refers. In the first place, the subject itself is of a nature so truly offensive and even repelling to every pure mind, and so unfit for general discussion, that it is not a little painful to exhibit it on the pages of a periodical publication. And, in the next place, any animadversions on the evils to which the pamphlet adverts, must appear to involve a very strong censure of the authorities in whom alone resides the power to check them—a species of censure which we are at all times unwilling to cast, and more especially in those cases where the parties censured have not been called upon to state what endeavours have been made to remedy the evil complained of, or by what peculiar difficulties these endeavours may have been embarrassed. The evil in question, however, is so tremendous in itself, and is pregnant with such awful consequences, that we at length feel it essential to speak out, and, if possible, to enlist the public sympathies on the side of decency and religion. It will be our anxious endeavour, in the brief discussion of this subject which we now offer to our readers, to utter no superfluous words, to inflict no needless wounds on the most delicate mind, and to lay no unnecessary burden on those administrators of the institutions of our country who are the constituted guardians of the national interests and welfare.

The evil to which we refer is thus briefly stated in the work before us:—

"It has become an established practice in the British Navy to admit, and even to invite, on board ships of war, immediately on their arrival in port, as many guilty and abandoned women, as the men, and, in many cases, the officers, may choose to entertain,—to the number, in the larger ships of war, of several hundred; all of whom remain on board, domesticated with the ship's company, men and boys, until they again put to sea. The tendency of this practice is to render a ship, while in

port, a continual scene of riot and disorder, of obscenity and blasphemy, of drunkenness, and lewdness, and debauchery."—Statement, p. 1.

It is impossible that we should pollute our pages with the disgusting details on this subject which are of necessity added in the pamphlet before us. But, can farther statements be necessary to draw the public attention to this evil, and to rouse their efforts to suppress it? Indeed, when contemplating the subject, we are at a loss in what way to explain the apathy of the multitudes who must be conversant with facts such as these. It must ultimately, however, be referred to the too generally low conceptions of the malignity of sin. Surely juster notions on this point could not fail to kindle the strongest indignation in the mind of the bystanders. So public an affront to the Majesty of heaven and the purity of God, could not continue to be offered without an attempt to restrain it, if we judged according to the rules of Scripture, and estimated vice as it will be estimated at the Great Day. The statement which is now before us has evidently been drawn up by a writer or writers of much intelligence and strong Christian feeling; and we honour those we may have to thank for it, for the manly exposure of a mischief of such deadly influence on the best interests of the community. The correctness of the delineation contained in this pamphlet is confirmed by the testimony of many naval officers of the first respectability. It moreover appears, that some appeal on this subject has already been made to the Lords Commissioners of the Admiralty, who seem to be justly considered as possessing ample powers to repress the evil; and that, had any hope of redress been held out by them, this Statement would not have been published. Under such circumstances, we will own that our own view corresponds very much with that of the authors. Entertaining no doubt whatever of the strict accuracy of the statement which they have presented to the public, we have no hesitation as to the course to be pursued. This moral pestilence ought no longer to be neglected. Government ought to be aided in the discharge of their duty by the strong expression of general feeling. The wound must be examined, and the knife, to the extent in which it is necessary, be applied without delay.

Having produced to our readers such a guarded and limited statement of the facts of the case as appeared to us best suited to a work designed for general circulation, we shall now beg their attention to a very few observations upon these facts.

In the first place, it is necessary to observe, that the laws of the land, and the proclamations of the throne are most explicit and decisive in calling for the prohibition of such evils. It is the fashion, we know, with some persons to club all reformers together, and, whether a man is raving in the language of Spenceism, for the abolition of all distinctions and all property, or calmly contending for an enforcement even of the common decencies of life, to consider in either case as equally subjects for a straight waistcoat, as rash innovators on established usages, and open enemies to the state. But let it be noticed, that, in this case, the protectors of vicious and immoral practices are the real innovators on ancient usages, and the resisters of royal authority; for the proof of which position we have only to look at the language of authority on this subject.

"In the Book of Regulations for the Naval Service, printed in 1790, at page 200, is contained an order which stands numbered the Eleventh Article of the Additional Instructions, and which is to the following effect:—'All commanders of his Majesty's ships and vessels are strictly required to cause the following rules to be punctually complied with:' among others, 'that no woman be ever permitted to be on board but such as are,

really the wives of the men they come to visit; and the ship not to be too much pestered even with them. But this indulgence is only tolerated while the ship is in port, and not under sailing orders.'

"In 1808, a new edition of the Book of Regulations was published, which contains the following orders.—

"'The lieutenants are to see that the men of their divisions keep themselves as clean as the duty of the ship will admit of; to prevent swearing, drunkenness, and *every other immorality*;' 'they are to report to the captain whatever men they find ignorant, idle, dirty, or *profligate*, that they may be instructed, exercised, or punished, as circumstances may require.'

"The captain is '*to the utmost of his power*, to prevent all profane cursing and swearing; all drunkenness, gaming, rioting, and quarrelling; *and, in general, every thing which may tend to the disparagement of religion, or to the promoting of vice and immorality.*'

"The Act of Parliament, which is at this very moment the basis of the discipline and government of his Majesty's ships, contains the following clause:—

"'All flag officers, and all persons in or belonging to his Majesty's ships or vessels of war, being guilty of profane oaths, cursing, execrations, drunkenness, *uncleanness, or other scandalous actions, in derogation of God's honour, and corruption of good manners*, shall incur such punishment as a court martial shall think fit to impose, and as the nature and degree of their offence shall deserve.'

"The proclamation issued from Carlton House on the 12th day of February, 1820, pronounces it to be 'an indispensable duty' of his Majesty 'to be careful, above all other things, to preserve and advance the honour and service of Almighty God, and to discourage and suppress all *vice*, profaneness, *debauchery, and immorality*, which are so highly displeasing to God, so great a reproach to our religion and government, and *by means of the frequent ill examples of the practices thereof, have so fatal a tendency to the corruption of many of our loving subjects, otherwise religiously and virtuously disposed*, and which, if not timely remedied, may justly draw down the Divine vengeance on us and our kingdom.'"

"And in order to effect these objects, his Majesty *not only* calls on 'all magistrates, and clergymen, as well as all persons of influence, whether in public or private stations, to labour to prevent and restrain such evils;' but he adds, that 'to the end that all *vice and debauchery* may be prevented, and religion and virtue practised by all *officers*, private soldiers, *mariners*, and others, *who are employed in our service by sea and land*, we do hereby *strictly charge and command all our commanders and officers whatsoever, that they do take care to avoid all profaneness, debauchery*, and other *immoralities*; and that by their own good and virtuous lives and conversations, they do set good examples to all such as are under their care and authority; and likewise *take care of, and inspect the behaviour of, all such as are under them, and punish all those who shall be guilty of any of the offences aforesaid, as they will be answerable for the ill consequences of their neglect herein.*'" p. 11, &c.

Having placed these extracts before our readers, are we wrong in proceeding to maintain that they contain provisions in the highest degree wise and salutary; provisions which are ornaments to our statute books, adapted to a government at once Christian and paternal, and attentive to the best interests of the subject, and to the highest glory of the nation? Unless, therefore, any man is prepared to stigmatize them as officious or mischievous interferences, or as mere acts of political Pharisaism—acts meant not for use but for display—we must regard it as the duty of every loyal subject to concur with the authors of this Statement in their endeavour to bring the practice of the navy to correspond with the regulations of the state.

In the second place, we feel no hesitation in maintaining, that these requisitions of the law and commands of the sovereign *may* be reduced to practice,—and this without the risk of exciting any of those acts of disturbance and desertion which have been predicted by the abettors of things as they are. On this point, the authors of the Statement are able to speak with the utmost confidence, having for the basis of their judgment the sure ground of experiment. It appears that the Regulations, for the enforcement of which they plead, have been carried, in certain instances, into execution, not only without any detriment, but

with decided advantage, to the naval service. It is stated, that not a few officers, feeling the guilt and degradation of presiding over such scenes of infamy and pollution, and resolving to discharge at once their duty to God, to their king, and to the men under their command, have utterly excluded these wretched inmates from their ships; and that they have, in every case, done this without producing any disorder. "In three recent instances, the evil was put an end to, without exciting a single murmur, or causing a single desertion; while, in other vessels, where the licence was freely permitted, the men were deserting daily, and one of these ships sailed with a deficiency of nearly *fifty* in her complement." (p. 21.) It is obvious to remark on this experiment, that, if it has been practicable for a few conscientious commanders to abolish the shameful practice without evil consequences, while the seamen were witnesses of its continuance by others around them, and might thus have conceived themselves to be aggrieved by the caprice of their own officers; much more easy would it be to enforce the restriction, if it were universally imposed, and all the ships of the navy were equally well regulated.

"Groundless, indeed," it is well said, "are the fears of those who anticipate disaffection rather from the suppression, than from the continuance and encouragement, of vice and profligacy. If those who have the power desire to secure the loyalty and attachment of our brave seamen, let them cease to act on any such debasing principle, let them remove such a foul blot from the character of seamen as that they are to be attached only by vicious indulgences to the service of their country. Let them be treated by their superiors as men and as Christians, and let regulations be established, which may be enforced, not merely by the application of corporal punishment, but by an appeal to their consciences—regulations which shall restrain the disorderly, encourage the virtuous, and protect the young from temptation, or at least prevent them from being forced into vice. Our seamen would then be persuaded (to use the words of an experienced naval officer) 'that the government of the country really intended their good, and then, in their gratitude, and in their improved moral principles, would that country find the best security for their loyalty and obedience.'" p. 19.

In the third place, if the proposed repression of these immoralities is, as we have seen, required by public enactments, and proved to be practicable by experience, need we add that every principle of policy, justice, humanity, and religion, demands it?

The present state of things can have only one result—the deterioration and dishonour of the navy. What is the tendency of such a system but to stamp the most criminal habits of the seafaring body with the seeming approbation of their commanders; to pour into their very births a horde of harpies to pillage them of their hard-earned gains, and taint them with loathsome disease; to destroy all disposition to form or to maintain domestic connexions; and thus to throw them loose from all those attachments which give to man a country and a home, and then to form them into a homeless, houseless, reckless body, ready to make war upon all the best interests and joys of the country of their birth? If such a line of proceeding is continued, let not the public eye be insulted, and the national pocket be drained, by the appointment of naval chaplains, schoolmasters, &c. Virtue cannot thrive in such a soil; and no deeper injury can be inflicted on its interests than to combine with the lessons of truth the habits most hostile to it.

Assuming it then as in some measure proved, that the prohibition of these enormities is both legal in its object and possible in execution, let us consider next the suggestions of policy and benevolence on the subject.

Is it the *character* of the navy we seek to protect; and is it an admitted fact that the best security we can take for the bold and skilful defence of the country is the moral

character of our seamen? But what device can be imagined of higher potency to degrade and brutify the mind, than to exhibit a large body of men to each other in scenes of the most beastly pollution? Can it be hoped that any man shall escape from such a scene without the blunting of his moral sensibility, or even the extinction of what is pure and honourable in his nature?

Or is it a part of the policy of the country to render the naval service reputable and attractive to the taste of the better part of the community? What honest mind must not turn with disgust from a service, dishonoured by the practices to which we have referred? What parent, when deciding upon the profession of the child of his affection, will, with a knowledge of such facts, force him not merely on the risks of rocks, and tempests, and battle, but on the tremendous *certainties* of moral degradation and ruin?

As to the *humanity* of the question, it is needless to say a word. A contempt of the eternal interests of our fellow-creatures is the highest of all injuries in human nature. How astonishing is the infatuation of men on this point! Imagine fifty thousand of our fellow-subjects driven out in vessels full of leaks into the wide and tempestuous ocean, and about to sink in its angry depths, and a general cry of horror would arise, and each man spring up to perform his part in averting so awful a catastrophe. And yet the same individuals, with the Bible in their hands; with a belief in the immortality of the soul; with the admitted truth in their memories, that "without holiness no man can see the Lord;" shall contemplate what may be termed this *wreck of immortal souls*, this wanton destruction of the immortal part of our nature, without the smallest emotion. We build hospitals for the bodies of our sailors. We joyfully add our quota towards the maintenance of the magnificent erection which adorns the banks of our metropolitan river, where an asylum is provided for the decrepitude of age, and the anguish of disease; and, yet, we perhaps voluntarily perpetuate a system whose direct and almost necessary consequence is to nullify every other contrivance for the consolation of old age, and to entail upon the thousands of our seamen, present disease of body, and anguish of mind, and, without repentance, an eternity of misery.

We know, indeed, there are persons who justify the relaxation of all discipline on the point in question, by contending that *the licence to commit one vice is a check to the indulgence of still worse vices.* But what a mere assumption is this? In what part of the Book of God is such a principle asserted? By what single experiment is it established? Does not the practice of vice create a habit of vice? And when this habit is formed is not the mind more accessible to temptation—more insensible to the gradations of crime—more prone to break through all ordinary barriers, and to seek the gratification in one vice which is denied in another? Is not sin the school of sin, and one vice the pander to another? It is one of the features by which the moral administration of this country has been distinguished from neighbouring nations—that we have resolutely *resisted all public sanctions of vice.* May the distinction never be abolished, except by our neighbours condescending to profit from our better example. "The curse of the Lord is in the house of the wicked;" and that state cannot prosper which winks at the abominations it is able to correct, or nurses up its defenders in the arms of profligacy and pollution.

In discharging, as briefly as we are able, this public and most unpleasant duty, we will confess that our main design has been to draw the attention of Parliament to the subject. Let any real friend to his

country place the facts contained in this pamphlet before the House of Lords or Commons, and he will find there a body of sense and purity which will arise to lend him that kind of support which it will be impossible for the favourers of such practices to resist. In this case he will be sure of the assistance of those numerous ministers of state, and friends of Government, who are the accredited friends of religion and good order. And many of the opposers of Government on most other points, will, at least, agree in carrying into effect those measures of which it is the indisputable tendency to give to the nation better seamen, better citizens, and better Christians.

A Treatise on the Genius and Object of the Patriarchal, the Levitical, and the Christian Dispensations. By G. S. Faber, B. D. Rector of Long Newton. 2 vols. 8vo. 1823. 1*l.* 1*s.*

The theological history of the past century will afford materials, curious as important, to the future ecclesiastical historian. Beginning with a fearful tide of irreligion and infidelity, and ending with an unparalleled overflow of Scriptural knowledge and religious feeling, the past century exhibited in its course—we speak mainly of this country—some of the most remarkable phenomena perhaps ever presented to the theological inquirer. Two men there were in particular, certainly of pre-eminent talent, who at once were the produce of the times and contributed much to form them: in naming whom, although many might imagine we were about to summon up the memory of Whitfield and Wesley, we are led by the present publication to mention two very different personages, namely, Warburton and Bryant. Warburton, a very Corypheus in intellect, wild in temper, and irregular in education, was almost lashed into madness by the growing and shameless infidelity of the day: whilst, with powers peculiar to himself, and with equal ingenuity and boldness, he invented and defended theory after theory to overturn the works of the boasting Freethinkers. Unfortunately, foe and friend suffered alike under his death-dealing blows: and, whilst the dust and feathers of infidelity were effectually blown away by every breath he uttered in defence of the Sacred Records, it happened that something of the more precious and substantial material of truth also suffered very unnecessary dilapidation. In plain words, he adopted the natural religion of the Deist, and fitted it into the Scriptural system: he took up the secularity of the age, and made it an actual demonstration of the Divine Legation of Moses. In the extraordinary work so denominated, he overthrew for ever the hopes of the infidels, by bringing the powers of his stupendous intellect to bear upon the evidences of the Sacred word: and, whatever he did, or did not, demonstrate, he at least demonstrated the utter futility of all attempts made by petty sciolists, of his own or future days, to impugn those evidences. If his education, his habits, and the times in which he lived, had led him to a better understanding of the contents, the spirit, and the scope of the volume which he thus upheld, we should doubtless not have seen his own series of unwarranted comments upon some of its most weighty portions. We should least of all, have seen the two main foundations of revealed religion—namely, the knowledge of a Redeemer, and the knowledge of a future state—so nearly discarded from the archeological, rather than theological, system which he offers to fix upon the Old Testament dispensation. But of this more hereafter.

Next comes Jacob Bryant. Favoured with a regular education, and a far happier constitution of temper, though doubtless with less comprehension of thought, and amplitude of range in his objects of study, he

had this important advantage against the infidels, that he was, like themselves, as they would boast, unshackled by the prejudices or the pledges of a sacred profession. As a layman, he came forward in the defence of the holy Record of the church; and he chose the department above all others suited to the education and studies of a scholar, the department of ancient mythology, as connected with the traditionary records of Divine Revelation. His great work, the Analysis of Ancient Mythology, demonstrates far more effectively and surely the Divine Legation of Moses as an historian, than Warburton's work had demonstrated it before as a legislator: and, by tracing up all the records of pagan antiquity, all its traditions, its heroolatry, demonolatry, and idolatry, to the history of the eight persons in the ark "saved by water," and there staying, as at a fountain-head, all further research backward into antiquity, shews clearly, that, as far as the Flood, no reasonable objection can be raised against the details of the Divine Record.

With whatever other various success, both these men have, on the whole, so far succeeded in their defence of Scriptural verity, as fairly to have driven back their opponents into *Antediluvian* researches. And, now, we find the infidels, as if ashamed any more to appear above ground, actually diving and delving into the depths below the surface, to "extract at least from thence a register; and prove, that He who made the earth, and revealed its date to Moses, was mistaken in its age." We, for our part, should have been heartily content there to have left them, to enjoy their clay-cold thoughts and muddy investigations, in all the darkness and frigidity of their chosen and most congenial atmosphere. But not so Mr. Faber. He pursues them even thither. Once more he *condescends* to reason with them even on this new and lower arena of contest. He handles with them their dirt, their shells, their bones, and their incrustations. And if, like Warburton's in natural religion, Mr. Faber's concessions to them in *natural geology*, may be thought by some a little too gratuitous; still he places himself in the very foremost rank of Christian oryctologists: whilst, with his wonted courage, and, perhaps we must add, with all the success the subject at present admits, he has aimed to ferret out the opponents of Revelation from their last retreat.

To Mr. Faber indeed we must own ourselves, in common with the whole Christian world, under many long standing and most weighty obligations. Endued with a talent for research, and a quickness and vigour of style, which might well merit a comparison with both the names above mentioned; devoted through life to profound investigations on the most important of all subjects; and combining, we suppose through some hidden wisdom in the rewarders of ecclesiastical merit, the disinterestedness of lay services with the sobriety and seriousness of clerical writing; he had in former times, with a native originality of mind, been led into the ample and inviting range of prophetic illustration. Having, we may say, exhausted this department of Scriptural evidence; and having secured our confidence by further investigations, on the most temperate and judicious grounds, into Scriptural doctrine; we behold him now, in more than one publication, retracing the very steps we have before alluded to as the progressive and distinctive work of the last century. In his Origin and Progress of Pagan Idolatry, we find a complete pererration of the ground trodden over by Jacob Bryant. In his "Horæ Mosaicæ," we find a true and solid foundation laid for demonstrating the Divine Legation of Moses; the basis in a great measure of the present account of the Three Dispensations. And finally, in the present work, with an ample dis-

cussion of the merits of Bishop Warburton, we find the full application of former Pagano-Mythological inquiries, together with the development of an hypothesis on the subject of cosmogony, not altogether new, in answer to the underground Freethinkers*.

Such being Mr. Faber's general claims upon our attention, we need not add, that the utmost respect and candour will accompany all our observations on the present work; which indeed claims, on every ground, a very serious and thorough consideration. With respect to the writings of Bishop Warburton, it exonerates the present age from the charge brought against the last, by the *then* sedate and theological British Critic: "It is owing, perhaps, to the indolence of the present age, that *the Divine Legation* is so much neglected as it is at present; but it would not be a judicious age which should adopt without reserve a great part of its positions. To examine and appreciate with judgment all the writings of Warburton, would be an inestimable service to the cause of letters and religion; and a life of that prelate, which should include a view of that kind, executed in an able manner, would be welcomed in the literary world with general applause. Such a work is still a desideratum." (British Critic, vol. V., 1795, p. 65.) In this, as well as other respects, the work of Mr. Faber grapples with some of the most serious difficulties in a manly and masterly manner. And, above all, it presents, in a tangible and probable shape, the entire harmony of the whole Sacred Record; the agreement of the Patriarchal, Mosaic, and Christian dispensations; and the truly consistent and unbroken testimony of the whole to the one great subject of all Revelation, the doctrine of a Redeemer, and of Redemption through Christ Jesus. We may say of the work itself, after all that its author had before elaborated on Biblical doctrine, that it affords the best possible illustration of its own opening position in the Preface, that "theology is a mine that cannot easily be exhausted;" and we can indeed have little hope ourselves of exhausting the mine, or the series of mines, which open before us, vein after vein, in these well-stored volumes.

The object of the present work is, what the title fairly implies, a demonstration of the entire accordance between the several dispensations revealed in the Scriptures, Patriarchal Levitical, and Christian, in promulgating the one great subject of all revelation, SALVATION THROUGH A REDEEMER*. And no subject more truly Christian and divine can be proffered to the theologian; none more worthy the best ages of sacred learning; and none more essential to the authority of the Sacred Volume, as professing to be the work of many hands indeed, but of ONE SPIRIT. How gratifying must be the result to the feelings of every Christian mind, that an attempt thus to harmonize the several detached pieces of Scripture into one entire whole, should be not only found in itself within the compass of legitimate reasoning, but should actually add a weight and a meaning to every individual portion which alone it could not have exhibited. In the case of detachment from the rest, we see in each part of Scripture but the marks of creative skill, as in the organization of a single limb; while, in the case of its union with other parts, we see the final

* To these claims on public gratitude as an author, we learn, while this sheet is passing through the press, that Mr. Faber has added another for a work of great merit, to which the St. David's Church Union Society has just adjudged its premium. The position maintained in it is, that the rejection of Divine Revelation evinces far greater credulity than its reception.

* This is a subject, as we have observed already, pursued, but not exhausted, in his former work, the "Horæ Mosaicæ."

purpose of the Creator, as in the construction of an entire frame.

In proportion to the value and importance of such a work, we must of course expect, and even demand, a very ample range of learning, and many very deep and elaborate disquisitions. Whoever has toiled, or sported, (according to his taste,) through the pages of Bishop Warburton, will at once perceive, that a work mainly intended to correct the views of antiquity entertained by that eminent author, will have little less to do than to take a review of the whole ancient world, sacred and profane. As nothing escaped the gigantic grasp of Bishop Warburton, so, it must be felt, nothing can well, or properly, escape the notice of his avowed examiner. And of this Mr. Faber has made us fully sensible; for nothing has escaped the grasp of his own intelligent mind in tracing the outlines of his vast subject. He has examined with minute attention the whole bearing of each several dispensation, Patriarchal, Mosaic, and Christian. Having laid down the principles of each respectively, and determined the principle of the first to be that of *universality*; of the second, that of *particularity*; of the third, again, that of *universality*; he has dedicated the entire first book and volume, in seven chapters, to the minute consideration of the first of those dispensations, the Patriarchal. Subdividing this into Antediluvian and Postdiluvian, he has traced through each portion the grand aboriginal doctrine of Redemption; and likewise two corresponding apostacies with respect to that doctrine. The Antediluvian apostacy being, he considers, that of a proud rejection of the expected Redeemer; the Postdiluvian apostacy being a corruption rather of that expectation. Both Scriptural history, and the collateral annals of pagan idolatry, are ransacked in proof or illustration of these important points; and, of course, Bishop Warburton meets with his full share of animadversion throughout the whole of this detail, on which it is well known he had so largely entered.

But before we go into any further detail ourselves, on what must be assumed as the main object of the present book; namely, an exposition of the early doctrine of Redemption; we must, notwithstanding our opening commendation of the author's boldness and reach of mind, in tracking the infidels to their last retreat, yet express our unfeigned regret, on the whole, that Mr. Faber should have mixed up with this first and very interesting era of Patriarchism, the still more remote, and, we must say, irrelevant development of a system of cosmogony. It was the great critic's admonition, not to commence the history of Trojan affairs *ab ovo Ledæ*: and we could wish it to have been applied on the present occasion. It will not be maintained, on any broad view of the case, that the mode of creating the world in six demiurgic days has any bearing upon the grand subject here placed before us, the promulgation of a Redeemer after the fall of man. And is it not too true, that, in this philosophical age, a discussion of this nature must have an unavoidable tendency to divide and distract the attention from that which is the main subject of the piece? Never, indeed, it must be allowed, could the two words, *important* and *unimportant*, be brought into more striking contrast than when applied to the two subjects, respectively, of human redemption and the exact process of mundane formation: the one shortly, and, according to Mr. Faber at least, *obscurely*, treated of in the first and second chapters of the Bible; the other, the primary, grand, and never-ceasing subject of the whole sacred volume: the one, a subject of contention to this day between a few speculative geologists; the other, the charter of eternal salvation to a fallen race. And yet do not our own pages, in former Numbers, bear convincing testimony to the bad effect of the introduction

of these two topics on the same field of vision? That on which, above all other things, Mr. Faber would most assuredly desire to fix the attention of his readers has been passed over by our correspondents in silence; whilst already have we been called upon to sound something like the note of anxious controversy on the comparatively *un*important point.

It is true, Bishop Warburton had, in a measure, led the way to this discussion; for he had likewise commenced *ab ovo*. And we should by no means do justice to Mr. Faber if we did not state, with some distinctness, the actual connexion of this mainly irrelevant topic with the rest of his admirable work. Bishop Warburton, it seems, in the plenitude of his creative imagination, had formed the hypothesis (would it be believed?) of a state of human existence prior to the location of our first parents in the Garden of Eden. They were placed somewhere else, and for some unknown period, according to the Bishop, with their different graminivorous, seminivorous, and fructivorous propensities, to eat of the productions of the third day's creation. This, it seems, instantaneously afforded them their allowed and allotted food; whilst the slower process of vegetation was proceeding in the newly planted Garden of Eden; into which they were, in due time, themselves transplanted. Here, as the Bishop proceeds, they became, for the first time, though but conditionally even then, immortal. Here they found the tree of life, the pledge and source of immortality; and here, for the first time, the prohibited article, the tree of knowledge. This was their partial, and their first *revelation*. Before they had been in a state of nature; and naturally and essentially mortal, like "the beasts that perish;" although, indeed, the subjects of a sort of natural religion. And to this state, it is added, (mark the bearing on Mr. Faber's Patriarchism), they were again reduced *after the fall*; and in this state, purely mortal, and the subjects of natural religion, mankind remained, through the whole of Patriarchism, till the giving of the Law. The Law, indeed, itself made no difference in the grand point at which this great theorist is perpetually aiming; namely, the absence of all knowledge of a future state; and by consequence a present equal distribution of rewards and punishments to virtue and vice. And finding out or making out this equal distribution, in all antediluvian, diluvian, and postdiluvian catastrophes; and roundly asserting this system of nature, natural religion, and natural mortality, &c., through a long and indefinite period; the Bishop comes at last to cut from under Mr. Faber the very ground on which his first, or Patriarchal, Dispensation rests. It leaves him without any fair or legitimate revelation to appeal to (excepting the transient and abortive paradisaical revelation, and some *occasional* ones after), till a period, long posterior even to the dispensation of the Law of Moses.

Now, Mr. Faber, in return for this most wild and insupportable hypothesis, destructive of all true Patriarchism, determines, on his part, to cut away from under Bishop Warburton the ground upon which *he* stands. And, to begin from the beginning, he overthrows the *first* position, of a state of human existence prior to the settlement of Adam and Eve in paradise. This the Bishop had argued, on the ground that paradise could not have grown to maturity, with all its various and exquisite productions, in time for their reception on the first day of their creation: whilst the *seeds* which *he* understands to have been *sown* on the third day, might possibly in the time have sprouted forth, in ordinary luxuriance, sufficient for the general sustenance. Impossible, retorts Mr. Faber, without a miracle as great as that which you deny in the case of Eden. In short, Mr. Faber concedes to Bishop Warburton the whole period of time

necessary for the vegetation of the "pleasant garden:" he admits that *seeds were first created*, and then *sown*, and then *gradually matured* to trees and vegetables; but upon this he springs his own hypothesis, that the vegetables on the third day, as well as all the other productions or effects attributed to the other days of the demiurgic week, had a space of not less than SIX THOUSAND YEARS in which to commence and to carry forward their various and leisurely operations. Thus do we find Mr. Faber conducted to the point at which he has thought it advisable to introduce the new cosmogony: and, although we believe he is himself responsible for the particular interpretation with which our readers are already familiar, and which fixes the *precise proportion* of the demiurgic day, yet the general theory of geology connected with it, is not to be so much considered of Mr. Faber's construction, as the general conclusion of the present fashionable geologists, with Cuvier at their head, grounded, they tell us, upon very extensive and conclusive investigations. Mr. Faber quotes at great length the corresponding opinions of Parkinson in his Organic Remains, (Mr. Faber's author, indeed, for this new and lengthened series of creation,) and Cuvier in his Theory of the Earth, with references to Deluc, Dolomieu, Jameson, and most especially to Professor Buckland; which latter able and eloquent theorist has, to the astonishment and admiration of the world at large, found evident traces of a superficial Deluge, lying far above all the more solid and fossilized strata of the earth; and has determined our own position to have been, before the Flood, the habitation of hyenas, and a court for every strange and unclean beast. In short, the Deluge is understood to have been but the last of a series of revolutions which Cuvier, *par éminence*, has discovered, or rather conjectured, to have successively desolated our globe. And these revolutions, involving, till now, indefinite periods, and preceded by as indefinite periods of formation, have been of late considered by geologists as necessary to account for, and as sufficiently accounting for, the underground phenomena.

"Time," as observes the animated Granville Penn, in his Mineral and Mosaic Geologies, "is the great idol of modern mineral geologists." Imagine only the duration of long and distant epochs, and we shall have a full and easy account, at once of the beauties of paradise, the peopling of the earth and seas, the overspreadings of terrene vegetation, and even the production of the sun, moon, and stars. Now *time*, it is true, Mr. Faber also required, to procure food convenient for our first parents, to be ready immediately upon their creation; and this in paradise itself. And the want of this *time* appears to us the only necessity incumbent on Mr. Faber, for introducing his idea of the lengthened periods of creation, and giving the general theory of geology now so much in vogue. Much, however, as we regret the introduction of this geological episode, which, as far as the present work is concerned, we think might have been avoided; much as we could rather have wished to have seen it made the subject of an entire separate work, in the hands of so competent and philosophical a writer as Mr. Faber; we are not able to pass it over, as it now stands before us, without some general observations on the whole subject; more especially, as we are aware, from circumstances before alluded to, of its general interest;—hoping, nevertheless, that our readers will still give us credit, in paying this tribute to modern science, for our sense of the far greater importance of one line of Mr. Faber's invaluable publication, when treating its own subject of the three dispensations, than of a whole volume upon matter so purely conjectural.

For, we must now ask, in what

manner, or by what connecting links, a modern Geology connected with *the*-ology? Theology is derived from Revelation; and, as we apprehend, consists in arranging revealed facts and doctrines, according to the best lights we are able to derive from reason and experience, with a view to the final end of that Revelation. One important department of it consists in investigating the *evidences*, internal and external, upon which we are to recognise the authority of the sacred volume. Now, amongst the external evidences of the sacred volume, it has been deemed important to bring to some general agreement the external appearances of the natural world, with what God has been pleased to reveal to us in His own word respecting it. And this agreement, sometimes direct, sometimes indirect, has been always considered, when to be had, as very interesting; and never more so than in the natural history of the Flood, and the marks impressed, or thought to have been impressed, by it on our habitable globe. The localities of the Holy Land could not afford more interesting illustration, to the modern Christian traveller, of the sacred history of Israel; than the apparent geological phenomena used to afford to the Christian philosopher of the sacred history of the Flood.

"The argument," says Mr. Faber, 'seemed valuable, at once for its brevity and its conclusiveness; for no doubt, where marine exuviæ are discovered, there at some period or other must have been the waters of the ocean: and, as such, it was constantly adduced as a most powerful auxiliary to that mass of arguments by which the truth of this grand historical fact has been so triumphantly and so incontrovertibly established." vol. I. p. 121.

But now all is changed. Modern discoveries have been made which have led to reasoning, or rather to speculation and to hypothesis. Inquiries have been set on foot, how the Flood was produced; how it operated; how it effected the alleged phenomena; and whether, in fact, it effected them at all. And the result of these inquiries at *present* seems very generally to be this, that, however the Flood was produced and carried on, these phenomena were no part of its effects; and the speculations—we fear *commenced* by men indisposed or indifferent to the Sacred Record—have been entirely *conceded*. So far as respects the evidence, arising from the lower strata of the earth, in behalf of the Mosaic Flood, they are considered as having nothing at all to do with the subject.

How then does the subject now stand? The men who speak and think entirely independent of Revelation, carry back the period of creation, or rather formation, to indefinite lengths of existence and operation; and leave the chronology and fact alike, both of the Creation and of the Deluge, to answer for themselves. But far otherwise the pious, eloquent, and imaginative believer. He too must account for the phenomena of the soil; but he must do it consistently with revelation; and, some how or other, must illustrate revelation by them. Hence at two ends of the argument come forth—we know not which is the most worthy of his honourable compeer—Mr. Faber on the one side, and Professor Buckland on the other. Mr. Faber assists us to carry back the history of creation many thousand years, by an hypothesis framed on the words of Scripture; and Professor Buckland discovers *his* "Reliquiæ Diluvianæ," his proofs of the Deluge, in the now safely trodden dens of voracious antediluvian hyænas. The majesty of these discoveries, it is true, is nothing, not even to be thought of, in comparison with their aptitude to the existing phenomena. In the one case, hyenas are, certainly with no poetical, though physiological, beauty, converted into prophets of the Deluge: in the other, the magnificence of antediluvian, we had almost said of antemundane, revolutions, is les-

sened by the necessary lameness and impotence of the reasoning, which finds them in the first chapter of the Book of Genesis.

The real point now before us is this; whether, or not, we choose to have the systems or hypotheses in question admitted into the ranks, and honoured with the name, of Scriptural Theology? That is, whether or not we shall still join issue with the unbeliever, and claim the external evidence of nature in support of the Mosaic Creation and the Mosaic Flood; or whether we shall at once prudently decline this external evidence altogether, at least till the philosophers have really settled among themselves whether there are symptoms in nature of any Deluge, strictly so called, or of any Creation. Really, for ourselves, we are disposed to say, at least to trust, that "our faith doth not stand in the weakness of man, but in the power of God." It does not appear clear to us from Scripture, that we are to turn for *external* evidence from the fact of the Deluge, or the act of Creation, to any particular existing phenomena. Scripture does not profess, as we understand it, to tell us, how the Flood took place, and what *Reliquiæ* or *Ossemens Fossiles* it was to leave, and how placed, under the earth; nor how creation was conducted during the alleged period of six days, with their intervening nights. It tells us in the general, that this beautiful and stupendous fabric of nature which we behold, came forth, in all the majesty of light and order and life, at the fiat of its all-wise and Almighty Creator. And it tells us, that, by some means or other, the original structure of the globe underwent a most fearful subversion, at least submersion, by a Flood, for the pride and apostacy of the race that inhabited it. The single visible phenomenon, that exquisite and most truly Divine emblem of mercy, the "bow in the clouds," is pointed out in the Divine Record, as an external evidence, or rather memorial, of the Flood which preceded it. Of the rainbow, it is true, from the science of optics we accurately know the physical formation; but as soon should we insist on making the problem of the rainbow in optics a part of our theological investigations, as we should think ourselves bound, as theologians, to investigate the Divine method of creating or of drowning the world. Least of all should we, in what may most justly be called the infancy and prattle of Geology, adopt this or that discovery, or theory, as an illustration either of the Deluge or the Creation.

Professor Buckland, it is true, in resigning summarily all evidence for the known fact of the Flood in the lower strata of the earth, acts in consistency with what we conceive to be the law of genuine hypothesis, in looking for other phenomena which may serve to illustrate that event. We know that the event took place, upon infallible authority. We think its effects are not traceable in one line of Geological research; therefore we are warranted in *thinking* at least about its effects in another line. And if we have the misfortune of thinking we have found them in so very minutely philosophical a corner as among the bones of water-rats, or the dust of bears, we are not to be deterred from entertaining our thoughts by any reflections from those who have not closely investigated the subject. The only question that remains to us, with Professor Buckland, is this, at what *period* of the demonstration shall we really accept these *thoughts* as the wished-for *external evidence of the Mosaic Flood.*

But we are not so clear in our concessions to Mr. Faber. We have, it is true, *now* unaccountable strata under the soil; but we know not that we have any call whatever to find an account of *them* in holy Scripture. We may account for them, if we please, by one, two,

or three, or as many more successive revolutions. But does Scripture give us any account of primeval revolutions at all? And does any guess, any hypothesis, respecting that which Scripture has *not expressed*, add a single grain of weight to the external evidence for the truth of the scriptural record? A coincidence, we own, of a very striking and captivating nature appears. In geology we find, that the strata of the soil lie above the deepest and original granite formations, in a specific order; strata mixed with vegetable remains, the lowest; strata mixed with marine remains, the next; strata mixed with animal remains, the third, or uppermost. Now, it happens, that this order is just the order of creation. Vegetables, the lowest, were created the first, on the third day of creation; marine productions, the next, were created on the fifth day; and animal productions, the last, or uppermost, were created the sixth day. Hence, IF we imagine three revolutions, or submersions, to have taken place during the course, or at the end of each day of creation, vegetable remains would have been buried the first, or lowest; marine remains, the next; and animal remains, the highest. Nothing farther is wanting to render the *possibility* of such events complete, but that each successive day shall be lengthened, as in Mr. Faber's pages, to at least six millenaries, by another hypothesis, which we must consider as framed to meet the phenomena.

"Moses," says Mr. Faber, "in the order of formation, which he distributes through six distinct periods, represents the primitive rocks as being first separated from the chaotic waters; plants and vegetables as being next made; afterwards, fishes; after them, birds; next, land-animals and reptiles; and, last of all, the human species, (Gen. i. 9, 11, 12, 20—22, 24—27.) Hence, IF the six days were six periods, each of a very great length; and IF, previous to the formation of man, those mundane revolutions occurred, which the frame of the earth requires us to acknowledge; THEN the order of the strata, provided the scriptural cosmogony be authentic, must correspond with the order of formation as detailed by Moses. In other words, the granitic or primitive rocks, though they may pierce upward through all the other strata to the tops of the highest mountains, must be the lowest; and, at the same time, they must be free from all organic remains, inasmuch as all organized bodies were formed *subsequent* to their emergence from the waters; next must come plants and vegetables; next, fishes; next, birds; next, land-animals and reptiles; and, last of all, should any such be found to exist, fossil human relics. Occasional intermixtures may indeed take place: but still the first remains of birds, for instance, will not be discovered below the first remains of marine animals; nor the first remains of land-animals below the first remains of birds.

"Accordingly, such is actually found to be the succession of organized fossils. They all rest upon the primitive granite, which contains no extraneous fossil relics; and they follow each other upward in the precise order of the Mosaical narrative."—Vol. I. pp. 149—151.

But here, differently from the case of Professor Buckland, we have to ask, are such submersions revealed in Scripture? Does scriptural language of itself require us to understand, by a day, six thousand years or more? If not, we here imagine an hypothesis to account for a phenomenon; that hypothesis having no foundation, *but* its aptitude to account for the phenomenon. Surely we might say amongst all the hypotheses which may be framed to account for existing phenomena, it were a chance of infinity to one against any specific hypothesis containing the true account, the *veram causam* of things. And if we are compelled to rest satisfied with *one*, as a sort of *argumentum ad ignorantiam*, till another be excogitated, with a little more plausibility and verisimilitude; we must at least decline adopting either the one or the other into any code of systematic theology.

We must beg pardon here indeed for pleading the not very reputable plea of *coram non judice*, with respect to geology, as presented to

the theologian. And, finding ourselves too far committed to recede, or to advance further to different subjects in the present Number, we shall shortly conclude with the discussion before us, on which we had not intended so fully to enter, adding one or two direct observations.

1. We cannot ourselves but view the subject of Geology, and cannot but wish others to view it likewise, as a subject of immense *difficulty*. The mere process of digging for subterranean phenomena, through small spaces, and at vast distances, is a labour which, however to be surmounted by human perseverance, yet leaves to human ingenuity a most severe task in arranging those phenomena. But, after arranging the discoveries so made, with an apparently sufficient degree of accuracy, then to reason upon the question, who placed the materials there, and when, and how, seems to us quite another grade of difficulty. To enunciate, as a fact, the circulation of the blood, is one thing: to inquire who made it circulate, and when, and how, is quite another. Indeed, in proportion as these remoter geological inquiries are unconnected with human duty, or human benefit, so may it not be reasonably suggested, that their resolution has been placed at the utmost verge of human knowledge—perhaps *intentionally* left, by the Great Author and Revealer of all things, among "the secret things that belong unto the Lord our God?" For our own part, we know not on which of the two subjects we feel a deeper consciousness of insufficiency, we might say of intrusion, in entering; whether on the plurality of the worlds above us, or the strata of earth beneath us. "Who is it that darkeneth counsel by words without knowledge? Where wast thou, when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?" If we could believe any part of holy Scripture to have been written with an express view to future diversities and stirrings of opinion; we should certainly say, that from the 37th to the 41st chapters of the Book of Job had been of old particularly addressed to the present times. After all that has been revealed, compared with all that is clearly seen, all that is plain and palpable around us; must we not say, enough is provided to make us intelligent, as well as humble, adorers of the power and wisdom of the Sovereign Creator? And will not the believer allow, that some obscurities may still have been left behind, both in Scripture and in Nature, to try our forbearance, and to teach us diffidence before the presence of the Great Supreme? The attempt made by so able and good a man, and so profound a writer, as Mr. Faber, to clear up those obscurities, is indeed no subject for *carping*: and we should be much rather disposed to offer to such a person a kind of dictatorship in Scriptural Geology, could we believe the attempt in question to be fairly within the grasp of any human understanding.

Si Pergama dextra
Defendi possent, etiam hôc defensa fuissent.

But the possibility of the undertaking is to us the matter of doubt. And, abstaining intentionally from any critical discussion, may we not still ask, whether a single instance does not warrant our doubt? Does not, for example, the one simple annunciation of the Divine historian, "AND THE EVENING AND THE MORNING WERE THE FIRST DAY," outweigh the utmost power of human ingenuity to stretch the meaning of the writer, or the mind of the Holy Spirit, into an indefinite portion of time, of which, at last as at first, it is confessed, we know little or nothing at all?

2. If it be true that difficulties and obscurities are of the very essence of this inquisitive science; it is then to be expected that no prof-

fered explanations will, in point of fact, be found a *removal* of those difficulties. Thus the supposed catastrophes, successively carrying down beneath the surface so many strata in their orderly course, seem to us to have required the same watchful Eye, and unerring Hand, to have guided them to the desired results, as if they had all been summed up in that one known convulsion of the scriptural Flood.—Again; that the vegetation created, (and why in seed?) on the third DAY, should have survived so many subsequent millenaries of universal overthrow and submersion, and should still remain to bedeck and enamel the fields and the valleys of the seventh or Sabbatic DAY, seems to us, without another intervening miracle of vegetable creation on the sixth, as great a miracle as all the rest. And, again, the destructive submersions, more especially supposed on the fifth and sixth DAYS, without any bearing, that we know of, on the general benefit of surviving or succeeding productions of creation, would appear to tend rather more to perplex than to satisfy the inquiring mind. Once more; the minute point of time in which the act of creation could have been going forward, even during the very DAYS of work themselves, would seem to bear no proportion to the periods of rest during those same DAYS, after the creation had set the machine to work: so that *rest*, far from being the exclusive state of the seventh, or Sabbatic DAY, would in fact have been the general state even of each successive DAY, after the opening fiat of creation. From this last consideration, perhaps, might arise a suggestion, how far He, with whom a single day is as a thousand years, might not within the space of an actual day have done the whole work assigned to Him in *six* thousand years: how far, that is, He might not both have created, and, *if necessary*, submerged masses, to us enormous, but to Him "a very little thing," within the single space literally assigned by the historian, from "evening to morning."

3. Seeing, after all, that a necessity for Divine interposition naturally arises even out of the very attempt to dispense with it, upon any thing like Scriptural grounds; may we not be excused for resorting immediately to that which is the fairest and the humblest *solution* of all inexplicable difficulties—namely, a primary reference to that Divine Power which we know, and that Divine Revelation which we possess? To contest with the acute and philosophic Cuvier, what exact line of operation any conceivable flood of waters would necessarily take, in arranging or deranging the lower strata of the earth, were a vain and pedantic presumption on our own part. But, may it not also lie beyond the sagacity of Cuvier himself, to disprove the possibility of an Almighty Hand, and a Divine Mind, choosing and executing the very plan of stratification in question, as His own foreseen result of a Flood, which He was Himself to bring miraculously upon the earth? Should He have chosen that, in such a process, vegetable matter should sink the first and lowest; that marine exuviæ, being already within the watery bosom, should be deposited the next; that birds and animals should survive the longest, and therefore remain for the third or upper stratum; leaving at the same time, or providing afterwards for, those unaccountable cracks and fissures through the very strata so formed, by methods best known to Himself*, are we still to suppose, that every difficulty in the way of such an arrangement should have presented a barrier insurmountable to Omnipotence itself?

* The non-discovery of *human* bones or fossils in any strata, or supposed diluvial soils hitherto found, presents a difficulty alike under every system of geology; and proves how short a way either our theories, or our facts, have hitherto advanced towards a complete geological history, or theory of the earth.

Or, might we not more reasonably presume, that the very difficulty we contemplate may be the point provided to try our humility; at least, to rebut our prying inquiries into the *how* and the *when;* and that the grand lesson to be learned by modern oryctology may be this, an acknowledgment, *ex post facto*, of the effects of the Deluge, rather than a presumption, *à priori*, that the Deluge *can* have had no effect in their production?

We have exceeded our own intention in the above *episodical* discussion, which precludes our return for the present to the really important and interesting subject of these volumes. We trust, however, that the venerable author will excuse the freedom, as well as our readers the length, of the remarks into which we have been inadvertently drawn on the subject of geology. It has forcibly struck us, in considering the subject, to be one of very serious bearing on the general interests of Revelation; and, as it is now expounded, the most hazardous concessions are made to the infidels, even in combating their opinions. Without at all wishing to commit ourselves to the counter expositions offered by an above-mentioned animated author and champion of Revelation *as it is*, Granville Penn; we still think no Scriptural system of geology complete which does not embrace a full and fair discussion of the views entertained by that respectable writer, and lately developed with an especial view to the present systems in fashion. In defect of any further reference to Mr. Penn, we shall conclude with two quotations;—one from himself, indicative of his general view, we must say in much accordance with our own, of the concessions now made to the unbelieving philosophy; the other is from an author whose mind we conceive to have been in much congeniality with the original bent of Mr. Faber's, and whose writings will lead us to the subject which we hope hereafter to pursue with a far more willing pace; namely, the connexion of ancient with recent, sacred with profane history, in conspiring to prove the one great object of all Revelation to have been salvation through a Redeemer.

First, for Mr. Penn, who, in speaking of the theory of De Luc, with regard to the indefinite length of the Mosaic days of creation, says, "What is the *motive*, which he sets forth to allure our *will* to his fantastical interpretation? For it is not our *reason* that he addresses, but our *will*. It is to *conciliate unbelievers*. To conciliate unbelievers, by supplying them with every needful means of light for discerning the truths which they do not apprehend or recognize, is doubtless a high moral and Christian duty; but, to strive to conciliate them by a surrender of any particle of truth, to modify or change it, to cut and fashion it to the measure and mode of their *disposition to conviction*, is a breach of trust of the same kind, as to bid our master's debtor '*take his bill, and write down fifty measures of wheat*,' when '*an hundred measures*' are the just amount of the score. We are not intrusted with any latitude or discretion, for thus negotiating the good will of infidelity in the article of revealed truth. We must take care to present it pure and genuine; and unbelievers must then take it as it is, or they must leave it; but those who attempt a compromise, by an *unauthorised concession*, are not the champions, but the betrayers, of that truth: *non tali auxilio*, &c." — (Penn's Comparative Estimate of the Mineral and Mosaic Geologies, 8vo. 1822.)

Next, says the learned Shuckford, in reference to the incipient deviations of mankind from the true faith, by a too speculative inquiry into the mysteries of nature: "The first men of Egypt, according to Diodorus Siculus, considering the world and the nature of the universe, imagined two first eternal gods: so

that it was their *speculative inquiries into the nature of things* that led them to *errors about the Deity*; and, if we examine, we shall see that from the beginning to the present times, it has always been the vain philosophy, and an affectation of science falsely so called, that has corrupted religion. The first Egyptians had, without doubt, a short account of the history of the world transmitted to them—an account of the creation, of the origin of mankind, and of the method of worship which God had appointed. As Abraham had received instruction from his forefathers, so also the Egyptians had from theirs: but they did not take a due care not to deviate from what had thus been transmitted to them. Some great genius or other thinking to speculate, and to establish such speculations as he judged to be true, and therefore very proper to be admitted into their religious inquiries, happened to think wrong; and so began a scheme of error, which others, age after age, refined upon, and added to, until, by steps and degrees, they built up the whole frame of their idolatries and superstitions."—(Shuckford's Connexion of Sacred and Profane History, p. 318, vol. i. 1728.)

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—The Life, and a Critical Examination of the Writings of Bishop Jeremy Taylor; by Dr. Heber, Bishop of Calcutta;—Collegiate and Parochial Churches; by P. Neale and J. Le Keux;—Cuvier's Animal Kingdom translated, with additions;—Doctrinal and Practical Sermons (by subscription); by the Rev. J. Bull, M.A.

In the press:—A Second Volume of Sermons; by the Rev. J. W. Cunningham;—Memoirs of Mrs. Sheridan;—Mexican Antiquities, and Curiosities; by Mr. Bullock;—A Sketch of the System of Education at New Lanark; by R. D. Owen;—History of the Dark Ages, by C. Chatfield;—Massillon's Thoughts;—Youth Warned, a Sermon by the Rev. T. James;—The Good Samaritan; by the Rev. J. Hooper;—Sacred Tactics, an attempt to exhibit by tabular arrangements, a general rule of Composition prevailing in the Holy Scriptures; by the Rev. T. Boys, A.M.

Cambridge.—The prize for the Hulsean dissertation for the year 1823, was adjudged to W. C. Walters, B.A., Fellow of Jesus college. Subject, "The Nature and Advantage of the influence of the Holy Spirit."

The following is the subject of the Hulsean dissertation for the present year:—"The Doctrines of our Saviour, as derived from the four Gospels, are in perfect Harmony with the Doctrines of St. Paul, as derived from his Epistles."

Sir W. Browne's Gold Medals. The subjects for the present year are: For the Greek Ode—

——— Ὦ παῖδες Ἑλλήνων ἴτε
Ἐλευθεροῦτε πατρίδ, ἐλευθεροῦτε δέ
Παῖδας, γυναῖκας——νῦν ὑπὲρ πάντων ἀγών.

Latin Ode—"Aleppo, Urbs Syriæ, terræ motu, funditus eversa."

Epigrams—"Scribimus indocti doctique——."

A public meeting lately took place at Brighton, the Dean of Hereford in the chair, to consider the propriety of establishing an infant school in that town, on the plan of those in Westminster and Spitalfields. The meeting were of an opinion that infant schools, under proper management and superintendence, would prove highly useful nurseries for the infant poor, and be subservient to training them in the very first instance to obedience and regular habits. A Committee was appointed to carry the object into effect.

The Bishop of Chester, in a sermon lately published for the benefit of the Society for the Improvement of Prison Discipline and the Reformation of Juvenile Offenders, wisely and most humanely points out the duty of assisting prisoners

upon their discharge, especially juvenile offenders, to obtain some means of livelihood without resorting to their evil practices. "The period at length arrives, when the prisoners must be removed from all further discipline and restraint. But, when thus liberated, whither are they to go? to what place can they direct their steps or views? They may have seen the error of their ways; they may be desirous of abandoning the course they have unhappily run. But how are they to regain the path of honest livelihood? Character is gone; professions are not believed: even the most compassionate, they who most sensibly feel and lament the frailties of our nature, are nevertheless afraid to receive under their roof a practised criminal, the hitherto supposed associate of the vilest and most abandoned characters This is the sad scene which presents itself to many a discharged and repentant prisoner. His course, alas! is almost certain. His former haunts and companions are ready to receive him, and scarcely does there appear to be any other alternative. With such facilities and inducements on one side, with such difficulties and obstacles on the other, we cannot wonder, neither ought we too severely to condemn these ill-fated outcasts, if they relapse once more into their former habits; if the last state of such offenders become worse than the first. The Committee, therefore, of Prison Discipline, would have but imperfectly discharged their labour of love, if they had not directed their attention to the prisoners, at this the most decisive period of their lives. And here the friends of humanity cannot too warmly applaud their humane exertions. In the very feelings and spirit of the religion of Jesus Christ, they have established a 'Temporary Refuge;' into which youthful prisoners may be received on their first discharge from prison. In it they are taught some useful employment or trade, by the practice of which they may earn their livelihood, when they are again thrown upon the world. Nor is this all. They, at the same time, are instructed in the principles of religion, in the knowledge of their duty both to God and man. With this view, the service of our church is regularly administered twice on each Sabbath, and once on every other day of the week. Can any one receive the very mention of such an establishment, without applauding the motive? Can he hear of such a deed, without the wish, and an effort, we trust, to uphold and increase its utility?"

Professor Buckland, in his "Reliquiæ Diluvianæ," lately published, sums up the result of his remarks on the German caves as follows:—

"The facts I have enumerated go to establish a perfect analogy, as far as relates to the loam and pebbles, and stalagmitic incrustations in the caves and fissures of Germany and England, and lead us to infer an identity in the time and manner in which these earthy deposits were introduced; and this identity is still further confirmed by the agreement in species, of the animals whose remains we find enveloped by them, both in caves and fissures, as well as in the superficial deposits of similar loam and pebbles on the surface of the adjacent countries; namely, by the agreement of the animals of the English caves and fissures, not only with each other, but with those of the diluvial gravel of England, and of the greater part of Europe: and in the case of the German caves, by the identity of their extinct bear with that found in the diluvial gravel of Upper Austria; and of the extinct hyæna with that of the gravel at Canstadt, in the valley of the Necker; at Horden, near Herzberg, in the Hartz; at Eichstadt, in Bavaria; the Val d'Arno, in Italy; and Lawford, in Warwickshire. To these may be added the extinct rhinoceros, elephant, and hippopotamus, which are common to gravel beds as well as caves; and hence it follows that the period at which the earth was inhabited by all the animals in question, was that immediately antecedent to the formation of those superficial and almost universal deposits of loam and gravel, which it seems impossible to account for unless we ascribe them to a transient deluge, affecting universally, simultaneously, and at no very distant period, the entire surface of our planet." Professor Buckland states, that human remains found in caves are all of comparatively low antiquity, and attended by circumstances which indicate them to be of postdiluvian origin. Human remains have not been found in any antediluvian deposits. Mr. Buckland also inquires into "the evidence of diluvial action afforded by the accumulation on the earth's surface of loam and gravel, containing the remains of the same species of animals that we find in the caves and fissures, and by the form and structure of hills and valleys in all parts of the world."

These evidences of a general inundation are deduced from the dispersion of the bones of elephants; by deposits of loam and gravel; and from proofs of diluvial action, in Scotland, Wales, Ireland, on the continent, in North America, in Africa, and Asia, and at high levels. The Pro-

fessor thus sums up the facts, to which (in addition to those afforded by the interior of caves and fissures) he appeals:

"1. The general shape and position of hills and valleys; the former having their sides and surfaces universally modified by the action of violent waters, and presenting often the same alternation of salient and retiring angles that marks the course of a common river: and the latter, in those cases which are called valleys of denudation, being attended with such phenomena as shew them to owe their existence entirely to excavation under the action of a flood of waters.

"2. The almost universal confluence and successive inosculations of minor valleys with each other, and final termination of them all in some main trunk which conducts them to the sea; and the rare interruption of their courses by transverse barriers producing lakes.

"3. The occurrence of detached insulated masses of horizontal strata, called outliers, at considerable distances from the beds of which they once evidently formed a continuous part, and from which they have been separated at a recent period by deep and precipitous valleys of denudation.

"4. The immense deposits of gravel that occur occasionally on the summit of hills, and almost universally in valleys over the whole world, in situations to which no torrents or rivers that are now in action could ever have drifted them.

"5. The nature of this gravel being in parts composed of the wreck of the neighbouring hills, and partly of fragments and blocks that have been transported from distant regions.

"6. The nature and condition of the organic remains deposited in this gravel, many of them being identical with species that now exist, and very few having undergone the smallest process of mineralization. Their condition resembles that of common grave bones, being in so recent a state, and having undergone so little decay, that if the records of history, and the circumstances that attend them, did not absolutely forbid such a supposition, we should be inclined to attribute them even to a much later period than the deluge: and certainly there is in my opinion no single fact connected with them, that should lead us to date their origin from any more ancient era.

"7. The total impossibility of referring any one of these appearances to the effect of ancient or modern rivers, or any other causes that are now, or appear ever to have been, in action, since the retreat of the diluvian waters.

"8. The analogous occurrence of similar phenomena in almost all the regions of the world that have hitherto been scientifically investigated, presenting a series of facts that are uniformly consistent with the hypothesis of a contemporaneous and diluvial origin.

"9. The perfect harmony and consistency in the circumstances of those few changes that now go on (*e. g.* the formation of ravines and gravel by mountain torrents; the limited depth and continual growth of peat bogs; the formation of tufa, sand-banks, and deltas; and the filling up of lakes, estuaries, and marshes), with the hypothesis which dates the commencement of all such operations at a period not more ancient than that which our received chronologies assign to the deluge.

"All these facts, whether considered collectively or separately, present such a conformity of proofs, tending to establish the universality of a recent inundation of the earth, as no difficulties or objections that have hitherto arisen are in any way sufficient to overrule."

We have lately mentioned Mr. Faraday's curious experiments on the condensation of gases into fluids. Sir H. Davy, in alluding to these experiments, says; "One of the principal objects that I had in view, in causing experiments to be made on the condensation of different gaseous bodies, by generating them under pressure, was the hope of obtaining vapours, which, from the facility with which their elastic forces might be diminished or increased by small decrements or increments of temperature, would be applicable to the same purposes as steam. As soon as I had obtained muriatic acid in the liquid state, I had no doubt that all the other gases which have weaker affinities or greater densities, and which are absorbable to any extent by water, might be rendered fluid by similar means; and, that the conjecture was well founded, has been proved by the experiments made with so much industry and ingenuity by Mr. Faraday.

"The elasticity of vapours in contact with the liquids from which they are produced, under high pressures, by high temperatures, such as those of alcohol and water, is known to increase in a much higher ratio than the arithmetical one of the temperature.

"In applying the condensed gases as

mechanical agents, the small differences of temperature required to produce an elastic force equal to the pressure of many atmospheres, will render the risk of explosion extremely small; and, if future experiments should realize the views here developed, the mere difference of temperature between sunshine and shade, and air and water, will be sufficient to produce results, which have hitherto been obtained only by a great expenditure of fuel.

"There can be little doubt that these general facts of the condensation of the gases will have many practical applications. They offer easy methods of impregnating liquids with carbonic acid and other gases, without the necessity of common mechanical pressure. They afford means of producing great diminutions of temperature, by the rapidity with which large quantities of liquids may be rendered aeriform; and as compression occasions similar effects to cold, in preventing the formation of elastic substance, there is great reason to believe that it may be successfully employed for the preservation of animal and vegetable substances for the purposes of food."

A novel operation was lately exhibited in the anatomical theatre of St. Thomas's Hospital. Mr. Jukes, a surgeon, who has invented an apparatus for extracting poisons from the stomach, attended, at the request of Sir Astley Cooper, to repeat the experiment of emptying the stomach by mechanical means. Having swallowed a solution of liquorice, and diluted it by drinking two pints of water, Mr. J. introduced a long flexible tube into his mouth, and passed it down into the stomach. Another surgeon immediately fixed a copper syringe to the extremity of the tube, and in the space of two minutes completely pumped out the whole of the liquid that had been drunk.

Mr. H. Wilkinson has published a project for a steam navigation to India in thirty-one days. His plan and route are as follow:—

	Days.	Miles.
From Falmouth to Gibraltar	5	1200
From Gibraltar to Rosetta	9	2170
From Rosetta to Bulac, or Cairo up the Nile	1	110
From Cairo to Suez, by land	2	70
From Suez, down the Red Sea, to Bombay	14	3300
	31	

The following minute, like the ancient benefit of clergy, affords an illustration of the respect paid by our ancestors to scholarship at a time when to be able to read was a distinction of considerable value. In an assortment of pews in Norton Church, in the county of Durham, made 3d Jan. 1635, is this item: "Mr. Davison, of Blaixton, shall sitt in the seate next unto the chancell on the North side, where he usith to sitt, and for his servants and tenants to sitt in the North porch, which is called by the name of Blaixton Porch. As for men servants *wch cannot read*, we appoynt them for to sitt in the South porch, called by the name of Pettie Porch; and as for women servants, for to be placed to kneele down in the middle ally nere the font."

FRANCE.

Mr. Gay Lussac, in a paper lately read before the Academy of Sciences at Paris, seems to consider that the principal cause of volcanoes is a very strong and as yet unneutralized affinity existing between certain substances, and capable of being called into action by fortuitous contact, producing a degree of heat sufficient to fuse the lavas, and to raise them to the surface of the earth by means of the pressure of elastic fluids. The lavas ejected by volcanoes are essentially composed of silica, alumina, lime, soda, and oxide of iron;—bodies which, being all oxides and incapable of acting upon water, cannot be supposed to have originally existed in their present state in volcanoes; and from the knowledge which has been obtained of the true nature of these substances, by the admirable discoveries of Sir Humphry Davy, it is probable that the greater part, if not all of them, may exist in a metallic state. There is no difficulty in conceiving that, by their contact with water, they might decompose it, become changed into lava, and produce sufficient heat to account for the greater part of the volcanic phenomena.

SLAVERY AT THE CAPE OF GOOD HOPE.

The Right Hon. Lord Charles Somerset, Governor of the colony of the Cape of Good Hope, has issued a proclamation in behalf of the Slave Population, from which we extract the leading provisions. We particularly recommend to the attention of our readers the preamble, which furnishes a most satisfactory reply to the unjust averments which have of late been so urgently made by some of the admirers of ignorance and unmitigated slavery.—

"Whereas I—having taken into consideration the happy increase of the means of religious instruction, and the opportunities for religious worship, which have been established in this settlement, and the benefit which is resulting therefrom to the community at large; and, being confident that there exists but one feeling in the breasts of the inhabitants, that it is the bounden duty of every true Christian to civilize the lower classes, and to ameliorate their condition, as far as may be consistent with the security of the state, and with a due consideration to the rights and privileges of all; and whereas, it must be evident to every well-disposed and religious person, that the propagation of Christianity among Slaves will tend, beyond any other measure, to promote morality among them, and to improve their condition and conduct—do, under a sanguine hope that the following regulations may conduce to those desirable objects and to the removing of any existing evils, hereby proclaim and order, That,

"Sunday being commanded, in all Christian states, to be a day of rest, it is hereby forbidden, and declared illegal, to compel a Slave to perform field-labour on the Sabbath-day, or any other work but such as is ordinarily considered work of necessity.

"Slave-proprietors, who have caused their Slave children to be baptized in the Christian religion, shall, as far as relates to such Slaves, be exempt from any tax which has been imposed on Slaves in this colony.

"The manumission of a Slave who has embraced the Christian religion, shall not be subject to the customary payment of 50 rds. to the Reformed Church; but such Slave shall nevertheless be entitled, the same as other members of the church, to support from the vestry under the usual regulations and conditions.

"Christian Slave-proprietors, residing in Cape Town, and other towns and villages, and their immediate vicinity, where Free Schools are or may be established, are, after the first day of June next, to send their Slave children, above three years and under ten years of age, at least three days in each week to the established Free School nearest to their dwelling.

"Slaves who have been baptised, and who are not within the prohibited degrees of consanguinity, may intermarry, with their proprietor's consent; and the children of such marriages shall be the property of the proprietor of the mother. The same shall hold good with regard to slaves of either sex, intermarrying with free persons; in which case also, when the wife is a slave, the children of such marriage belong to her proprietor.

"The respective local authorities shall be responsible, that all marriages between Slaves are without delay enregistered, as all other marriages are. Slave marriages shall be celebrated in the church on Sundays, where the locality will permit; and, in other cases, the clergymen will, once in twelve months, appoint the most convenient places in their respective districts, for the purpose of marrying Slaves and baptizing children, so as to remove the inconvenience arising from remote habitations. The marriages of Slaves, and the baptism of their children, shall be performed without fee or reward.

"After the celebration of marriages, it is forbidden for the parties to be sold separately; or the children of such marriages, without the parents, or the survivor of them, until such children shall have attained the age of ten years, except under a decree of the Court of Justice.

"Children not born in wedlock of a slave woman, who has embraced the Christian religion, and has been baptized, shall not be sold from their mother, unless they shall have fully attained their ninth year; neither shall such Christian female-slaves, so baptized, be sold, without selling to the same person any child she may have under the age of nine years, except under a decree of the Court of Justice.

"The regulations prescribed in the preceding clause, respecting children born of mothers who have embraced the Christian religion and have been baptized, shall also be observed with regard to children born of slaves not of the Christian religion, and not having attained their eighth year, to whom the special care and attention of the mother must be considered indispensable; and all sales, not in conformity to the restrictions comprehended in this and the foregoing clauses, are declared void.

"Separate books shall be kept in the respective offices for the enregisterment of slaves, slave marriages, and slave children born in lawful wedlock; for which purpose owners shall report to that office, in their respective districts, the date and proof of baptism. Those who neglect causing the children of their Christian slaves, born in wedlock, to be baptized within twelve months after the birth of such children, shall incur a penalty of not less than 25 rds. and not exceeding 100 rds. for each offence, and shall be compelled to have such child or children baptized at their own expense.

"Slaves, who have embraced the Christian religion, and have been incorporated in the church, by baptism, (although transferred, or become the property of heathens,) are not to be deprived of the right of attending at church, or place of Christian worship, on Sundays, under a penalty of 10 rds. to be paid by the proprietor; unless justifiable cause can be shewn for such prevention.

"The evidence of a slave, upon oath, after baptism, may be received by the constituted authorities, or competent courts, the same as that of any other Christian.

"The property possessed by a slave, whether acquired by work in extra hours, (with the permission of the proprietor,) by donation, legacy, inheritance, or by any other honest means, is inherent in the slave; and in no event belongs to the proprietor, except in cases of suicide.—Every slave is entitled to dispose of his or her property, or other rights legally acquired, as well during life as by will. In cases where intestate slaves have no relations, and make no declaration, or last will and testament, to the disposal of their property, the property shall be paid, by the Orphan Chamber, into a fund formed for the purchase of such female slave children as shall have been at one of the established schools during a period of four years; and who shall be particularly recommended by the Committee, for their moral and exemplary conduct during that period. Such purchases shall be exempt from all taxes and charges, ordinarily imposed upon the manumission of slaves. Donations and legacies may be made, in aid of the Redemption Fund.

"Every slave is to be daily supplied with proper food and clothing: and, in case of dissatisfaction, appeal may be made, by either party to the local authority.

"Slaves employed in garden or field labour, are not to be compelled to work more than ten hours in each twenty-four, to the 30th September; nor more than twelve hours in twenty-four hours, from the 1st October to the 31st March inclusive: except during the ploughing or harvest seasons, or on extraordinary occasions; when a remuneration shall be made to them in money, or by an additional proportion of food, according to the discretion of the local magistrate.

"Proprietors, or persons employed by them, are not at liberty to inflict any punishment on a slave, beyond what may be considered a mild domestic correction. This correction is only to be given with rods, or other implements of domestic punishment: it is not to exceed twenty-five stripes; and is, in no case, to be repeated within twenty-four hours, nor until the delinquent shall have recovered from the effects of any former correction.

"Should it be necessary for the security or safety of a family or individual, to put a slave in irons, the same shall be reported within twenty-four hours, to the local authority; stating the cause and circumstances under which such measure could be justified.

"Maltreatment of a slave by the proprietor, not attended with death, may be punished by fine, imprisonment, banishment, or other sentence of the law, according to the nature of the case, and the degree of cruelty exercised; and the slave may be publicly sold, for the account of the proprietor, but under special condition of never again coming into his power, or into that of his parents, children, brothers, or sisters: but, when the maltreatment of a slave has been attended with death, it must be recollected that the court, in giving judgment, will be guided by the law applicable to homicide.

"Maltreatment of a slave, by the overseer or representative of the proprietor, or other individual, shall be punished as if the same had been inflicted on a free person, placed under the superintendence or direction of such overseer or other representative of the proprietor. Domestic punishment is forbidden to be inflicted on a slave, by any other hand than that of the proprietor, employer, or overseer, (not being a slave,) except in cases where the proprietors or employers, having no free person in their employ, are females, or infirm, or suffering under disease, or are upward of 60 years of age."

Pecuniary penalties are attached to the breach of these respective provisions.

We rejoice at every amelioration of slavery; and most thankful are we to those in authority who endeavour to effect this benevolent object; but alas, after all, the very charter of privilege proves that slavery is still, under all circumstances, "a bitter draught." How degrading and wretched must be a condition of life in which the natural rights of a man and woman to marry are to depend upon the caprice or tyranny of a stranger, and in which the offspring of their union are born only to be slaves in interminable succession; a condition of life in which, even in an ameliorating edict, it is proffered as a boon that the child shall not be torn from its mother till it is eight, nine, or ten years of age!

INDIA.

Books have been received from the Court of Directors for the purpose of establishing permanent soldiers' libraries at seven of the principal European stations. On the arrival of the library at each station, it will be placed under the charge of the chaplain; or, where there may not be a chaplain, the brigade-major or other public staff-officer. To assist in the care and preservation of the books, and to keep a proper list and account of them, the person officiating as clerk under the chaplain, of a steady non-commissioned officer, will be employed, on a salary of twelve rupees per month.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Morning Thoughts, in Prose and Verse, on single Verses in the successive Chapters of the Gospel of St. Matthew. Foolscap 8vo. 3s.

Christ Triumphing over Death, the Motive to unfailing Obedience; a Sermon, on the Death of C. Grant, Esq.; by the Rev. D. Wilson. 2s.

The Importance of Proper Views of the Divine Nature, an Essay; by J. Bate. 2s. 6d.

An Address to the Members of a Class for the critical Study of the Greek Testament; by W. Day.

Star in the East; by Josiah Conder. 6s.

Plain Pastoral Addresses on Regeneration; by the Rev. E. Craig.

The Christian Gleaner, and Servant's Monthly Magazine, No. I. price 2d.

Thoughts on Private Devotion; by J. Sheppard. 5s.

A Dissertation on the Sabbath; by the Rev. J. Macbeth. 5s.

An Inquiry into the Doctrine of Original Sin; by the Rev. J. Cormack. 5s.

The Teacher's Manual; by W. F. Lloyd.

Sermons, and Plans of Sermons, on important Texts of Scripture, never before published; by the late Rev. Joseph Benson. Part. I. 8vo. 5s.

A Dictionary of all Religions, and Religious Denominations. To which are prefixed, An Essay on Truth; on the State of the World at Christ's appearance; and a Sketch of Missionary Geography; by T. Williams. 10s. 6d.

A Monitor to Families, or Discourses on some of the Duties and Scenes of Domestic Life; by the Rev. Henry Belfrage.

Morning Communings with God, or Devotional Meditations for every Day of the Year. Translated from the Original German of Sturm; by Wm. Johnstone, A.M. 2 vols. royal 12mo. 16s.

Sermons of the late Rev. James Saurin, Pastor of the French Church at the Hague. Translated by the Rev. R. Robinson, Henry Hunter, D.D., and the Rev. Joseph Sutcliffe, A.M. With additional Sermons, now first translated; the whole corrected and revised by the Rev. Samuel Burder, A.M. 6 vols. 8vo. with portrait of the author. 3l. 3s.

The Anti-Swedenborg. 12mo. 2s. 6d.

A Course of Lectures, illustrative of the Pilgrim's Progress; by the Rev. D. Warr. 8vo. 8s.

A Charge delivered at the Primary Triennial Visitation of the Province of Munster, in 1823; by Richard, Archbishop of Cashel. 8vo. 1s.

The Doctrines of General Redemption, as held by the Church of England and by the early Dutch Arminians, exhibited in their Scriptural Evidence, and in their Connexion with the Civil and Religious Liberties of Mankind; by James Nichols. 1 vol. 8vo. 16s.

MISCELLANEOUS.

Travels through Part of the United States and Canada, 1818 and 1819; by John M. Duncan, A.B. 2 vols. 16s.

Vol. II. of Travels in the Interior of Southern Africa; by W. J. Burchell, Esq. completing the work; 4to. with 116 coloured and black engravings. 4l. 14s. 6d.

Travels into Chile over the Andes, in the years 1820 and 1821; illustrated with 30 plates, &c. by P. Schmidtmeyer, 4to.

An Appeal to the British Nation, on the Humanity and Policy of forming a National Institution for the Preservation of Lives and Property from Shipwreck; by Sir W. Hillary, Bart. 8vo.

Count Pecchio's Journal of Military and Political Events in Spain, during the last Twelve Months; with introductory Remarks on the present Crisis; by E. Blaquiere.

The last Days of Spain; or an Historical Sketch of the Measures taken by the Continental Powers in order to destroy the Spanish Constitution. 8vo. 3s.

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Joseph and his Brethren, a Scriptural Drama; by H. L. Howard. Post 8vo.

The Marriage Act, 4 Geo. IV. cap. 76, arranged under heads, with Observations, and an Appendix; by G. Lawton.

Dr. Hutton's Mathematics, vol. II. by Olinthus Gregory, LL.D. 8vo. 10s. 6d.

A new Arithmetical Notation, and a new Arithmetic of Infinites; by T. Taylor.

The Phrenological Journal and Miscellany. No. I.

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Scurry's Captivity under Hyder Ali and Tippoo Saib. 4s.

Cato, to Lord Byron, on the Immorality of his Writings.

Remains of the late A. L. Ross, A.M.

RELIGIOUS INTELLIGENCE.

RELIGIOUS NECESSITIES OF THE WESTERN TERRITORY OF THE UNITED STATES.

THE Episcopal Church of the United States of America derives its origin from this country. Ten dioceses have been formed, nine of which are in the Atlantic States, east of the Alleghany Mountains. Portions of two of these dioceses, those of Philadelphia and Virginia, reach across those mountains, as they are co-extensive with the respective states of Pennsylvania and Virginia; but the diocese of Ohio is the only diocese yet formed beyond those mountains, in the western territory of the States.

The pressing want of clergymen in this diocese has led the right reverend prelate, who has the care of its scattered parishes, to visit this country that he may procure that aid which is necessary to preserve his infant church from perishing; and which he had no hope of procuring elsewhere. The spiritual wants of that diocese call for special assistance; and the supply of those wants requires the establishment of an institution on the spot, in which natives of the country may be prepared for the ministry, at an expense within their reach, and in habits suited to the sphere of their labours; and this important object is not likely to be accomplished without liberal aid from this country. Our readers, we are persuaded, will feel deeply interested in the details respecting this portion of Christ's universal church which we are about to lay before them.

In a letter, addressed to Dr. White *, Bishop of Philadelphia, Bishop Chase gives the following sketch of the formation of the diocese of Ohio, and the establishment of the bishopric:—

"On the third day of March, 1817, I left my beloved parish of Christ Church, Hartford, State of Connecticut; and, in so doing, bade adieu to many of the comforts, and nearly all the refinements, of well-regulated Christian society. With what sentiments and feelings I did this, may be witnessed by the tears which I shed at parting, and which scarcely ceased to moisten my cheek for many a day, as the rapid vehicle conveyed me fast to the western wilderness.

"My motives, in going, were those expressed in my ordination vows—'to seek for Christ's sheep that were dispersed abroad, and for his children who are in the midst of this naughty world, that they might be saved, through Christ, for ever.' As Abraham, I 'went out from my kindred and friends, not knowing whither I went:' but the Lord, I trust, being my guide and helper, I commenced my labours in the State of Ohio; concluding, if they were successful, there to continue; if not, to go further among our new settlements, perhaps to Indiana or Illinois.

"Time, however, soon convinced me, that the field of usefulness was that of the State into which I had first entered. Assisted by the exertions of a fellow-labourer, the Rev. Mr. Searle, the State was, during the spring and summer, for the most part traversed, parishes were formed, and little societies of Christian worshippers were gathered in many places. Delegates from these attended a convention previously appointed, in Columbus, in the following winter, where the constitution of the Protestant Episcopal Church of the United States was adopted, a diocesan constitution was formed, and all things regulated according to the usages of our primitive church. The succeeding June being the time specified by the constitution for the meeting of the convention, it was very generally attended; and a bishop was, under an existing canon of the general convention, unanimously elected. His consecration took place in the following February, A.D. 1819. From this time a new era commenced of labour and care. The newly formed parishes were nearly all visited. Other members of our communion were sought out and found in our woods; and considerable numbers, who had never professed any sense of religion, were disposed, by the grace of God, in the preaching of the word and the administration of the ordinances, to forsake their sins, and join the body of the faithful.

"Our clergy, this year, consisted of the Rev. Mr. Searle, in the north; the Rev. Mr. Johnston, of Cincinnati; the Rev. Dr. Doddridge, of Virginia, officiating as a missionary a part of the time in the State; and the Rev. Mr. J. Morse, whom

* Bishop White was consecrated at Lambeth, September 19, 1790, by Dr. Moore, Archbishop of Canterbury, Bishops Porteus of London, and Thomas of Rochester assisting. Bishop White is the only surviving bishop consecrated in England.

in June I admitted to the holy order of the priesthood; and by these all our parishes, however distant and scattered, were to be sustained. This work, however difficult, was attempted. In March, 1820, came into the diocese my son, Philander, a candidate for holy orders, who was ordained the following June. Taking charge of a school, he assisted me in parochial duty, and thus enabled me to be more extensively useful to my beloved people throughout the State. The labours of the past year were continued with renewed vigour, through this of 1820. Cheered by the fond hope, and relying on the promises of God to his church, that he would raise up and send forth labourers into his vineyard, we went on in our exertions to sustain and keep together our infant parishes; and, though some of them were permitted to enjoy the ministration of a clergyman but once or twice in the year; yet even that was attended with such evident blessings, as for a while to keep them from desponding."

Some idea may be formed of the overwhelming labour, connected with an infant diocese in such a country as that of the western territory of the States, from the following fact, quoted from the journal of the Ohio convention:—Bishop Chase travelled, in the course of the year 1820, on horseback, which is the only way of visiting the infant settlements of that country, a distance of twelve hundred and seventy-one miles, and performed Divine service and preached eighty-two times, besides attending the sick, the dying, and the afflicted. In consequence of the view of the spiritual wants of the diocese presented by the bishop to the convention, they authorised him to prepare, and transmit to the several bishops of the United States, an address setting forth the great necessities of the church within the diocese of Ohio, and soliciting their aid and assistance in procuring missionaries to reside in that State. The following are passages from this apostolic address:—

"The map of Ohio will shew you the extent of our charge. Our extreme parishes, as those of Cincinnati and Ashtabula, are distant, each from the other, upwards of three hundred miles. In other directions, their distance is not much less. On this vast surface, our settlements are thinly scattered; and, among these settlements, are mingled the members of our primitive church. Having emigrated from places where the pleasant things of our Zion were freely and in abundance ministered, they remember their past enjoyments as hungry persons think on their former feasts of plenty. In this situation they sit, like the captive Israelites by the muddy waters of the Euphrates' stream, waiting, with sighs and tears, for redemption to the church of God; for that blessed time when the word and sacraments can, with any thing like constancy, be ministered among them. Besides innumerable individuals dispersed throughout our state, there are forty-eight places containing our little flocks, mostly in circumstances similar to the above. These I have hitherto visited once a year. I have witnessed their joy at meeting, and their grief at parting. Their passionate inquiries, prompted by their love of Zion, and especially by the danger of the rising generation's being enticed every day from her order and beauty, into the paths of sin and infidelity; their passionate inquiries for some prospects of relief in the enjoyment of faithful missionaries, almost every where repeated, have sunk deep into my heart, and caused my tears to mingle with theirs.

"Our parishes and places of holding Divine Service, are mostly distant from each other from fifteen to sixty miles; and the amount of parochial services is hardly so much as of five clergymen to support them all. Though these are faithful, I fear beyond their strength, yet what are they among so many congregations, and at such distances? To keep from ecclesiastical extinction the little flocks already formed, they have, in many instances, encompassed so great a field of duty, that, before they have finished their circuit, their former labours are no more seen; their fences against error are thrown down, the weeds of sin are grown, and their whole ground is laid waste. Too often have I witnessed this with mine own eyes: too often have I seen the lands of the fold devoured, because a shepherd was too far distant to hear their cries. What must be my feelings under such circumstances, the beatings of your own bosoms, as you read this, can best express.

"In doing the duty above alluded to, I have found the labours of a Missionary inseparable from those of the Episcopate; and, to a person of my age, this assemblage of fatigue is more than can be borne. Incessant speaking in private, as well as in public, in teaching the rudiments of Christianity to the young, and in explaining and defending the first principles of our religion to the ignorant opposer, have already much impaired my voice and my

general health; and should this state of things continue, to all human view, my strength will *soon be brought down in my journey, and my days will be shortened.*"

"Our parishes and people are too dismembered and too poor to maintain qualified ministers of the Word and Sacraments. They have made their efforts according to their utmost ability, and they find all is insufficient. Should they be suffered to fail in the diocese, what will remain of the church in the West? They will soon disperse. No funds—no clergy—and soon no people. Thus, even should prosperous days return, there will be no foundation on which to build a future superstructure.

"I have now, surrounded by my manifold cares, finished my address to you on this, of all others dwelt upon through my whole life, the most important and momentous subject; and thus, according to my weak ability, have done my duty. With prayers the most sincere I commit the event of it to the wisdom, the goodness, and mercy of Him, who, to found and erect a kingdom here on earth, shed his precious blood for us. Whatever the event may be, whether prosperous or adverse, I humbly implore His divine grace to make me submissive to His holy will and pleasure."

The powerful appeal contained in the Bishop's address, enabled his son, the Rev. P. Chase, to collect about 3000 dollars, for the support of such clergymen as might be induced to exercise their ministry in the wilds of Ohio. That sum remains, however, to this day but little impaired, because clergymen have not been found who are willing to encounter the fatigue and privations of ministerial labour in this land. Various disappointments occurred, till, of the state of things at the time of the last convention, held on the 4th and 5th of June, 1823, Bishop Chase draws, in a letter to Bishop White, the following affecting picture:—

"All our clergy, residing in the State (six only in number) were present at this convention. Though cheered by God's grace, and I hope supported by his Spirit, we had but a gloomy prospect before us. Too well was it known among us that some of our parishes had, by reason of a want of any thing like constant ministrations, become discouraged and had ceased to be: others had complained that the promises of Missionaries had not been fulfilled; that they had kept together under the benefits of lay-reading; but that, unless some new hope should arise, they could not do so much longer. Added to these complaints of the destitute laity, we had mutually to endure those of the clergy. Their labours, they alleged, were more than the human constitution could reasonably bear. Their parishes and places of preaching were so distant, their travelling in most seasons of the year so bad, and the pressing importunities to officiate so *frequent*, that not only all opportunities of study and improvement were cut off, but their families were suffering for things needful and necessary. 'When,' said they, 'shall we have that assistance from our brethren in the East which we had hoped for, and which our distressed condition, and the very existence of the church as a diocese, so imperiously demand? After so long a period has elapsed, since the affectionate and supplicant appeal was made for missionary aid, and after so many have been ordained to the ministry, is there not one found, who is willing to encounter what we have encountered for the glory of God and the good of the church? If we are to wait until the Atlantic States are all supplied with clergymen, does not the increasing state of the church there, not only bedim, but for ever extinguish the ray of hope here, that any will ever come from thence? And, this being the case, who will supply our places when we are gone, to say nothing of the numerous parishes unsupplied? So poor are we, in such confined and uncomfortable dwellings do the most of us reside, so scanty are our libraries, and so incessantly engaged are we in parochial and missionary duties, that we can neither assist, nor direct, nor teach the young men who apply to us for orders, though there are not a few. If the qualifications for the ministry are kept up to their present standard (and we pray that they may be ever so) by what, except a miracle, can we be supplied with clergymen?' The only answer to this question was given, by stating the imperious necessity of having an institution for the education of young men for the ministry, among those who are to be benefited by their labours. That this conclusion was just, and unimpaired by investigation, appeared from the distance at which we were placed from all means of education at the eastward, and the moral impossibility of sending our candidates to the eastern seminaries. Full well did we perceive, that the same causes which prevented the ordained candidates from courting the labours of a missionary in the West, and inclined them to listen to the superior offers, and prefer the more

refined state of society, in the East, would not cease in their effect on the young men, whom, if it were possible, we might send thither for education. We saw, or thought we saw, that if, in the lapse of years, means should be found to send here and there a person to the East for his education, the Western States would have no certainty of having him for their minister. Besides, the dissimilarity of habits and manners existing between the inhabitants of an old and a new settled country forbade the expectation that useful clergy could be obtained to supply our present wants. Time and zeal, prayer and sufferings, might succeed, as they had succeeded, in overcoming difficulties of this kind; but, ordinarily, they are too great to be surmounted.

"But this subject is so much better stated by the Right Rev. Bishop Bowen, of South Carolina, in a letter to me, that I beg leave to refer you to it."

Bishop Bowen writes—

"It has been painful in a very great degree, to contemplate the obstacles which have seemed to impede the success of your zealous and apostolic labours in the West. I have been aware that the chief of these was the difficulty of procuring clergymen suited, by their education and habits, to the peculiar nature of the service to be performed. The view which you express of the characteristic necessity of the case of the church in the Western States is not only that in which I am disposed to acquiesce, but the same which I have myself for some years entertained. Your clergy must be sons of the soil. A mission to the Western-Ocean islands does not more require an adaptation of character to circumstances in the ministry, than an effectual propagation of the Gospel, according to the doctrine and discipline of our church, in the western territories of the United States. Wales must not more, of necessity, have clergymen who are Welshmen, than Ohio, Illinois, &c. clergymen, who, by early training and habit, are capable of assimilation to the character of their inhabitants generally, and of enduring the travel and exposure of their woods and hills."

The plan of the intended theological seminary is thus sketched by Bishop Chase:—

"A landed estate will be given us, already improved, and supplied with pure water, fuel, fruit, and some convenient buildings. From this farm will be produced the principal support of the young men in their board and comforts. That this may be done with the least expense to them, they will covenant, as they enter the school, to attend to horticulture and to the ingathering of the harvest; this, however, never as an impediment to their studies, but to supply the place of that exercise necessary for their health. In the spring and fall of the year, the accounts of the establishment will be settled, and the average expense assessed on each individual: this, it is evident, can be but small.

"To accustom our youth, the future servants of a beneficent Redeemer, to acts of substantial charity, and as a means of disseminating the principles of our holy religion throughout our barren region, and especially among the poor and ignorant, a printing press and types will be solicited; and the young men, or some proper proportion of them, will, at convenient hours of the day, be employed in printing tracts and a periodical publication. The institution is to be under the immediate care of the bishop for the time being, or his substitute; assisted by two or more professors of sacred learning."

The estate spoken of in this extract is the little all of worldly substance which Bishop Chase possesses. After securing from it, in case of his own early death, some assistance to his widow and the younger branches of his family, he devotes it to the advancement of that object which lies nearest to his heart—the supplying of faithful ministers to the flock over which he has the charge.

The view which has been given of the peculiar wants of the Western territory and of the best manner of supplying them, is strikingly confirmed by a document, published in America since Bishop Chase sailed for England. Charles Sigourney, Esq., treasurer of the Bishop's Fund in the diocese of Connecticut, thus writes to Bishop Chase:—

"I enclose a Number of the Philadelphia Recorder, of Oct. the 4th, because it contains, in an address of the Rev. A. Baldwin, a remarkable coincidence of opinion with you in your views of establishing a Western Theological Seminary. Mr. Baldwin has been employed as a Missionary, by the General Missionary Society of our church, in the Western States: and, after spending some time there, this is the result of his observations while there, now first made public. I thought that it might be useful to you, by corroborating your statements, and convincing the world that your plan of establishing a Western Theological Seminary

was a measure recommended by expediency, and growing naturally out of the necessities of the case."

The reader will see the truth of this remark in the following extracts from Mr. Baldwin's address:—

"Churchmen have removed from all the Atlantic States into most parts of the New States. These are either sighing in their new habitations for the pleasant things of Zion which they left, and mourning over the saddening prospects of their rising families; or have lost all sensibility on the one subject most important to them as accountable and immortal creatures, and need to be awakened from their spiritual lethargy. There is a wide field in the West, which is rapidly extending on every side, inviting culture from our hands, and promising a rich harvest, and abounding glory to Him whose blessing giveth the increase. There may be, there must be, toils and sacrifices in cultivating these new fields: but those who enter into them shall reap no little satisfaction here in witnessing the success of their labours, and glory hereafter in the presentation of the fruits of their toils before the presence of God in heaven.

"But the inducing a few clergymen to remove into the Western States is not the principal object of this address. The planting of a church in any country must be by foreign ministers: but the watering of a church therein—its preservation and increase—must be by the labours of domestic ministers; men who have been brought up and educated in the country where the church exists. To this observation the most serious attention of the reader is solicited. Cast your eye over the history or present state of the church, and you will see sufficient proofs of its truth. Make the attempt to induce a certain number of clergymen to remove into the Western States, and you will perceive the necessity of there being provision made for the education of young men resident in those States, for effecting the object in contemplation—the extensive founding and lasting preservation of the church there."

Mr. Baldwin urges the establishment of a General Theological Seminary, for the use of all the Western States of the Union, as that already formed at New York may serve for the Eastern States*. Bishop Chase's more immediate object is a seminary for his own diocese of Ohio; but as Mr. Baldwin considers the diocese of Ohio the most eligible situation for a seminary even with the most extensive views, Bishop Chase's plan will be capable of enlargement, at any future time, so as to embrace all the objects of Mr. Baldwin's, and will have the advantage of beginning on a scale, which, it is hoped, will be speedily practicable, without waiting for the funds which the larger plan would require. Mr. Baldwin states that 50,000 dollars, or 11,250*l.* sterling, would be requisite to carry his plans into full effect. The estate which Bishop Chase devotes to his object may be estimated at 5000 dollars: the contribution of 10,000 dollars by friends in this country would enable him to make a commencement; while his plan might be consolidated and enlarged, as further contributions should be received. In respect to the mode of instruction best adapted to the local wants, Mr. Baldwin coincides with Bishop Chase.

Of the vast field of usefulness opening before clergymen duly prepared for this labour, Mr. Baldwin thus speaks:

"The institution will be a perennial spring, sending out its pure and fertilizing waters into every part of those lands, and making glad the cities of our God. And over how large and interesting a section of the American empire will the waters of that healing fountain flow! Look on the map of America, and compare the Western States—Transalpine America—with the rest of our rising empire. Observe the facilities of intercourse in the mighty rivers that wash the western parts of Pennsylvania, Virginia, the States of Ohio, Indiana, Illinois, Missouri, Tennessee, Mississippi, and Louisiana. Suppose a theological seminary established near Cincinnati—how great the facilities of visiting it from every part of the Western States, and some of the Southern! How many and great would be the blessings flowing from it to the numerous people living in those extensive and fertile

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* Our readers are already apprised of the formation of the general seminary at New York, which promises to be of essential service in promoting sound learning, clerical efficiency, and a spirit of union throughout the United States Episcopal Church. Bishop Hobart of New York, who lately arrived on a visit to England, is authorised to receive subscriptions for this highly important institution, and we are most happy in giving our strong recommendation to his object. Subscriptions may be sent to Messrs. Rivingtons, booksellers, St. Paul's Church-yard, London.

regions! From Pittsburgh to the mouth of the Ohio is 800 miles; and the Mississippi is navigated from its mouth to the Falls of St. Anthony, a distance of 2000 miles. From the Missouri also, the Arkansaw, and other large rivers, on which our brethren are fixing their habitations, behold the numerous people who will, in every succeeding age, receive inestimable benefits from the founding of a theological seminary in the West, and you will see that an institution there will be above all price."

While thus urged by the necessity of the case, to seek the establishment of an institution which should provide a supply of clergymen for the diocese of Ohio, an honourable anxiety is manifested on the part of that diocese to maintain the strictest union with all other portions of the church. On this subject, Bishop Chase says—

"To prevent the possibility, in any future generation, of the diversion of the funds (of the school to be established in Ohio) to things foreign from the original intention, and to secure the unity of the church to all intents of the constitution and canons of the general convention, it was and is our purpose to insert in the legal act of our incorporation a proviso, that, on evidence of a mal-application, the General Theological Institution, or the bishops, as a committee of that body, should be authorized by law to make inquiries, and to set things right."

There is one consideration which should plead powerfully with the inhabitants of this country, and which gives peculiar propriety and force to the appeal now made to them. Of a population of nearly six hundred thousand persons, who, by a census taken in 1820, were found to occupy the state and diocese of Ohio, numbers consist of our own countrymen or their families. Of those who are already brought under Bishop Chase's charge, nearly one third are emigrants and their families from England, Scotland, Wales, and Ireland. The journal of the third convention of the diocese, held in June 1819, contains a narrative on this subject of a nature so affecting, that it cannot fail to awaken the feelings of benevolent persons towards their destitute countrymen. It is extracted from Bishop Chase's report to the convention, of his proceedings on entering his diocese after his consecration to his office:—

"In company with a Mr. Finley and a Mr. Henderson, I reached, that night, the neighbourhood where they lived. I had been told that old Mr. Finley was sick, that he desired the consolations of religion, and that the neighbourhood would be glad of my ministrations. I complied with the request; and the event proved that there was a particular providence in so doing.

"These people were principally from Ireland; and, in their own country, were what are called English Protestants—bred to a liberal and pious way of thinking, and to a more than ordinary courteousness of deportment. Emigrating from their own, and coming to this country in the early settlements of Ohio, they fixed themselves here in the woods; and underwent the many privations and hardships incident to a new establishment. Their children grew up, and their families increased.

"Ardently attached to the church, they could not but think of her and her pleasant things; though they had but little prospect of seeing her prosperity. The Rev. Dr. Doddridge, the nearest, and, for many years, the only Episcopal clergyman in the country, lives some twenty miles from them, on the Virginia side of the Ohio. Such were his avocations, that he had never been among them. Here they were isolated and alone, as sheep having no shepherd.

"Finley the elder, 'the old man of whom I spake, was yet alive;' yet only so alive, as that they were obliged to raise him up to salute me, as I approached his bed. As I took his hand, trembling with age and weakness, he burst into tears, and sobbed aloud. The grateful effusions of his heart, at the sight of a minister of the blessed Jesus, were made intelligible by the most affecting ejaculations to God his Maker, Saviour, and Sanctifier. 'I see my spiritual father,' said he,' my bishop, the shepherd of the flock of Christ, of which I have always considered myself, and the little lambs about me, the members; but too unworthy, I feared, to be sought and found in this manner. O, sir! do I live to see this happy day? Yes, 'tis even so: Blessed Lord! Holy Jesus! Thou, who once camest in great humility to seek and to save that which was lost, receive the tribute of my grateful heart. Now let thy servant depart in peace.'—As the venerable man spake forth the effusions of his mind, in words like these, he bowed his grey hairs, and begged the prayers and benedictions of the church. They were afforded—and cold must that heart be, which, under such circumstances, could refuse to be fervent. The Visitation Office was performed; in which the family,

joined by the neighbours hastily assembled, participated.

"The branches of the family, and other persons in the vicinity, being, though at a late hour, sent for, I proceeded to the work of instruction. The nature and obligation of the Christian covenant in baptism, and as renewed in confirmation and the Lord's supper, were dwelt upon; and the little assembly were dismissed, with earnest exhortations to seek, in their prayers, the aid and direction of God's Holy Spirit, to guide them in the solemn duties to be performed in the morning.

"I went home with one of the sons of Mr. Finley; and, after a short time devoted to sleep, at dawn of day I returned to the sick man's bed. The family and friends came as quickly together; and the sun had scarcely begun to enliven the woods, when I again addressed my interesting audience. With what heartfelt pleasure, with what grateful exultation, did I now read in the countenances of this little flock, the effects of Gospel truth! Every face beamed with holy fear and love —that blessed compound which speaks at once the modest, the believing, and the obedient Christian: and when I examined and called for the persons to be confirmed, eleven out of this little circle presented themselves. The office was begun, and they received the laying-on of hands; after which the holy supper of our Lord was administered to the like number, though not entirely the same persons; some having been confirmed before, and some, who were now confirmed, being not yet duly instructed for the sacrament.

"In a cabin, with scarcely a pane of glass to let in the light of day, and on a floor of roughly-hewn planks, we knelt down together, and there the holy offices were performed. The patriarchal old man, having caused himself to be raised in his bed, gazed with unspeakable rapture on the scene before him. His tears only indicated what he felt. The symbols of his blessed Redeemer were given and received. They were pledges of eternal joys in that world whither he was so fast hastening. Giving him the episcopal blessing, I took my leave, and departed. My mind, however, did not, does not, soon leave them. I never shall forget the family and neighbourhood of the venerable Finley."

There is another consideration which will have great weight with the friends of Christianity, in the establishment and support of an efficient institution for training ministers for the service of these wide regions. The Rev. Dr. Morse, in a 'Report to the Secretary of War of the United States on Indian Affairs,' estimates the Aborigines now dwelling within the territories of the States at nearly five hundred thousand. Almost the whole body of these Indians lie west of the Alleghany Mountains. The increase, therefore, of devout and zealous ministers in the Western Territory, is the most direct step toward reclaiming these numerous tribes from the dominion of darkness and sin.

In answer to the question, "Whence can we obtain funds to carry our designs, so beneficial to the church, especially that portion of it scattered in the woods of the West, into full effect?" Bishop Chase replies, in his letter to Bishop White:

"What has guided me and my dear brethren of Ohio in this matter, I beg leave to state.

"The interesting attitude which the General Theological Institution had assumed in being so harmoniously established in New York, and the pressing and peculiar demands which she had for all the aid of Episcopalians in the Atlantic States, forbade us to apply to them. Generous as they had been to us, we could never think of soliciting their beneficence while their own institution languisheth. Whence then, thought we, can arise our hopes of relief? What part of the universal church is there, who will compassionate our forlorn and perishing state?

"Under these circumstances and thus situated, were we to blame, Right Rev. and very dear sir, for turning our eyes to the land of our fathers;—to that land, whose enlightened inhabitants are spreading the glorious Gospel throughout a benighted world? Could men, who were suffering so many privations, who were worn with fatigue and dejected in spirit, who were strangers to all political considerations but such as they had learned from their Bibles, could they be censured for a measure which naturally arose from the truth, that all Christians are brethren, of whatever nation? To evidence that our motives were thus pure, and that we were thus unanimous, I will take the liberty of introducing in this place, a copy of a document the original of which I carry with me to England:—

"'We, the presbyters and deacons of the diocese of Ohio, North America, having, at our annual convention, in communion with our apostolic head, contemplated, with sorrow, the gloomy condition and more gloomy prospects of the church in the States west of the Alleghany Moun-

tains, unanimously resolved, that some effort should be made, under God, to ensure her preservation and extend her borders. In looking anxiously around for relief, our eyes involuntarily turned to the land and church of our fathers. Here, thought we, if any where, the Lord hath appointed us succour: their beneficence is proverbial, and we are their brethren. At the impulse of hard necessity, therefore, and from a conviction that nothing of an ordinary nature can continue to succeeding ages our apostolic ministry and doctrines, we have determined to lay our wants before them. And, beholding in our venerated and beloved diocesan, a zeal which prompts him to sacrifice to the good of Christ's mystical body, private interest, domestic comfort, and the tranquillity required by advancing age, we would humbly introduce him, as the messenger of these our wants to that venerable church, whence, by God's good providence, we derive our name and existence. By him, the precarious condition and needy circumstances of our diocese will be set forth; for he best knows, having longest felt them. We wait therefore, anxiously, but submissively, the sentence of the Lord on the destiny of our infant church."

(Signed by the Presbyters and Deacons.)

The following extract from a letter, addressed by Bishop Chase to the other bishops, a few days before he set forward from his home, still further depicts the necessities of his diocese:—

"The reasons which have impelled me to this measure are those of imperious necessity. No missionaries make their appearance; nor are there even the most distant hopes of obtaining any from the East. Those who transiently visit us pass like meteors, leaving behind little or no salutary effect; or stay only time enough to spy out the nakedness of the land, and bear off an evil report of our wants and miseries. Had it not been so ordered that I have found here two or three, accustomed to our wants, and inured to the difficulties, necessities, and labours of a new country, who were in some due degree prepared for the ministry, and willing to enter it in a critical moment, half a dozen of our parishes would have been, ere this, as many others already are, extinct.

"The few clergy we have may keep us alive, under Providence, a little longer; but, when they die or move away, we have no means to supply their places. The pious young men converted unto God, and willing to enter into the ministry, under all its disdvantages, having no hope of assistance, and no way pointed out to them whereby there is even a possibility of attaining the lowest degree of qualifications specified by our canons, sink down in despair—a despair from which we have no power to raise them. We may think of the privileges in the East, of the means of education there; but this is all: they are out of our reach. Besides, if our young men were there, if we could find money in our woods, or drag it from our streams, to send and maintain them at the Eastern seminaries, who could ensure us that they would not be enticed, by the superior offers held out to them, to settle there, and leave us still in our wants? In short, unless we can have some little means of educating our pious young men *here*, and *here*, being secure of their affections, station them in our woods and among our scattered people, to gather in and nourish our wandering flocks, we have no reason to hope in the continuance of the church in the West.

"The church of God is, in this respect, like the habitation of man in the settlement of every new country. Men must begin as they have means; splendour and prosperity must be the result of previous privations; and he, that will not for a time be content with a cabin, shall never have a palace. Thus, if we wait for congregations and churches to arise, before our well-educated clergy can make their appearance, the country must for ever do without them. We have done so too long already, and most deleterious have been the consequences. For one, I feel disposed, by the grace of God, to mend my ways in this respect. I will endeavour to institute an humble school, to receive and prepare such materials as we have among us. These we will polish under our own eye, to the best of our power; and with these we will build a temple, humble as it may be, to the glory of God.

"Having entered on this resolution, under the guiding and directing hand of Providence, I shall make my best way to the land of our fathers—to the Church of England—to that generous people who will not turn a deaf ear to the cries of those who are ready to perish, especially if in them she identify her legitimate children. Thus under God being resolved, the Episcopal Church in a West will not—must not die, without a struggle."

The Bishop of North Carolina, Dr. Ravenscroft, places the object of Bishop Chase's visit in a striking light, in the fol-

lowing letter, addressed to Bishop Chase, and dated Sept. 8, 1823:—

"I received your note of communion and charity, dated the 29th July, with its enclosure, on the eve of my departure on a visit to this diocese; which gives me a good opportunity to comply with your pious request, to be remembered in the prayers of the church here, for which the necessary directions shall be given.

"The object of the distant, perilous, and fatiguing journey, which you are about to undertake, must call forth the good wishes and prayers of all who have any regard for the prosperity of the church, or feel any interest for the spread of pure and undefiled religion. I therefore trust that the good providence of Almighty God will prepare your way before you, give you favour in a strange land, open the hearts of the people to the wants of their brethren, and return you to your charge in health, with a prosperous issue to your zeal for the advancement of his glory.

"To say that I approve the measure, would be a cold expression of the desire which I feel for its success; a fellowship in your wants being pressed upon me, by those under my own eye—by those calls for help which cannot be answered, even with partial relief; by the increasing necessity of withstanding the inroads of ignorance and fanaticism, while we are yet unfurnished with instruments for the work. For zeal, to be profitable, must be coupled with knowledge, applied with discretion, continued with patience, and exercised in meekness and charity: and these, though unquestioned fruits of the Spirit, are yet such, under our dispensation, by the discipline of laborious study, resolute self-denial, firm faith, and unreserved self-dedication.

"So deep is the taint of false principles in religion, throughout our land, so disproportioned is the dross to the pure gold of the Gospel, so mighty the efforts which infidelity and heresy are making under the name of Christianity, that the moral sense of the community is not only in a diseased, but in a dying state. To withstand, and eventually to cure this moral distemper, the only remedy, under God, is a learned, pious, and devoted ministry; nourished up themselves in the words of faith and sound doctrine, who may be able to teach others also. But to do this with comfort and effect, in a country of such diversified population and dissimilar habits as this great continent contains, it is equally necessary that they be trained up, among those with whom they have to deal.

"To this your fatherly purpose points. May it, therefore, have good success, by His guidance and blessing, from whom only, all holy desires, all good counsels, and all just works do proceed. And may a star arise in the West, to bless that wilderness with its cheering light; ushering in that bright and glorious day, when the knowledge of God and Jesus Christ, whom he has sent, shall cover the earth, and all who profess and call themselves Christians shall, with one heart and one mouth, glorify the God of their salvation!

"To His holy keeping, safe direction, and wise disposal, I heartily commit you, and the cause which you have in hand, entreating His gracious protection of you, His fatherly care of all you leave behind, and a speedy and happy return to your family, your friends, and your flock."

When on the point of embarking at New York, Bishop Chase received advice of the death of one of his clergy, whom he had ordained deacon a few months before, the Rev. John M. Jones. Of this distressing bereavement, his widow thus writes to the Bishop:

"He was much distressed when he spoke of his congregations. I endeavoured to comfort him, as He, who was pleased to afflict his person, did not require his former services at his hands. But he had spent his last strength in the service of his Master. I ever thought it not my duty to expostulate with him; yet I do believe his exertions were much too great for his strength. Please to write me your opinion; for I am tempted to have hard thoughts of myself. Perhaps if I had controlled my dear husband, it had not been best; for he had the glory of God and the salvation of souls at heart."

On this painful communication, Bishop Chase remarks:

"To the anguish which I want words to express, occasioned by the above, in relation to our poor and destitute church in Ohio, I have to add that of the continued declining health of my dear son, the Rev. P. Chase, jun., who is now in this city on his way to Charleston, S. C., as the last effort, by way of journeying, and the use of the sea air, to save him from an untimely grave. On this dear son, and yet fellow-labourer in the vineyard of our adored Master, I had relied, under God, for help and comfort in the discharge of my duties in the wilderness. Endeared to me by the consideration that he had left all his prospects in the East, in conformity to my great desire of spreading and maintaining our primitive doctrines in the West, the

very small hopes entertained of his recovery and future usefulness in the church are doubly distressing. To keep myself from despair, I made every just and prudent effort, when passing through Geneva, the place of the Theological Branch School in this State, to prevail on those who were about entering into the ministry, or had recently done so, to go to Ohio if it were only for one year; and supply the parishes of even one or two of our clergy, that they, knowing best the condition and wants of our scattered people, might do the duty of missionaries for a time—but none could I obtain. The same efforts have been renewed in this city, and with no better effect." Thus cut off from all hope of obtaining what he had for years been entreating and pleading for, namely, some missionaries to save his sinking church, the Bishop turned his eyes to the land of his fathers!

The powerful appeal which these facts make to the benevolent heart, the friends of Bishop Chase are persuaded will not be made in vain. Adequate aid, furnished at this juncture, will consolidate and extend the efficiency of the American Episcopal Church, by contributing to supply with suitable ministers that vast mass of population which is continually emigrating westward; while, without such aid, the church itself, established by such a course of self-denying and unwearied toil, will dwindle and perish, and the population be given up to the inevitable consequences of a famine of the Divine ordinances.

There are now twenty-eight parishes organized in the diocese of Ohio; besides very numerous places, where public worship is occasionally held, and where parishes might be formed, if ministers could be procured. The labours of the Bishop and his few clergy will be seen to be truly arduous, when it is stated, that they extend over a space of 30,000 square miles of newly-settled or still unsettled country.

A subscription has, therefore, been opened in furtherance of the object stated in this appeal. Henry Hoare, Esq., banker, of Fleet street, is treasurer of the fund; the proceeds of which will be vested in government securities, in the names of the Right Hon. Lord Gambier and Mr. Hoare, till drawn for by the proper authorities in the diocese of Ohio. Subscriptions will be received at the banking houses of Messrs. Hoare, 37, Fleet street; and of Messrs. Hoare, Barnetts, Hoare, and Co., 62, Lombard street; and by Messrs. Hatchard and Son, 187, Piccadilly.

FEMALE EDUCATION IN INDIA.

On the 15th of March a society was formed at Serampore, for establishing native schools in that place and its vicinity. On their appointment, the Committee proceeded immediately to their work. It appeared that ten schools for females were already in existence; of these five are in Serampore, one in Nuva-gram, one in Teeapore, and three in Vyddiabatty. Two of those in Serampore had existed about twelve months; all the others had been formed within the past month. The aggregate number of children was about 170. There are several other situations in which it was hoped that other schools would be established in a few days.—Among the regulations adopted, we find the following, for securing the diligence and good conduct of the masters:—When a schoolmaster has twelve children he shall receive five rupees monthly, and for every six children above this number he shall receive one rupee, and so on in proportion. If at the examination it shall appear that any schoolmaster has been particularly diligent, he shall receive an extra reward.

The schools will be diligently visited and superintended by the ladies in the vicinity, chiefly those connected with the Serampore Mission.

*** *For a large mass of interesting Religious Intelligence, we refer our readers to the Appendix for* 1823, *published with the present Number.*

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

UNITED STATES.

THE President's Message to Congress is a most interesting and important document. It exhibits, what we witness without any feelings of rivalship, the increasing prosperity and happiness of a free and powerful nation, united to us by the bond of a common parentage, speaking a common language, and enjoying, like ourselves, a larger share of the blessings which belong to man as a social being than can perhaps be found in any other two nations on the globe. We observe with pleasure the bonds of union and friendly feeling which appear to be strengthening between the two countries. The Message is peculiarly respectful in its allusions to Great Britain, which alone, among the old nations, has had the wisdom and humanity to oppose the encroachments of arbitrary power, at least by its moral influence, whether in Europe or South America. On some points, however, our western friends have preceded us in the march of liberality, philanthropy, and sound policy, as the language of the Message on the following topics will shew.

First, we have the following communications respecting the Slave Trade.

"The usual orders have been given to all our public ships to seize American vessels engaged in the Slave Trade, and bring them in for adjudication: and I have the gratification to state, that not one so employed has been discovered; and there is good reason to believe that our flag is now seldom, if at all, disgraced by that traffic."

"In compliance with a resolution of the House of Representatives, adopted at their last session, instructions have been given to all the Ministers of the United States accredited to the powers of Europe and America, to propose the proscription of the African Slave-trade, by classing it under the denomination, and inflicting on its perpetrators the punishment, of piracy."

The United States were themselves the first to set this example; and it is truly honourable to the character of their government, that, not content with this, they are thus earnestly impressing the subject upon the convictions of the European cabinets. Our own country, so distinguished for its opposition to the Slave Trade, we trust will not be long before it affixes the same brand of criminality to its perpetration. Indeed, it may be considered as pledged to do so; the very same proposition having been made by the Duke of Wellington at the Congress of Verona, where he proposed that measures should be concerted "for proclaiming and treating the Slave Trade as piracy."

A second most enlightened act of Christian duty and humanity on the part of the American Government is thus adverted to in the message.

"At the commencement of the recent war between France and Spain, it was declared by the French government that it would grant no commissions to privateers; and that neither the commerce of Spain herself, nor of neutral nations, should be molested by the naval force of France, except in the breach of a lawful blockade. This declaration, which appears to have been faithfully carried into effect, concurring with principles proclaimed and cherished by the United States, from the first establishment of their independence, suggested the hope that the time had arrived when the proposal for adopting it as a permanent and invariable rule in all future maritime wars might meet the favourable consideration of the great European powers. Instructions have accordingly been given to our Ministers with France, Russia, and Great Britain, to make those proposals to their respective governments; and when the friends of humanity reflect on the essential amelioration to the condition of the human race which would result from the abolition of private war on the sea, and on the great facility by which it might be accomplished, requiring only the consent of a few sovereigns, an earnest hope is indulged that these overtures will meet with an attention, animated by the spirit in which they were made, and that they will ultimately be successful."

These representations, we earnestly trust, will not be without their full effect upon the cabinets to which they have been addressed; and that the disgraceful, but hitherto licenced, outrage of privateering may for ever be renounced, and that Christian merchants will no longer be permitted to war upon each other in cold blood; seizing each other's ships and cargoes, and attacking, wounding, and killing the mariners on board, for the mere sake of plunder. Upon our own government, we would venture to in-

dulge a hope, that this representation will produce the desired effect; and if Great Britain and the United States can agree to condemn the practice, inferior maritime states would, doubtless, be induced to concur in the measure. The time of peace is the proper period for discussing the subject; and we trust, therefore, that in the approaching session it will be urged on the notice of Government and Parliament. We are persuaded that the country at large would hail with the greatest satisfaction the termination of this nefarious practice.

On another subject also, deeply interesting to humanity and Christianity, the liberation of the Greeks from their present degraded state of bondage, the Message thus speaks:—

"A strong hope has been long entertained, founded on the heroic struggle of the Greeks, that they would succeed in their contest, and resume their equal station among the nations of the earth. It is believed that the whole civilized world takes a deep interest in their welfare. Although no power has declared in their favour, yet none, according to our information, has taken part against them. Their cause and their name have protected them from dangers, which might, ere this, have overwhelmed any other people. The ordinary calculations of interest, and of acquisition, with a view to aggrandisement, which mingle so much in the transactions of nations, seem to have had no effect in regard to them. From the facts which have come to our knowledge, there is good cause to believe that their enemy has lost for ever all dominion over them; and that Greece will become again an independent nation. That she may obtain that rank, is the object of our most ardent wishes."

The sentiments of the President, with respect to the invasion of Spain, and the circumstances of South America, are so just, and so coincident with the policy of this country, that we shall quote them at some length. The declaration that the United States will make a common cause with the South-American Governments, in case any European power should unite with Spain in the attempt to reduce them, is peculiarly important.

"The citizens of the United States cherish sentiments the most friendly, in favour of the liberty and happiness of their fellow-men on that [the European] side of the Atlantic. In the wars of the European powers, in their own matters, we have never taken any part; nor does it comport with our policy so to do. It is only when our rights are invaded, or seriously menaced, that we resent injuries, or make preparation for our defence. With the movements in this hemisphere, we are, of necessity, more immediately connected, and by causes which must be obvious to all enlightened and impartial observers. The political system of the allied powers is essentially different, in this respect, from that of America. This difference proceeds from that which exists in their respective governments. And to the defence of our own, which has been achieved by the loss of so much blood and treasure, and matured by the wisdom of our most enlightened citizens, and under which we have enjoyed unexampled felicity, this whole nation is devoted. We owe it, therefore, to candour, and to the amicable relations existing between the United States and those powers, to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power we have not interfered, and shall not interfere. But, with the governments who have declared their independence, and maintained it, and whose independence we have, on great consideration, and on just principles, acknowledged, we could not view any interposition for the purpose of oppressing them, or controlling, in any other manner, their destiny, by any European power, in any other light than as the manifestation of an unfriendly disposition towards the United States. In the war between those new Governments and Spain, we declared our neutrality at the time of their recognition; and to this we have adhered, and shall continue to adhere, provided no change shall occur, which, in the judgment of the competent authorities of this Government, shall make a corresponding change, on the part of the United States, indispensable to their security.

"It was stated at the commencement of the last session, that the greatest efforts were then making in Spain and Portugal to improve the condition of the people of those countries, and that they appeared to be conducted with extraordinary moderation. It need scarcely be remarked, that the result has been, so far, very different from what was then anticipated. Of events in that quarter of the globe, with which we have so much intercourse, and from which we derive our origin, we have always been anxious and interested spectators.

"The late events in Spain and Portugal prove that the state of Europe is still unsettled. Of this important fact no stronger proof can be adduced, than

that the allied powers should have thought proper, on any principle satisfactory to themselves, to have interposed by force in the internal concerns of Spain. To what extent such interposition may be carried, on the same principle, is a question in which all independent powers, whose governments differ from theirs, are interested; even those most remote, and surely none more so than the United States. Our policy, in regard to Europe, which was adopted at an early stage of the wars which have so long agitated that quarter of the globe, nevertheless remains the same; which is, not to interfere in the internal concerns of any power; to consider the government *de facto* as the legitimate government for us; to cultivate friendly relations with it, and to preserve those relations by a frank, firm, and manly policy; meeting, in all instances, the just claims of every power; submitting to injuries from none. But, in regard to these continents, circumstances are eminently and conspicuously different.

"It is impossible that the allied powers should extend their political system to any portion of either continent, without endangering our peace and happiness; nor can any one believe that our Southern brethren, if left to themselves, would adopt it of their own accord. It is equally impossible, therefore, that we should behold such interposition, in any form, with indifference. If we look to the comparative strength and resources of Spain, and those new governments, and their distance from each other, it must be obvious that she can never subdue them. It is still the true policy of the United States to leave the parties to themselves, in the hope that other powers will pursue the same course."

While the United States shall continue thus to respect the rights of other nations, and to exert themselves in the cause of the public welfare, it will be with no feelings but those of pleasure that we shall record statements like the following.

"If we compare the present condition of our Union, with its actual state at the close of our Revolution, the history of the world furnishes no example of a progress in improvement in all the important circumstances which constitute the happiness of a nation which bears any resemblance to it. At the first epoch, our population did not exceed three millions. By the last census it amounted to about ten millions; and what is more extraordinary, it is almost altogether native—for the emigration from other countries has been inconsiderable. At the first epoch, half the territory within our acknowledged limits was uninhabited and a wilderness. Since then, new territory has been acquired, of vast extent, comprising within it many rivers, particularly the Mississippi, the navigation of which, to the ocean, was of the highest importance to the original states. Over this territory our population has extended in every direction, and new states have been established, almost equal in number to those which formed the first bond of our Union."

We have devoted so much space to this important document, that we have none left for other foreign transactions. Indeed there is not much that requires notice. Spain has made no advance during the month towards the settlement of her intestine commotions. Rumours still continue of the wishes of some of the continental powers to counter-revolutionize South America; but after the declaration of the United States, and the known policy of Great Britain on this subject, such an attempt does not seem to be very probable.

DOMESTIC.

By far the most important, and indeed almost the only important, topic of the month, has been the proceedings in our West India Colonies. Our readers recollect that, in the last session of Parliament, Mr. Canning, on the behalf of his Majesty's Government, proposed the following important resolutions, which were adopted without one dissenting voice: even the numerous West Indians who occupy seats in Parliament voted for them; and such of them as spoke on the occasion* expressed their approbation of them.—

1st. "That it is expedient to adopt effectual and decisive measures for meliorating the condition of the slave population in his majesty's colonies.

2d. "That through a determined and persevering, but judicious and temperate, enforcement of such measures, this House looks forward to a progressive improvement in the character of the slave population; such as may prepare them for a participation in those civil rights and privileges which are enjoyed by other classes of his majesty's subjects.

3d. "That this House is anxious for the accomplishment of this purpose,

* The speakers were, Mr. C. Ellis, Sir G. Rose, Mr. Bright, Mr. Bernal, Mr. Marryat, and Mr. Baring.

at the earliest period that may be compatible with the well-being of the slaves, the safety of the colonies, and with a fair and equitable consideration of the interests of all parties concerned therein."

The unanimous concurrence of the West India body in these resolutions, resolutions embodying *substantially* the general views of the abolitionists, was the more remarkable and gratifying, as the organ of his Majesty's Government, Mr. Canning, had previously stated in the House, that he abjured the principle of perpetual slavery: "I admit," he said, "as fully as the honourable gentleman himself (Mr. Buxton) that the spirit, both of the British constitution and of the Christian religion, is in favour of a gradual extermination of this unquestioned evil; and I am ready to proceed to all reasonable and practicable measures for that purpose;" and as he had signified (other points being reserved), that it was the view of Government that the driving system should be superseded; that female slaves should no longer be liable to be flogged; that Sunday should be appropriated to rest, recreation, and religious instruction; and that the slave should have a legal title to property.

The matter having thus been taken into the hands of Government, and these important principles having been recognised and acceded to by all the West Indians in Parliament, a sanguine hope was entertained by many that the colonial legislatures would cordially co-operate in giving them effect. It was in this hope that his Majesty's Government resolved to leave to them the adoption of the suggested reforms; intimating, however, at the same time, that "any resistance which they might manifest to the express and declared wishes of Parliament—any resistance, that is to say, which should partake not of reason, but of contumacy—would create a case on which to come down to Parliament for counsel."

Those Members of Parliament, however, who had taken a leading part in the agitation of the question, could indulge no such hope. Instructed by painful experience, they saw nothing in this reference to the colonial legislatures, but opposition and delay, defeat and disappointment; and they, therefore, protested against it. It will be seen whether the event has verified their apprehensions.

His Majesty's Government appear to have lost no time in taking measures for carrying the resolutions of Parliament into effect. What were the instructions transmitted to the colonial authorities, we shall probably be made acquainted with when Parliament assembles. The only document we have seen which wears the air of authenticity, is a letter said to be addressed by Lord Bathurst to the Governor of Demerara. It appeared in several of the daily papers on the 24th instant, and bears the date of the 24th May, 1824. If genuine, as it probably is, it will afford some idea of the general tenor of his lordship's instructions. The letter is as follows:—

"Colonial-Office, Downing-street, May 24, 1823.

"I take the earliest opportunity of communicating to you the resolutions which were unanimously agreed to by the House of Commons on the 15th instant; and in order that you may better understand, not only the general impression of the House in coming to these resolutions, but more particularly the principles which have guided his Majesty's Government in proposing them, and which will continue to guide them in the measures to be adopted for the furtherance of the important objects to which they relate, I have enclosed the best report that I can procure, although it may not be altogether a correct one, of the speech of Mr. Secretary Canning.

"I do not propose, in this dispatch, to call your immediate attention to all the subjects to which that speech refers; but to confine myself to one of those points on which I have not found that any difference of opinion exists, and which, being simple in its nature, may be at once adopted, namely—an absolute prohibition to inflict the punishment of flogging, under any circumstances, upon female slaves. The system of meliorating the condition of slaves, to which his Majesty's Government stand pledged by these resolutions, cannot better commence than by the adoption of a principle which, in making a distinction of treatment between male and female slaves, cannot fail to raise this unfortunate class generally above their present degraded level, and to restore to the female slaves that sense of shame which is at once the ornament and protection of their sex, and which their present mode of punishment has tended so unfortunately to weaken, if not to obliterate.

"I should therefore have communicated to you his Majesty's commands, that the punishment of flogging should for the future cease with respect to female slaves, had I not been desirous that the prohibition should proceed from the Court of Policy; as I am unwilling

to deprive them of the satisfaction which I am sure they will feel in originating and supporting a measure which has been approved of by all classes.

"With respect to the practice of driving the slaves to their work by the sound of the whip, and to the arbitrary infliction of it by the driver as a stimulus to labour, I am equally disposed to trust to the Court of Policy to originate measures for the cessation of this practice, which, I need not state, must be repugnant to the feelings of every individual in this country. I am aware that a necessity may exist for retaining the punishment of flogging, with respect to males, though, at the same time, it should be subject to defined regulations and restrictions; but, as an immediate measure, I cannot too strongly recommend that the whip should no longer be carried into the field, and there displayed by the driver as the emblem of his authority, or employed as the ready instrument of his displeasure.—I have the honour to be, sir, your most obedient servant,

(Signed) "BATHURST."

Assuming the instructions transmitted to the other colonies to be similar in their general import to those which were sent to Demerara (in some cases they appear to have been more detailed), we are enabled in some degree to judge what were the proposed changes which have produced such an universal ferment as we have recently witnessed among the resident colonists in the West Indies. Their exasperation indeed has been such as to make them overlook all prudential considerations, as well as all respect for the supreme power of Parliament. Tremblingly alive as they have professed themselves to be to even a word breathed in England on the subject of slavery, they have nevertheless made the whole West-Indian archipelago to resound with the most violent declamations, and the most intemperate resolutions respecting it. And while speaking in the most unmeasured language of their dangers from insurrection, they most absurdly and impotently threaten to abandon their only means of protection against it, by throwing off their allegiance to the British crown. We will cite a few exemplifications of their general tone and temper, which bear a nearer resemblance to what is called *bullying* than we recollect to have met with before in any official documents, excepting those which proceeded from the same bodies twenty or thirty years ago, on every agitation of the question of the Slave Trade in Parliament. The addresses and resolutions voted by the West Indians during that memorable controversy have furnished the materials, nay, in many cases the very words, for those recently framed: and yet neither did any insurrection follow the abolition of the Slave Trade, nor was the wild threat of throwing off the King's allegiance executed in any instance. What a comment on the present proceedings!

From Jamaica we have abundance of inflammatory and violent resolutions. The following is a specimen.

"Resolved, That the late proceedings in the British Parliament" (the only proceedings having been the above-cited resolutions) "are a violation of every constitutional charter we have enjoyed hitherto; an infraction of every compact written and implied; a breach of the sacred trust reposed in them by the general voice of the empire, and a subversion of every legal and political obligation; having a tendency in their very discussion to produce anarchy and confusion". (what then must be the tendency of the loud and vehement West-Indian discussions?) "and in their adoption to inflict punishment for alleged crime only" (the punishment being that their slaves, who also are British subjects, shall be protected by law) "contrary to every principle of its own jurisprudence. We are therefore bound by every law, human and divine, to assert those rights" (q. wrongs?) "which we have inherited in common with every British subject, and to *resist*, by every means in our power, interferences unwarranted by national interest or expediency."

"That the property which has been acquired by our ancestors' and our own industry, under the sanction, encouragement, solicitation, and promises of the mother country, is inviolable by its own laws; that we were satisfied with it, and would have remained so under all its disadvantages, so long as the original compact of the British Government was respected; but now that we see it inclined to violate every established charter and moral obligation, we consider ourselves justified in calling on Parliament and the British Nation to pay us for our possessions, or leave us at liberty to offer our allegiance where our personal safety can be insured by the observance of legal enactments."

And not content with thus attacking Parliament, they proceed to assail their own friends. They resolve,

"That this meeting has viewed with the utmost concern the proceedings of a certain class of persons in England, who style themselves the West-Indian Committee. If their proceedings had been calculated to give effect to the

general feelings of the island, or to promote its interests, we might have been induced to consider them as brethren in affliction; but it is with real grief we observe that their proceedings have arisen from error in judgment, and ignorance of our real situation, of which we hope they will soon be convinced, and join us in asserting and defending our rights."

The tone of proceedings in the Colonial Assembly is of the same description.

And what is it that has excited all this vehemence of indignation? As far as we know as yet, a recommendation on the part of his Majesty's Government, that females should no longer be punished with flogging, that the cart-whip should be laid aside as the stimulant of labour, and that certain other measures of reform should be adopted; and an intimation that the mother country, which supports the existing system of oppression by a profuse expenditure of her blood and treasure, will insist on a compliance with these reasonable requisitions.

The planters of Trinidad, if less violent in their expressions than those of Jamaica, are still more explicit in their statements: "To deprive the master of the power of inflicting corporal punishment on any slave, *whether male or female*, would, in the opinion of this meeting, subvert the discipline of every estate in the colony, without answering one single beneficial end." This is at least a frank admission that the discipline of estates at present rests on the whip, administered not by the law or by the magistrate, but by the individual owner of his or her delegate. This cruel discipline it would of course subvert.

Again; "The present meeting considers the abolition of Sunday markets as tending in no way to the promotion of religion." Come, ye Christian nations, and learn a new code of morality from the planters of Trinidad. "*Innocent occupations, embracing practical utility*, have ever been recognized," say they, "by the British legislature, as no violation of the sanctity of the Sabbath." In the same way almost every other suggested reform is frittered away or rejected, as not "compatible with the well-being of the slaves themselves, with the safety of the colonies, and with a fair and equitable consideration of the interests of private property."

A very salutary regulation, it seems, had been proposed to the planters of Trinidad; that every proprietor who ordered a punishment to be inflicted, should himself be present to witness its infliction. But these colonists say, that "they contemplate with dismay an enactment to compel every proprietor, whatever may be his rank and station, to witness a scene" (a *scene* indeed!) "which a sense of duty alone may have compelled him to order: and should that proprietor be a female, they hope that something will be found due to those feelings, arising from a sense of shame, at once the pride and ornament of their sex, which Lord Bathurst is so anxious to implant on the minds of *Black* females!" So that punishments which these slave-holders and slave-drivers regard as a *scene* too bad even to be witnessed by persons of rank and station, and as utterly polluting to the eyes of *White* women, may nevertheless be ordered to be inflicted on Black men and women, at the caprice of these squeamish ladies and gentlemen, without one feeling of dismay or apprehension at the possible abuse of this tremendous power*!

The conduct of the Barbadoes legislature is much in the same spirit with that of the planters of Trinidad. They make large general professions of their desire to ameliorate the condition of the slaves; but they have their objections in detail to some of the most indispensable particulars of reform which have been called for; and their general feelings may be judged of by the conduct displayed by their constituent body in respect to Mr. Shrewsbury and his chapel, as already detailed in an earlier part of this Number. In short, they will make no changes but what accord with their own despotic views.

A short time will now shew what real and effective (not nominal) reforms have been the result of the reference of this great question to the colonial authorities. We shall be most agreeably disappointed if even the smallest advance shall appear to have been made by them in improving the *legal* condition of their bondsmen. It is perfectly obvious, that none can be made that will prove availing while the colonial law of evidence remains on its present footing.

* The law of villeinage in this country went much farther than Lord Bathurst. The villein could not be chastised but by the hands of his lord. Such a law would indeed be a law of mercy in the West Indies.

In conclusion, we trust that every man in the kingdom, who has the fear of God before his eyes, and who has any regard for the obligations of humanity and justice, will feel himself called upon to employ every constitutional expedient which is in his power for preventing the success of any attempt to divert Parliament from carrying into full effect its righteous purpose of admitting the slaves in our colonies to a full participation of "those rights and privileges which are enjoyed by other classes of his Majesty's subjects," at the earliest period which is compatible with the well-being of the slaves and the safety of the colonies; whatever may be the sacrifice the country may be required to make in order to afford a *fair* and *equitable* compensation to the parties immediately concerned. And in any case, we trust that the nation will not be willing to continue, at a large expense in bounties and protecting duties, and in other ways, to support the present system, which has been clearly proved to be as unprofitable and impolitic, as it is unconstitutional and unchristian.

Thurtell was found guilty of the murder of Mr. Weare, and Hunt of being an accessary before the fact. The evidence was indubitably decisive against both. Hunt, on account of some hopes having been held out to him, which led to his confession and to the discovery of the body, has been respited. Thurtell conducted himself with calmness to the last; and the chaplain of the jail speaks highly of the propriety of his conduct. He, however, neither confessed nor denied his guilt. His fearful example strongly impresses those important lessons which we attempted to point out in a former Number, in referring to the circumstances of his crime.

The revenue account for the year is highly favourable. The customs, the index of foreign trade, have increased more than a million; and, notwithstanding the late reductions and repeals of taxation, the absolute decrease in the Excise department is little more than 600,000*l.*

ANSWERS TO CORRESPONDENTS.

INDIGNISSIMUS; A SOCIETY OF CONSTANT READERS; C. L.; E. M. B.; C. E. Y.; Λογοφιλος; and V. N.; have been received, and are under consideration.

A LOVER OF ORDER had better address his query to the expounders of Ecclesiastical Law. We think, however, he will find that indecorous behaviour will not legally warrant a clergyman in addressing the offender during Divine Service, and that he is liable to punishment as a "brawler" for so doing.

B. C. will perceive that his information respecting Dr. Gifford's copy of Tindal's first edition of the New Testament is superseded by a fuller communication from another correspondent. In reply to B. C.'s remark, that "he is not aware of the existence of any other copy," it may be interesting to him to be informed, that Mr. Cotton, in his elaborate List of Editions of the English Bible, printed at the Clarendon press in 1821, states, that "it had been his fortune, in examining the library at St. Paul's cathedral, to discover a second copy." This copy, however, is imperfect, both at the beginning and the end; and its former owner, as if afraid of a second Bishop Tonstal, has contrived most ingeniously to disguise and disfigure it, by intermixing the Gospels and Epistles with each other in the strangest manner. The volume is in half binding; and is lettered, for what reason does not appear; "Lant's Testament." Mr. Cotton strongly recommended that it should be taken to pieces and examined; the deficient parts supplied by a transcript from the Bristol copy, and the whole re-bound in order, and placed under lock and key, under the special superintendence of the Librarian. We would suggest to the proprietors of the Bristol copy, whether it might not be desirable to have a few copies of this rare and *unique* book (the St. Paul's copy being imperfect, the Bristol copy must still be considered *unique*), printed, in order to secure from casualities the text of the First Translation and Edition of the New Testament in the English Language. In the present flourishing state of biblical studies, a reprint of this work would be a valuable accession to sacred literature; and the work infinitely better deserves reprinting than scores of volumes of black letter trash which have of late years been rescued from oblivion, and re-obtruded upon the world.

A Clergyman, who is making a collection of Occasional State Prayers for publication, would be glad of any of a date anterior to 1758, if left for him, free of charge, at Messrs. Hatchards', directed to W. J. N.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

WE have delayed announcing to our readers the lamented death of the late revered Mr. Grant, till we could lay before them a somewhat copious memoir of his eminently valuable and useful life. Our pages have recorded the lives and deaths of many distinguished men and distinguished Christians; but we know not when the grave has closed over the mortal remains of an individual whose life has furnished more valuable lessons to mankind, or whose departure has deprived the world of a larger share of Christian piety, and public and private virtues, than that of the subject of the following pages. Whether we view him as a Christian, as a man of business, or as a philanthropist, his strict integrity, his mature wisdom, his firmness of character, his Christian simplicity, his uniform consistency of life, his love for his fellow-creatures, his zeal for their welfare, and, above all, and the spring of all, his deep, self-abasing, and truly scriptural piety towards God, were eminently conspicuous. In drawing up our narrative, we have availed ourselves of the biographical sketches which his death has called forth, and of the description of his character given by the Rev. Daniel Wilson, in the funeral sermon preached on that occasion.

MEMOIR OF THE LATE CHARLES GRANT, ESQ.

The late Charles Grant, Esq. was born in Scotland, in the year 1746. By the decease of his father, soon after the birth of this son, the care of his infancy and youth devolved upon an uncle, at whose expense he received a good education in the town of Elgin. This signal benefit afterwards excited in Mr. Grant's mind feelings of the most grateful respect for his uncle's memory; and these he expressed by a memorial placed over his grave.

In the year 1767, Mr. Grant proceeded to India in a military capacity; but, on his arrival there, he was taken into the employ, and under the immediate patronage, of Mr. Richard Becher, a Member of the Bengal Council. In 1770 he re-visited his native country, where he united himself by marriage with a lady of the name of Frazer, who survives him. Having, while in England, obtained the promise of an appointment as a Writer on the Bengal Establishment, he re-embarked for India in May 1772, accompanied by his wife, her mother and sister, and Lieutenant Ferguson, a friend of the family. In the course of this voyage, he formed an intimacy with that eminent Christian missionary, the Rev. Christian Frederick Swartz, with whom he maintained a correspondence till the decease of the latter. After the death of Mr. Swartz, who had rendered important services to the East India Company, Mr. Grant recommended to the Court to perpetuate the remembrance of them by the erection of a memorial in St. Mary's church, at Fort St. George, at the public expense. This suggestion was adopted; and the monument was erected at the cost of the East India Company.

Almost immediately after Mr. Grant's arrival at Calcutta, he was promoted to the rank of Factor, and soon afterwards was appointed Secretary to the Board of Tradé; which office he held for upwards of eight years, performing its duties with exemplary industry and ability. In 1781 the Bengal Government relieved him from his secretaryship, and stationed him as the Company's commercial resident, in charge of their valuable silk factory at Malda. In June 1784, he obtained the rank of Senior Merchant, and in February 1787 was summoned to Calcutta, that he might take possession of the seat and office of Fourth Member of the Board of Trade, conferred on him by Lord Cornwallis, in consideration of his distinguished abilities and approved integrity. But, in less than three years after he had received this appointment, the impaired health of his family compelled him suddenly to quit India, and return to England. Lord Cornwallis, who had held frequent communications with Mr. Grant, and entertained the highest regard for him, when solicited to allow him to quit the presidency, expressed regret at the necessity which deprived Government of his most essential assistance. His return to England was accompanied by unusually strong expressions of the high satisfaction with which the Government regarded his zealous and faithful services in the commercial department.

A distinguishing and most honourable feature of Mr. Grant's character, while in India, was his solicitude to uphold, to the utmost of his power, both by his example and influence, the public profession of Christianity by the Europeans. In this cause his zeal was most earnest; and it was the more conspicuous and self-denying, because at that period there was little in India to countenance, and much to check, a faithful adherence to scriptural principles. To his influence and example at this early period, followed by his zealous and enlightened devotion to the same cause throughout his long life, may we attribute, under the Divine blessing, more than perhaps to almost any other human agency, that cheering progress of true religion in India which has of late years been witnessed, and which no individual beheld with greater delight and gratitude to God than he who had been among the first to lay the foundations of its growth. The following examples may be mentioned, as proofs both of his zeal and his liberality. The church originally constructed at Calcutta for the English settlers was destroyed by a furious hurricane in October 1737; and from that period till the erection of the mission church in 1770, no Protestant place of worship existed there. Towards erecting a new church, by private subscription, Mr. Grant contributed 500 rupees, and assisted in the procurement of valuable materials from Gour. The church or chapel called Bethtephillah, with the schools and burying ground which had been erected by the Protestant missionary I. Z. Kiernander, in the year 1770, for the use of his mission, was in 1787 placed under sequestration by the Sheriff of Calcutta, to answer for the missionary's personal debts. To prevent the desecration and sale of these premises, and the discontinuance of public worship which must have ensued, Mr. Grant paid out of his own purse the sum of 10,000 rupees, being the amount at which they were valued, and immediately placed them in trust for sacred and charitable uses for ever, constituting Mr. William Chambers, a brother of Sir Robert Chambers, with the Rev. Mr. Browne, one of the Company's chaplains, and himself, trustees.

After his return to India, and a residence there of, altogether, nearly twenty years, in the service of the Company, Mr. Grant, with his family, re-embarked at Calcutta, and arrived in England in the autumn of 1790. His early promotion to stations of trust and emolument, for

which he had been recommended by superior talent and tried integrity, had enabled him to acquire a respectable competency of fortune: and his residence in India, influenced, during the whole term of it, by a peculiarly strong sense of the obligations of religion, had matured his character to that of a Christian philanthropist, and inspired him with lively feelings of solicitude for the moral and intellectual welfare of the immense Mohammedan and Heathen population subject to the British Government. He had instituted a close scrutiny into the character of the natives, which had resulted in the formation and establishment of opinions which governed his subsequent conduct upon occasions of great moral and political importance. His first employment, after his return to England, was to commit the result of his inquiries to paper, in a tract entitled "Observations on the State of Society among the Asiatic Subjects of Great Britain;" which was written in 1792, although not submitted to perusal out of the circle of his personal friends till 1797. In that year he laid it upon the table of the Court of Directors, with an Introductory Letter, stating his motives for so doing to be a consideration of its relevancy to certain proposals for communicating Christianity to the natives of India, by granting permission for Missionaries to proceed thither, which had been repeatedly pressed upon the Court's attention. This paper will be again adverted to, in connexion with the final and successful efforts of its author for the attainment of that object.

On the 30th of May, 1794, he was elected a Director of the East India Company by the unanimous vote of the proprietors, not more than two months after he had declared himself a candidate for the Direction. He was at this time in the forty-ninth year of his age, in the full vigour of an excellent constitution; possessed of extensive general knowledge, of laborious habits as a reader and writer, with a sound judgment and great firmness, integrity, and benevolence.

To attempt a detail of all the important measures connected with the India administration, in the discussion and adoption of which Mr. Grant from this time took an active and often a prominent part, would be impracticable. But a brief reference to a few of them seems necessary for the illustration of his character and history.

The subject of greatest commercial moment which Mr. Grant found under the consideration of the Court of Directors when he entered it, and which appears to have attracted his earliest attention, was a question respecting the freight paid by the Company for the hire of their shipping. The friends of Mr. Grant have claimed for him the credit of having been mainly instrumental in effecting the salutary reform which afterwards took place, and by which large sums were saved to the Company. Upon other important questions which were agitated about this time, particularly those respecting the opening of the trade of India, and the prevention of an illicit trade, Mr. Grant strenuously and conscientiously supported what he considered to be the Company's just rights, and rendered them eminent service. Upon a question of great delicacy, the alleged abuse of the patronage of the Court, he was equally diligent and honest in investigating the foundation of the rumour, and in exonerating himself and his colleagues from the imputation.

In April, 1804, he was elected Deputy Chairman of the Court of Directors, and Chairman the next year. He was afterwards elected to the same offices several times after going out by rotation; making altogether a period of six years, during which he held one or other of these highly arduous and responsible appointments.

Upon Mr. Grant's elevation to the chair in 1804, he found the

measures of Lord Wellesley's administration under review, of many of which Mr. Grant conscientiously disapproved. They had indeed been characterized by great prowess and gallantry in the field and energy in the council: but such splendid qualities, in Mr. Grant's judgment, could not atone for substantial wrong; and nothing less did he impute to some of the measures in question: nor did they appear to him to have been beneficial in their results, as they were neither effective to the pacification of India, for which they had been undertaken, nor had they improved the Company's commerce and finances. With reference to the system of the domestic and foreign relations of the Company, Mr. Grant always professed himself a strict adherent to the plans and principles of his friend and patron Lord Cornwallis, whom he held in the highest estimation. He partook of that nobleman's solicitude for the establishment of an empire in India, founded rather upon character (and particularly upon the reputation of moral and intellectual superiority) than on force. "The character of this country," Mr. Grant observed in the House of Commons, on one of the discussions respecting Oude, "is its dearest possession; and I am convinced *that* character would be compromised, if the House should not, with a view to national honour and national justice, express its disapprobation of this transaction." In accordance with these views, he gave his support to a resolution, submitted to the House by Sir Phillip Francis on the 5th of April 1805, "That to pursue schemes of conquest, and extension of dominion in India, are measures repugnant to the wish, the honour, and the policy of this nation." "The true policy of the British Government in India," observed Mr. Grant, "is not to pursue conquest for the sake of extension of territory."

In the session of 1807, on a motion for papers relative to the conduct of the British Government towards the Poligars, Mr. Grant traced the Vellore mutiny to the wish of the Mohammedans for the restoration of the sons of Tippoo Sultan to power. Whatever might be the remoter causes, the immediate occasion was, clearly, some injudicious military regulations which tended to obliterate the fondly cherished distinctions of caste among the native soldiers. It certainly did not originate, directly or remotely, in the conduct of the Missionaries, whom Mr. Grant, on every occasion, was among the foremost to defend from the unjust imputations with which they have been too often assailed.

We pass by various commercial, financial, and political questions connected with India, in which Mr. Grant took an active share; touching only on some of the more prominent, especially those connected with the morals and welfare of the people of India. In the revenue administration of that country, he supported a system which invested with proprietory rights and personal immunities the native landholders and cultivators; a system which originated under the paternal government of Lord Cornwallis. The interest which Mr. Grant took in the jurisprudence of India always appeared to be proportioned to the influence which, in his opinion, the due administration of justice would have upon the moral and intellectual condition of the natives. Few persons were better qualified, by personal observation and extensive inquiry, to appreciate the difficulties which lay in the way of any rapid melioration in the state of a people sunk, as the natives of India are, in inveterate prejudices and habits, riveted upon them by the ceaseless exertions of their superior orders or castes. But it was inconsistent with Mr. Grant's consciousness of the superiority and Divine authority of Christianity to concede, either to Mohammedanism or Hindooism, a perpetual existence. Hence, the

pleasure with which he regarded every prudent attempt to engraft principles of British jurisprudence on the Asiatic stock; and hence the decision and zeal which he evinced upon all questions connected with the superstitions or morals of India.

The education of the Company's servants destined for India, upon whom the executive government of the natives of that country must devolve, was an object of great moment with Mr. Grant, and the mode of conducting it a question of vital importance. The plan of the college at Haleybury, in Hertfordshire, is stated to have originated with him. He certainly, upon all occasions when the conduct or government of that institution came under discussion before the body of the Proprietors of India Stock, appeared as its advocate, and took a considerable part in every debate. The invidious imputation that its design was merely to supplant a similar establishment, previously formed by Lord Wellesley at Calcutta, he effectually rebutted, and by cogent reasonings justified the preference which the Court gave to England. He justly considered that a sincere and conscientious attachment to the Christian faith *, and a settled patriotism, ought to form a part of the character of every Englishman who should be allowed to bear rule in India; and that a home academical establishment, affording the most liberal advantages of education, mental and moral, was essential to the attainment of this most desirable object. The sound wisdom of this measure, in spite of some untoward circumstances which may have diminished its temporary popularity, will, we are persuaded, be increasingly felt every successive year. Even already it has had a most beneficial effect, direct and indirect, upon the character and qualifications of the civil servants of the Company in India.

The temporary defection of a part of the Madras army, under the administration of Sir George Barlow, in 1809, furnished an occasion for the exertion of Mr. Grant's energies, which, whatever may be the real merits of the question then at issue, will probably be admitted by all to have reflected honour upon him as a man of distinguished abilities, invincible firmness, and conscientious integrity.

The negociation between the Court of Directors and his Majesty's Ministers for the renewal by charter of the Company's commercial privileges, which commenced in 1808, when Mr. Grant was Deputy Chairman, called forth an extraordinary display of the powers of his mind. This negociation brought under review almost every right which the Company possessed, and involved in its progress the discussion of every principle of colonial government applicable to the East Indies. To assist in an investigation so extensive, Mr. Grant was peculiarly qualified, by the extent of his information, the soundness of his judgment, and the laboriousness of his habits; and very important services were no doubt rendered by him to the Company. He took an active, and sometimes a prominent, part in all the proceedings. He was elected by the Court a member of the Deputation appointed to confer with his Majesty's Ministers; was entrusted with the presentation of petitions to Parliament on the Company's account; and in the House of Commons asserted and defended their rights, and maintained their pretensions, with great ability.

But while Mr. Grant thus sup-

* Of the many persons who, having proceeded to India with minds not fully made up on this subject, and who, in consequence, afterwards virtually or actually conformed to Hindoo superstitions, the case of Job Charnock, who founded Calcutta, was the most remarkable. He married a young Hindoo, of whom he was passionately fond; and she seems to have made a Hindoo of him, for after her decease he annually sacrificed a cock to her manes.

ported the interests of the Company, he kept constantly in view the intellectual and moral wants of India; and, in meeting these, had to encounter difficulties as unexpected as they were extraordinary, partly occasioned by the fears, and in some instances arising out of the most surprising prejudices in favour of the Hindoo idolatry, which were entertained by Europeans connected with India. Among those who appeared to cherish prejudices in favour of the Hindoo idolatry, were the authors of several pamphlets circulated at the time, particularly the writers of one which bears the signature of a Bengal Officer; and among those who professed to entertain fears for the permanence of the British power in India, were two respectable proprietors of India Stock (one of whom was afterwards a Director), and who came forward avowedly to oppose missionary exertions, in pamphlets, which bear their names. The one party maintained the purity of Asiatic morals, and the harmlessness of the Hindoo character; and the other, the danger of interfering with Hindoo prejudices. The controversy to which this subject gave rise was, in its issue, eminently promotive of the interests of truth; and it prepared the way for those extensive moral and religious exertions for India which have so greatly distinguished the last few years, and which God, in his providence, has conspicuously blessed for the benefit of that vast peninsula and its dependencies.

With a view to dispel the fears and remove the prejudices of the enemies to missionary efforts, many important documents were produced and laid on the table of the House of Commons, chiefly at the instance of Mr. Grant; such as proofs of the prevalence of infanticide in different parts of India,—of the impurities and atrocities of Juggernautt, and of the great extent of the worship of that idol,—of the habitual falsehood and dishonesty of the Hindoos; and, on the other hand, of the long undisturbed existence of Christianity in some parts of India; lastly, Mr. Grant's own tract, entitled, "Observations on the General State of Society among the Asiatic Subjects of Great Britain with respect to Morals, and on the Means of improving it." This valuable paper was called for by the House of Commons, laid on its table, and ordered to be printed for the use of the Members, on the 5th of June 1813; but it has never been published. It commences with a review of the British territorial administration in the East, from the first acquisition of territory there. It then exhibits a deeply afflicting, but, we fear, too true a picture of the moral character of the Hindoos, supported and verified by a great body of evidence, extracted from the printed works of persons who had been in India; an examination of the causes of that character, which are traced in the religion or superstition of the people, as well as in their corrupt, unequal, and defective laws, and in the absurd prerogatives and duties of the native magistracy. In entering into the measures which Great Britain might adopt for the removal of these evils and the improvement of the state of society in India, Mr. Grant refers to the introduction of our language as a circumstance arising almost necessarily out of our connexion with that country; and which rendered extremely easy, if it did not carry along with it, the introduction of much of our useful literature, and particularly our sacred Scriptures. Towards the last measure, with every more direct means of improvement, such as schools and missions, he considered it incumbent on the Court of Directors to manifest at least a friendly aspect, and, with respect to education, a co-operation. Mr. Grant fully answers the several objections which had been made to interference with the religion of Hindostan; and, in concluding this valuable paper, he makes the following power-

ful appeal to the British authorities in behalf of India:—

"To rest in the present state of things, or to determine that the situation of our Asiatic subjects, and our connexion with them, are such as they ought to be for all time to come, seems too daring a conclusion; and if a change, a great change, be necessary, no reason can be assigned for its commencement at any future period, which will not equally, nay more strongly, recommend its commencement now. To say that things may be left to their own course, or that our European settlements may prove a sufficient nursery of moral and religious instruction for the natives, will be, in effect, to declare, that there shall be no alteration, at least no effectual and safe one.

"The Mohammedans, living for centuries intermixed in great numbers with the Hindoos, produced no radical change in their character; not merely because they rendered themselves disagreeable to their subjects, but because they left those subjects, during that whole period, as uninstructed in essential points as they found them. We are called to imitate the Roman conquerors, who civilized and improved the nations whom they subdued; and we are called to this, not only by the obvious wisdom which directed their policy, but by local circumstances, as well as by sounder principles and higher motives than they possessed. The examples also of modern European nations pass in review before us. We are the fourth of those who have possessed an Indian empire. That of the Portuguese, though acquired by romantic bravery, was unsystematic and rapacious: the short one of the French was the meteor of a vain ambition: the Dutch acted upon the principles of a selfish commercial policy; and these, under which they apparently flourished for a time, have been the cause of their decline and fall. None of these nations sought to establish themselves in the affections of their acquired subjects, or to assimilate them to their manners; and those subjects, far from supporting them, rejoiced in their defeat: some attempts they made to instruct the natives, which had their use; but sordid views overwhelmed their effects. It remains for us to shew how we shall be distinguished from these nations in the history of mankind; whether conquest shall have been, in our hands, the means, not merely of displaying a government unequalled in India for administrative justice, kindness, and moderation, not merely of increasing the security of the subject and prosperity of the country, but of advancing social happiness, of meliorating the moral state of men, and of extending a superior light farther than the Roman eagle ever flew.

"If the novelty, the impracticability, the danger of the proposed scheme, be urged against it, these objections cannot all be consistent; and the last, which is the only one that could have weight, presupposes success. In success would lie our safety, not our danger. Our danger must lie in pursuing, from ungenerous ends, a course contracted and illiberal: but in following an opposite course, in communicating light, knowledge, and improvement, we shall obey the dictates of duty, of philanthropy, and of policy; we shall take the most rational means to remove inherent great disorders, to attach the Hindoo people to ourselves, to ensure the safety of our possessions, to enhance continually their value to us, to raise a fair and durable monument to the glory of this country, and to increase the happiness of the human race."

On the 23d July, 1813, the Act of Parliament, 53 Geo. III. c. 155, commonly called the Charter Act, obtained the Royal Assent. This statute, the fruit of much and laborious discussion, effected some considerable changes in the East India Company's commercial privileges, in which Mr. Grant could not concur; but, on the other hand,

it contained three important modifications of the law, which were in perfect accordance with the sentiments and reasoning above detailed, and the attainment of which ought in justice to be ascribed, in an eminent degree, to his zeal and exertions.

The first of these was an augmentation of the Ecclesiastical Establishment of British India, and the institution of a Bishop's See at Calcutta; the second, the privilege granted to European teachers of Christian morals, or Missionaries, of enjoying a regulated access to the natives of India; and the last, the annual appropriation of the sum of one lack of rupees for the general promotion of education among them. These results appear to have been the fruit of a series of wise, persevering, and pious exertions, made by Mr. Grant, with a view to promote the highest welfare of the natives, while at the same time he secured the honour and truest interests of Great Britain in India; namely, the consolidation of her empire there, by the improvement of the intellectual and moral character of her subjects. "Thank God," devoutly exclaims Mr. Wilson, in his truly interesting funeral sermon already adverted to, and which we are most happy to find has obtained a deservedly wide circulation: "Thank God, he lived to see the great object of his wishes and efforts in some measure accomplished,—the question of Christianity in the East gained,—an ecclesiastical establishment in British India formed, and fostered by the state,—the number and efficiency of the ministers of our church stationed in that country greatly increased,—the Christian missionary protected in his peaceful and honourable labours on the shores of the Ganges,—and a force of Christian principles and feelings on the subject raised and established, both in India and at home, which, we may humbly but firmly hope, will never be successfully resisted."

(To be continued.)

For the Christian Observer.

SCRIPTURAL ILLUSTRATIONS FROM MODERN TRAVELS.

No. IX.

SIR WM. OUSELEY'S TRAVELS IN THE EAST. Vol. iii. 4to. 1823.

Gen. viii. 13. *The first month, the first day of the month.*—The Persians celebrate a festival, stiled Náwrúz, instituted at a very early period of their monarchy. The name signifies the new day, the first of the Persian solar year, and season of the vernal equinox. "It commenced at Téhrán, a little before midnight on the 20th of March, when a gun was fired from the áreg or citadel, and the supposed entrance of the sun, at that moment, into the zodiacal sign of the Ram, was announced by the royal drums and trumpets, of which obstreperous instruments the sounds did not cease for many hours. Next morning, at ten o'clock, the king sent some trays, containing khelaats, or dresses of honour, to be distributed by the ambassador among the English gentlemen, a kàbà, or coat of rich gold brocade, an outer garment, or bàlá púsh, and two shawls for each, with a specimen of the latest coinage, chiefly small pieces of gold and silver money, struck rather to serve for private gifts on this occasion, than for public currency. About noon, and almost constantly throughout the day, pistols and muskets were discharged in various quarters of the city: there was a general appearance of rejoicing; the people interchanged little presents of oranges, flowers, and other trifles, and on every side was heard the usual compliment, 'Ide-i-shumá mubárek báshed!' (May your festival be auspicious!) At four o'clock we accompanied the ambassador to court, clothed in our Persian dresses. On entering the áreg we were received by the master of ceremonies, and other officers of the palace, who conducted us to a very handsome room, ceiled and almost lined with

mirrors; the walls, to above four feet from the floor, being composed of a fine yellowish green marble In the middle was a square basin or fountain, wherein clear water constantly circulated by means of subterraneous tubes: near this the king sat, after our European fashion, on an arm chair, of very antique appearance, its legs being so high that his feet scarcely reached to the carpet. After our audience, his majesty presented to the ambassador a star composed of diamonds and emeralds, surrounding the arms of Persia (a lion with the sun rising over his back) enamelled in gold. This festival of the Nawruz lasted several days, during which there were frequent discharges of artillery and musketry, and displays of fireworks, particularly on the twenty-seventh, when the king invited Sir Gore Ouseley, and his party, to a grand exhibition at the areg. The king sat in a small chamber over the gateway of the maidán. Here he reviewed a long line of mules (one hundred, as it was said) each carrying on its back a beautiful Indian shawl, and a bag containing one thousand tumans in gold coin. These were the presents, or rather the annual tribute or revenue of Ispahan, sent by the Amin ad douleh: several processions of men, bearing valuable gifts of different kinds, had already passed before my arrival, the offerings of those princes and noblemen, who governed in various provinces and great cities of the empire. To the presents succeeded rope-dancing, and wrestling of Pahlawáns. The attack of a young lion on a small bull, apparently too feeble to resist even a large dog, closed the idé, or festival."—*Sir William Ouseley's Travels in the East*, vol. iii. p. 337; *Morier's Journey through Persia*, vol. i. p. 208; *Hyde. Hist. Relig. Vet. Pers.* cap. 19, p. 237; *Anquetil du Perron, Usages Civiles et Relig. Zendavesta*, tom. ii. p. 574.

Gen. xxxi. 35. *And she said to her father, Let it not displease my lord that I cannot rise up before thee.*—Children in the Eastern countries cultivate and express for their parents the most profound respect.—"During this feast I remarked that the Amin-ad-douleh's son, Abdallah Khan, a man seemingly about thirty years old, the possessor of considerable wealth, and governor of Ispahan, but seldom appeared among the guests; and only seated himself, as one of the humblest, when invited by the words, or encouraged by the looks, of his father. This reserve, however, was not caused by any ill will or deficiency of kindness, subsisting on either side; but arose from the filial respect which, in every stage and condition of life, the Persians are thus taught to express. This respect is not the right of parental authority alone; it is generally extended to seniority among brothers."—*Ouseley*, vol. iii. p. 52.

Exodus xxxviii. 8. *Looking glasses.*—"The artists who make those boxes and pen cases, very ingeniously mount small looking glasses in frames of pasteboard; a traveller finds these extremely convenient, as they lie flat and occupy but little space among his clothes. Some are opened like a book, and fastened by means of a hook and catch. Of others, the mirror is occasionally covered by a piece which fits exactly in the pasteboard frame, and is easily separated from it by a person's nail. These looking glasses are of various sizes and forms, square, oval, or octagonal, from five to twelve or thirteen inches long, and proportionably broad. The frames and covers are often neatly painted, and sometimes ornamented with Khátembandi, a kind of mosaic work."—*Ibid.* p. 64.

Deut. xx. 5. *What man is there that hath built a new house.*—"The manzil mubárek, or tokens of felicitation, are usually sent to those who occupy a new place of residence. On such an occasion, Lady Ouseley received little presents of sweet meats, flowers, fruit, and loaves of sugar."—*Ibid.* p. 141.

1 Sam. xiii. 10. *And Saul went out to meet him.*—It is scarcely necessary to remark, that it was usual to receive great persons and guests with particular attention. "Next morning we set out on horseback at ten o'clock, in full procession, to return the Amin-ad-douleh's visit, and having crossed the river Zendehrúd, on the bridge of Kájá, we rode through several long, handsome, and well peopled streets, but had opportunities of remarking, that at least as many more were in ruins and uninhabited. The great man received us at his door with much courtesy: in honour of the ambassador, he had assembled all the chief personages of Ispahan, and at noon the floor of a spacious chamber was covered with ten very large trays, each containing twenty-five China bowls, and dishes of various sizes. These were filled with the most savoury meat, conserves, sweet cakes, delicious fruit, both dried and fresh, sherbet of orange and pomegranate, and willow water, or ab-i-bídmíshk, cooled with ice. After this repast, we were treated with coffee and caleans or pipes. Rose water was poured into our hands, and we returned at two o'clock to the gardens of Saadetábád."—*Ibid.* p. 22.

1 Sam. xx. 24. *When the new moon was come, the king sat himself down to meat.*—"No Persian would willingly commence a journey, or any other business until the new moon had been perceived. Early on the nineteenth it was publicly and joyfully proclaimed that this event had occurred: the day was therefore considered as an important eíd, or festival, and devoted, by the true believers, to gluttony, the delights of tobacco, and sensual gratifications of every kind. Presents were reciprocally given by relations, friends, and equals; and offered by servants to their masters with the usual compliment and wish, 'May this holiday be auspicious to you!' On these occasions the gifts are not always of much intrinsic value: but a fruit, a flower, or a bit of sweet-meat, serves as a token of esteem or of respect."—*Ibid.* p. 74.

2 Sam. xi. 8. *And Uriah departed out of the king's house, and there followed him a mess of meat from the king.*—Any present immediately communicated by a royal personage has ever been considered particularly valuable.

"Arrangements were now made for our introduction to the monarch immediately on his return, which he had fixed, as the vazirs declared, for the thirteenth day of this month. Meanwhile he sent to the ambassador a very flattering khúshámedy, or welcome, with some of the royal shikár, or game; three antelopes, and fifty kábks, or partridges, killed by his own hand: a circumstance which considerably enhanced the value of this present; and entitled the bearer to a recompence, not less than the wages of half a year."—*Ibid.* p. 116.

Job xxx. 1. *But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.*—This sarcastic, reproachful mode of speaking prevails still in the East. The following is a remarkable example of it:—"Fateh Ali Shah contented himself one day, after a quarrel among his ministers, with telling them publicly, that he should bestow their titles on some of his dogs, calling one the Sedr aazem, another the Amin ad douleh, and a third the Itimad ad douleh."—*Ibid.* p. 368.

Psalm xxii. Title. *Aijeleth Shahar.*—The titles of books and poems in the East are usually allusive or descriptive, not so much of the subject on which they are written, as to some particular event or natural object. So it appears in the following extract.

"Among several manuscripts which I purchased, soon after our arrival at Ispahan, was a poetical work composed during the full splendor of this palace; the original perfection of its water-works, and beauty of its shady avenues,

and of the luxuriant flowers that embellished their variegated borders. It is entitled the Gulzár-e-Saadet, or Rose-bed of Prosperity, a poem in praise of the gardens and edifices at Saadetábád, composed about an hundred and ten years ago."—*Ibid.* p. 61.

"At Ispahan, the covers of books are ornamented in a stile peculiarly rich; and they often exhibit miniatures painted with considerable neatness, and admirably varnished. I purchased many loose covers of different sizes, containing representations of the finest Persian flowers delineated from nature, in exquisite colours, and with minute accuracy."—*Ibid.* p. 62.

Matt. xxii. 4. *I have prepared my dinner.*—From the following detail of a grand Persian dinner, it will appear that much previous preparation was necessary, and was usually bestowed upon such a feast.

"Our slippers having been left outside the door of a large and handsome room illuminated by means of lamps and candlesticks placed on the floor, the usual salutations and welcomes, and all the regular series of inquiries concerning health, and thanks for the honour conferred in visiting, began immediately on the ambassador's entrance, were continued while Mirzà Shefia conducted him to a corner, and did not end for some minutes after we were all seated on nummeds spread over the splendid carpet, close to the walls. The guests were then furnished with caleans, mostly their own, and by their own servants; for on these occasions the pish khydmet, or valet de chambre, generally accompanies his master, to prepare and present the implements of smoking, and to hold the slippers for him when taking leave. Coffee, without milk or sugar, was next introduced by the servants of our host; one bringing on a tray several fine china cups, without handles, each in a fillagree receptacle, silver, or silver gilt, of the same form: another man, from a large coffee-pot, filled three or four cups; of these Mirzà Shefia took one and handed it to the ambassador, who sat on his right. The servants, having distributed coffee to every person, collected the empty cups and retired: caleans were again presented; and to them succeeded tea in procelain cups, larger than those which had contained the coffee, but without saucers. After this appeared, what in Europe would have constituted a dessert, but was here the forerunner of dinner; apples, pears, melons, the grains of pomegranates in bowls, ices and sweetmeats, placed before us in capacious trays. These having been removed, after ten or twelve minutes, preparations were made for the display of a more substantial meal; while, from sitting cross-legged on the floor so long, my situation had already become irksome.

"The servants now held before us silver basins, having covers grated or pierced with open work in several places, and ewers, or aftabah, resembling large coffee-pots with spouts, from which they poured on our hands lukewarm water: this, contaminated by each person's washing, fell through the grated covers and disappeared: the basins were then transferred to other guests for the purpose of similar ablutions. Next were spread on the carpet before us, and close to our knees, long narrow sufreh, or strips of flowered linen or chintz, hhashyeh, or borders of which contained, in small compartments, some Persian verses, inculcating hospitality towards strangers, and gratitude to God for the blessings of abundance. On these strips the bread was placed: it consisted of circular cakes, large as our common dinner plates, flat and not much thicker than a crown piece. A multitude of servants then entered, bringing various trays which they laid down near the cakes of bread; each tray containing at first only five or six bowls and dishes of lamb, fowl, fish, and vegetables, besides two

or three ample basins of fine porcelain ware, filled with different sherbets; in each a long handled wooden spoon, or ladle, floating on the surface. These trays were so placed that one accommodated two guests: and between the trays were supernumerary dishes, or lofty pyramids of rice in its various forms, as chillaw, boiled simply; or as pillaw, mixed with meat and fruit, highly seasoned with spices, and enriched with unctuous sauces, at once sweet and acid.

"Having laid before us the trays already described as amply furnished, the servants were, nevertheless, employed for a considerable time in loading them with additional bowls and dishes of viands prepared according to various modes of culinary art: these were placed over or between the first, and others over them; so that at last, the pile accumulated on each tray amounted to fifteen or sixteen; and, with the intermediate pillaws and sherbets, there must, I think, have been, before the conclusion of our feast, above three hundred china bowls and dishes at one moment on the floor. The variety of viands can scarcely be supposed equal to this multiplicity of dishes. I could easily perceive that the two or three trays nearest on both sides, agreed almost wholly in their contents with that more immediately before me. The meat was chiefly saturated with oil, or fat liquefied; of which, in some instances, the unctuosity was corrected by an admixture of vegetable acids.

"But of whatever kind the meat or the cookery, many little circumstances of negative and positive inconvenience concur to render even the most splendid feasts of this country tedious, and in some respects disgusting to an European. The want of chairs obliged us to sit on the floor, in awkward attitudes, that cramped and benumbed the legs. Being without knives or forks, we necessarily grasped with our fingers not only solid pieces of flesh, but even moist and clammy substances. The want of cups or goblets, or drinking glasses, rendered it expedient to use the wooden kàshùks or spoons that floated, as before mentioned, on the sherbet. To these spoons no reasonable objection could be made, had the number been sufficient: but one generally served for two guests, and sometimes for three; each, after a draught, replacing it in the bowl. For plates, the only substitutes were those flat round cakes of bread already described; of these it did not appear that much was ever eaten: but such bones and fragments were collected on them, as would, in France or England, have been removed, during the meal, by a servant. On those cakes of bread too, I noticed many of the Persians wiping, from time to time, the greasy fingers of their right hands: the left not being employed on these occasions. They, when preparing to eat, stooped forwards, kneeling, until their heads were nearly over some dishes, which the long beards of several almost touched. I have often been surprized at the ingenuity which they evinced in scooping from a gelatinous mass, with the first finger only, or the first and second united, exactly such a quantity as they required for a mouthful: studiously contriving that their clothes should not be defiled by any particle.

"Towards the close of this feast, a lamb, roasted entire, was brought to Mirzà Shefia. On his recommendation of it to the ambassador, two or three servants immediately tore the limbs and joints asunder, using in this simple operation their hands alone: which being stained, according to custom, with the reddish brown tint of henna, excited some suspicion of dirtiness, not perhaps altogether false. With their hands alone, however impure they were, or seemed to be, those servants also restored to their places in the bowls and dishes, any meat, fish, or rice, that had fallen on the cloth: while

their skirts, as they passed to and fro in crowds along the floor, which scarcely afforded room for their feet between the trays and lamps, often slapped against the pillaws or into the bowls of sherbet. Such trifling accidents were probably inevitable; none more serious occurred: and our venerable host, although a man of impaired vision, had acquired the habit of observing instantaneously, and could indicate to his servants by a nod, any little want or embarrassment of a guest, even the most remote, without interrupting for one moment either his own or another person's discourse.

"The trays and their contents were at last removed, and next the sufrehs, with all the morsels of bread, meat, and rice, that had been scattered on them. Basins were then brought and ewers, containing lukewarm water, strongly impregnated with the perfume of roses: this was poured on our hands as at the former ablution. Caleáns, which had begun, now terminated the feast: and we, having smoked and chatted for a few minutes, took leave of the Persians, received our slippers from the servants who waited near the door, and returned on horseback, as we had gone, by the light of fánús or lanterns. The entertainment was enlivened without the help of wine, by facetious anecdotes and sallies of wit."—*Ibid.* p. 141.

Acts xii. 21. *Arrayed in royal apparel.*—"On the same side, but in a recess formed by large windows, appeared three mastowfies, or secretaries: these were on our left hand as we stood behind the ambassador's chair: while on our right, near the door, were four of the principal fazirs, or ministers, with Abúl Hassan Khan, who had accompanied us to the palace. Beyond them, and extending towards the left side of the throne, was a row of five or six officers, among whom one held a most beautiful crown, or taje, apparently not inferior in the lustre of its jewels to that with which the monarch's head was so magnificently decorated. Another of those officers bore in his hands the scymetar of state; a third held the royal bow in its case; a fourth, the shield; and one a golden tray, or dish, filled with diamonds and different precious stones, of wonderful size and dazzling brilliancy. Of the king's dress I could perceive that the colour was scarlet: but to ascertain exactly the materials would have been difficult, from the profusion of large pearls that covered it in various places, and the multiplicity of jewels that sparkled all around: for the golden throne seemed studded at the sides with precious stones of every possible tint, and the back resembled a sun or glory, of which the radiation was imitated by diamonds, garnets, emeralds, and rubies. Of such also, was chiefly composed the monarch's ample and most splendid crown; and the two figures of birds that ornamented the throne, one perched on each side of its beautifully enamelled shoulders."—*Ibid.* p. 131.

FAMILY SERMONS.—No. CLXXXII.

1 Cor. xiv. 1.—*Follow after charity.*

STRONGLY as the virtue of charity is enjoined upon us by our blessed Lord and his Apostles, and frequently as it is spoken of in Scripture as the brightest evidence of the Christian character, there is no virtue less generally understood or practised. In order, then, that we may obey the exhortation given by the Apostle in the text, and may follow after charity in such a manner as to ensure the attainment of our object, I shall endeavour to explain, from Scripture authority, the nature of this Christian virtue. But before I proceed I would earnestly wish you to be convinced of its great importance and excellency, and of the necessity of possessing it. To prove which necessity, I need only quote the emphatic words of

the Apostle, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." And, again, he says, "Now abideth faith, hope, charity, these three; but the greatest of these is charity." In his Epistle to the Colossians, after exhorting them to mortify their evil affections, to put off all anger, malice, wrath, blasphemy, and filthy communications; not to lie one to another; to put on bowels of mercy, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another, even as God, for Christ's sake, had forgiven them, he concludes with this exhortation: "Above all things, put on charity, which is the bond of perfectness." Again; in his First Epistle to Timothy we are told, that "the end of the commandment is charity." And in the First Epistle General of St. Peter, we are commanded to "have fervent charity; for charity shall cover the multitude of sins;" that is, shall teach us to hide the faults of our neighbour, instead of displaying them with malignant gratification.

Since, then, the possession of this Christian virtue is so essential to our spiritual welfare, and that without it all other virtues are nothing, it becomes a matter of the highest importance, rightly to comprehend in what it consists, and how we may obtain it. These then are the points which will engage our attention in the present discourse.

I. Our first inquiry then is, In what does Christian charity consist? By the world, it is understood to consist in relieving the wants of our distressed fellow-creatures; but although this is an act which will ever be an attendant on real charity, yet, if we attentively examine the Scriptures, we shall find that this is not what our Lord and his Apostles intended we should understand by charity itself. Our Lord calls this Almsgiving, and he warns us to take heed that we do not our alms before men, to be seen of them; otherwise we shall have no reward of our Father which is in heaven. When we do our alms, we are not to sound a trumpet, as the hypocrites in the synagogues and in the streets, to have glory of men; for if we do, we have our reward, such as it is, in the praises of men,—and must expect no reward from God, as we sought not his glory. From the passage before quoted from St. Paul, it is evident, that we may give largely to the poor, nay give all our goods, and yet be destitute of true charity, without which virtue our alms cannot be acceptable to God.

Having thus shewn that charity does not consist merely in almsgiving, we shall now consider in what it does consist. True charity, that virtue which our Lord and his Apostles have so highly extolled, is a principle of prevailing love to God, grounded on faith in Christ, and issuing in good will towards all mankind. It is a principle which is not naturally generated in the human heart. For, as "an evil tree cannot bring forth good fruit," it is impossible that so divine, so beneficent, a principle as Christian charity can spring from so corrupt a source as the heart of man, before it is purified by the operations of the Holy Spirit of God, without whose aid we are incapable of even thinking a good thought. That charity, then, which, as members of Christ, it is absolutely necessary we should possess, is a heavenly principle wrought in the soul by the Holy Spirit; a principle which, in its reference to God, effectually inclines us to delight in him, ear-

nestly to desire an interest in his favour, to value communion with him as our chief good, and to seek him as our portion, our happiness, and the fountain of all perfection and excellence. To love God with all our heart, our mind, our soul and strength, our Saviour tells us is the first and great commandment; and this forms the first and principal part of charity. The next great commandment, and that which forms the other part of charity, is, "Thou shalt love thy neighbour as thyself;" and thus we see that "the end of the commandment is charity." By the term, neighbour, we are not to understand here our friends and relations only, or even our intimate acquaintances, but the whole race of mankind, good and bad, friend and foe; for our Lord commands as "to love our enemies, to bless them that curse us, to do good to them that hate, and to pray for them that despitefully use us, and persecute us;" for, says he, "If ye do good to them only that do good to you, and if ye love them only that love you, what reward have ye? Do not even the publicans and sinners the same?" Thieves, murderers, and the most depraved persons—even Jews, Turks, Infidels, those who never heard of or never professed Christianity—love those that love them; but to love our enemies is the proper distinction of the disciples and followers of Christ. God himself commended his love to us, in that whilst we were yet sinners, consequently enemies to him, Christ took upon him our nature, and died for us; and the Saviour himself has left us a commandment, that, as He loved us, so ought we to love one another.

If we truly possess this excellent gift of charity, that is, have our heart filled with the love of God and man, it will be manifested by our works; for "a good tree will bring forth good fruit." Thus we shall ever be ready and anxious to shew our gratitude to God, by liberally dispensing a part of the benefits his goodness has bestowed upon us, to the relief and comfort of our distressed and suffering brethren, not seeking the praises of men, but, like good stewards, fulfilling the will of our Divine Master, by improving the talents, be they few or many, committed to our care, and laying up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Thus alms-giving will ever be the fruit of charity. Every person knows, from his feelings of natural affection, how anxious he is to fulfil the wishes of the objects of his regard; and thus, in our love to God, those who truly possess that principle will be ever seeking to do his will in all things, and consequently in alms-giving; for "whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Another fruit of charity is the forgiveness of injuries. A truly charitable man can never bear malice or cherish revenge. He loves all mankind for Christ's sake: he cannot be at enmity with any one; but, as he hopes for pardon of the sins he has committed against God, so he is ever ready to forgive, and be reconciled to, his brother.

Again; Christian charity will lead us to seek not only the comfort of our fellow-creatures in this world, but what is of far greater moment, their eternal welfare: for as love to our immortal souls was the motive that induced the Divine Saviour to die, that we might live through him, so all his faithful followers will endeavour to promote his kingdom, and bring their fellow-creatures to a knowledge of his salvation. If such a one sees men running in the broad way to destruction, he will seek an opportunity of pointing out to them their errors; of reproving them for their faults; of faithfully declaring to them the unavoidable, the eternal misery

which will overwhelm them in the great day of account, when the secrets of every heart shall be laid open, and men shall be rewarded according to the deeds done in the body. He will also earnestly offer his supplications before God, that they may be brought to a sense of their fallen state, and to unfeigned repentance, and faith, and newness of life.

II. Thus, then, we see that true charity is indeed, as the Apostle expresses it, "the bond of perfectness:" it is joined with, and leads to, every other Christian grace. With what earnestness, then, ought we to seek its attainment! Let us then, in the second place, consider the means necessary to be pursued to ensure the possession of this inestimable virtue, without which it is impossible to arrive at the kingdom of heaven.

The first step to be taken in the pursuit, is to gain a knowledge of our own deficiency. Every man is naturally desirous of persuading himself that he is charitable; and, content with this, he seeks no further; but if he would commune with his own heart, and look carefully into his life, he would find that, unless renewed in his character by true conversion to God, he is utterly destitute of this virtue in its scriptural acceptation. Our blessed Lord has given us an infallible sign by which to decide: "If ye love me, ye will keep my commandments:" and again, "By this shall all men know that ye are my disciples, if ye have love one to another." Let every man then examine his heart, not carelessly but closely, and with a determination of becoming acquainted with it. And, during this examination, let him ever bear in mind, that "the heart is deceitful above all things;" and let him especially pray for the guidance of the Holy Spirit in deciding upon his own character. Let him put some such questions as the following to himself: "Do I love God above all things? Have I, in all my thoughts, words, and actions, sought the glory of God, without aiming to gain the praise of men? And have I in all things kept his commandments?" Happy beyond all conception the man who, after such an inquiry, seriously made as in the sight of God, can lay his hand upon his heart and say, though with much remaining sin and imperfection, "Lord, thou knowest all things, thou knowest that I love Thee!" But it is too certain that by far the greater number of mankind would be constrained to say, "I have loved the things of this world more than God; I have sought my own glory more than his; and I have in every way broken and despised his commands." Thus becoming in some measure acquainted with our own innate corruption, and our utter inability, without the grace of God, to keep his commandments, we shall be the more disposed to exercise charity towards others. This Christian grace will also incline us to be more severe in our animadversions on our own conduct, and to follow the exhortation of our Lord: "First cast out the beam that is in thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Having by this examination stript from before our eyes the veil which had so long hid from us the deformity of our hearts; being divested of all ideas of our own merit; and debased and humbled in our own opinion, we are in a proper state of mind to seek after the attainment of this and every other grace belonging to the Christian character, with a certainty of obtaining it, if sought aright, and with an ardent desire. In Christ is the fulness of every virtue, and out of his fulness we are to receive it. And will that gracious Redeemer, who sacrificed his life for us, refuse us any thing that is necessary for our eternal welfare? No! he expressly says, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you;"..."whatsoever ye

ask in my name shall be given unto you." But in making our supplications, we must feel a fervent desire that they may be answered: it must be a request of the *heart*, not of the lips merely, and then God will assuredly grant our petition.

Let us then, in conclusion, as disciples of a merciful Saviour, "follow after charity;" ever looking to him as a pattern, who has left us an example that we should follow his steps. In his life we have a pattern of perfect charity. It was charity which induced him to leave his Father's bosom, where he was worshipped by all the host of heaven, to take upon him our nature, with all its infirmities, and, by fulfilling those holy laws which we had broken, and becoming a sin-offering for us, to reconcile us to God. He saw the whole race of mankind fallen from holiness, and plunging themselves into eternal misery. "He looked, but there was none to uphold: therefore with his own arm brought he salvation." So great was his love, that he consented to leave his eternal throne in heaven, to endure the frailties of the flesh, to be despised and rejected of men, to be tempted by the devil, to become a man of sorrows, to bear our griefs, to be wounded for our transgressions and bruised for our iniquities. His first appearance in the flesh was announced to the watching shepherds by the angels from heaven singing the anthem of charity, "Glory to God in the highest; on earth peace, good will towards men." And, from the moment of his entrance on his divine mission, till the hour of his death, s life was one continued scene of charity. We behold him loving God above all things, and seeking not his own will or glory, but the will and glory of his heavenly Father. "I came not," says he, "to do mine own will, but the will of him that sent me." He loved not his friends only,—for, alas, who by nature can boast that title?—but his most inveterate enemies; and sought not only the present but the future welfare of mankind; healing the sick, feeding the hungry, raising the dead, preaching to sinners the words of eternal life, and warning them to flee from the wrath to come. His charity was no less conspicuous when arraigned at the bar of Pilate as a criminal; when scourged, reviled, and insulted with every indignity; when condemned to an ignominous death. He was "led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth." When brought to the place of execution, and nailed to the accursed tree, instead of calling down vengeance on his murderers, he prayed to his heavenly Father to pity and to pardon them: "Father, forgive them, for they know not what they do." With so bright, so exalted an Example before our eyes, let us, without ceasing, "follow after charity," and let it be our great endeavour so to run that we may obtain the prize.

To the Editor of the Christian Observer.

IN reply to your correspondent X. X. in your Number for last December, respecting the authority of a deacon to pronounce the Absolution, and to read other parts of the Church Service, I beg leave to state the following particulars:—Burn, in his Ecclesiastical Law, asserts, that a deacon may perform all the offices of the liturgy which a priest can do, with the exception of consecrating the sacrament of the Lord's Supper, and pronouncing the Absolution: to which I should add, with your correspondent, giving the Blessing; though I am not aware of the existence of any ecclesiastical law on this last subject. It seems, however, to have been the custom of the Christian church that the blessing should be pronounced by the priest alone: a custom probably retained from the Jewish church, in which it was an especial part of the priest's

office *to bless*. The mistake of X. X. respecting the powers of the deacon, appears to have arisen from his not reflecting upon the ambiguity of the terms *priest* and *minister*. Burn states, that the words *minister*, *curate*, and *priest*, are all ambiguous. The word *minister* is equivocal in our statutes, canons, and rubric in the Book of Common Prayer. Oftentimes it is meant to express the person officiating in general, whether priest or deacon: at other times it denotes the priest alone, as contradistinguished from the deacon, as in canon 31. The determination of the word, therefore, can be ascertained only from the connexion and circumstances. The word *curate* is also ambiguous. Sometimes it expresses the person, whether priest or deacon, who officiates under the rector or vicar, employed by him as his assistant, or to supply his place in his absence: sometimes the person officiating in general, whether he be rector, vicar, or assistant curate, or whoever may perform the service for that time: sometimes exclusively the rector, vicar, or person *beneficed*, who has *curam animarum*, as in the rubric in the Ordination Service, where it is stated to be the office of the *deacon* to inform the *curate* respecting the sick poor, and impotent people of the parish. The word *priest* has also an ambiguous signification. Sometimes it is understood to signify a person in priest's orders only: at other times, and especially in the rubric, it is used to signify the person officiating, whether he be in priest's or only in deacon's orders: and, in general, the words *priest*, *minister*, and *curate*, seem to be indiscriminately applied throughout the liturgy to denote the clergyman who is officiating, whether he be rector, vicar, assistant curate, priest or deacon.

It is not clear, therefore, from the rubric, whether a deacon is thereby prohibited from pronouncing the Absolution. For, although it is there directed that it shall be pronounced by the *priest alone*, yet the word *alone* in this place seems only to intend that the *people* shall not pronounce the Absolution after the priest, as they did the Confession: and the word *priest*, throughout the rubric, does not seem to be generally appropriated to a person in priest's orders. But the argument, to evince that the priest only, and not the deacon, has power to pronounce the Absolution, seems most evidently to be deduced from the forms of ordination. To the *deacon*, it is said, "Take thou authority to read the Gospel, and to preach." To the *priest*, it is said, "Receive the Holy Ghost: whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained."—An amplification of these particulars may be seen in Burn, under the head ORDINATION.

To *absolve*, in an ecclesiastical sense, is *officially to pronounce forgiven*. The term *forgive* seems to be used in this sense of *absolve*, in the passage above cited from the Ordination Service. For no true Protestant ever supposed that any minister possesses the power of absolutely forgiving sins. In the same official declaratory sense must the words of our blessed Lord be explained, "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." This *official power* is, by the Church of England, given to bishops and priests, but to no others. For a deacon, therefore, to pronounce the form of absolution, in the official sense in which it is intended by the church, is to usurp an authority never committed to him. With respect to the ground on which the power of absolution is granted to bishops and presbyters, the reader is requested to consult Comber and Wheatley, and many of the judicious and standard commentators on the various passages of Scripture on which it is believed to be founded.

With regard to the question,

whether a deacon must not, as the law now stands, remain such during a whole year, it may be observed, that no such necessity exists. The 32d canon states, that no bishop shall make any person deacon and minister [priest] both together upon one day; but not that every deacon should be kept from the ministry a whole year, when the bishop shall find good cause to the contrary. Upon this principle, bishops now occasionally, indeed frequently, act*.

It may be proper to add, that formerly the powers of a deacon appear to have been more limited than they are at present. Burn states, that anciently the deacons officiated under the presbyter in saying responses, and repeating the Confession, the Creed, and the Lord's Prayer after him, and in such other duties of the church as now properly belong to our parish clerks; who were formerly *real* clerks, attending the parish priest in those inferior offices. By the same authority it is stated, that at present he who is no more than a deacon, can use his orders only either as a chaplain to some family, or as a curate to some priest, or as a lecturer without title.

H. G.

* Our correspondent seems to have overlooked the rubric appended to the form of Ordination of Deacons, by which "it must be declared unto the deacon, that he must continue in that office the space of a whole year, except for reasonable causes it shall otherwise seem good unto the bishop." EDITOR.

MISCELLANEOUS.

NEGRO SLAVERY.—No. VI.

PREDISPOSING CAUSES TO INSURRECTION IN DEMERARA.

In the year 1816, during the controversy occasioned by the Registry Bill, several little tracts were published, under the title of "West-Indian Sketches," intended to illustrate the state of feeling, with respect to the Slaves, which prevailed in West-Indian society. In the first of these, an account was given, from Dr. Pinckard, of an insurrection of the Slaves, which took place in Demerara, in 1796; on which occasion, we are told by this intelligent writer, that, "as an encouragement to the able and new raised troops," (formed partly of Negroes, partly of Indians) employed to suppress the insurrection, "a premium was offered for every right hand of a Bush" (or revolted) "Negro that should be brought in; and when they returned from the woods, they appeared with seventy black arms displayed upon the points of their bayonets, causing a very singular and shocking spectacle to the beholders. Three hundred guilders each had been paid as the price; but it was found necessary to reduce the premium, lest the Slaves should kill the prisoners, or even destroy each other to obtain it."

Such of the revolted Slaves as were taken, he tells us, were tortured to make them betray their associates; but, faithful to their cause, they suffered torture, and death itself, without betraying them.

"*The cruel severities inflicted upon these miserable Blacks,*" he goes on to say, "*have been such as you will scarcely believe could have been practised by any well-ordered government: for,* however strongly punishment was merited, *the refinement of torture with which it was employed ought never to have been tolerated in any state professing to be civilized. Humanity shudders at the bare recital of it.*

"Most of the ringleaders were

taken, and brought to Stabroek, where they were afterwards tried and executed; the majority of them suffering with a degree of fortitude and heroism worthy a better cause. One in particular, named Amsterdam, supported the extreme of punishment with a firmness truly astonishing. He was subjected to the most shocking torture, in the hope of compelling him to give information regarding the remaining encampment—but in vain! He despised the severest suffering, and nothing could induce him to betray his late companions, or to make known their yet undiscovered retreat *.

"*He was sentenced to be burnt alive, first having his flesh torn from his limbs with red-hot pincers; and in order to render his punishment still more terrible, he was compelled to sit by, and see thirteen others broken upon the wheel and hung; and then, in being conducted to execution, was made to walk over the thirteen dead bodies of his comrades.* Being fastened to an iron stake, surrounded with the consuming pile, which was about to be illumined, he regarded the bystanders with all the complacency of heroic fortitude, and, exhibiting the most unyielding courage, resolved that all the torture ingenuity or cruelty might invent, should not extort from him a single groan, or a syllable that could in any way impeach his friends.

"With the first pair of pincers, the executioner tore the flesh from one of his arms. The sudden infliction of pain caused him to recede, in a slight degree, from the irons; and he drew in his breath, as if to form it into a sigh, but he instantly recovered himself. His countenance indicated self-reproach, and he manifestly took shame for having betrayed even the slightest sense of suffering; then, resuming more, if possible, than his former composure, he patiently waited the approach of the next irons; and, on these being brought towards him, he stedfastly cast his eye upon them, inclined a little forward, and with an unshaken firmness of countenance deliberately met their burning grasp! From that moment he shewed himself capable of despising the severest pain. Not a feature was afterwards disturbed, and he preserved a degree of tranquillity implying absolute contempt of torture and of death.

"Finally, when the destructive pile was set in flames, his body spun round the iron stake, with the mouth open, until his head fell back, and life was extinguished. I am told, by a gentleman who had the melancholy task to attend the execution, that the most horrid stench continued for many hours to issue from the roasting body, and was extremely offensive throughout the town, penetrating so strongly into the houses to leeward, as to make many persons sick, and prevent them from taking food during the remainder of the day."

Several other facts were drawn from the interesting narrative of Dr. Pinckard, to shew both the perversion of law and justice which was apt to take place in Demerara, whenever a matter between a Black man and a White man came to be decided by the magistrate, and the cruelties to which the Slaves were exposed from the unrestrained exercise of the power of the owner or his delegate, cruelties in the infliction of which, according to Dr. Pinckard, even the ladies of Demerara did not scruple to participate.

Soon after the "West-Indian Sketches" began to make their appearance, a similar set of tracts was set on foot, by the colonial party, entitled "Antidote to West-Indian Sketches." The first of these expresses the strongest indignation at the monstrous injustice of deducing any inference, to the general disadvantage of West-Indian society, from

* Such readers as have not nerves capable of enduring a tale of horror, will do well to proceed no farther in the narration.

what might have occurred at Demerara. It rejects with scorn and resentment the very idea of any analogy between the mildness and humanity of English bondage, and the opprobrious harshness of that state in the Dutch colonies: and, after noticing, in the usual style, the "defiance of truth," "the unparalleled effrontery," "the wilful falsehood and calumny," "the fanaticism and prejudice," by which "a small party" was preparing for "the rapid march of murder, anarchy, and desolation in our West-Indian possessions," it proceeds thus.—

"Having described the shocking punishment that was inflicted on the Bush Negroes, the editor of the West-Indian Sketches says, 'The object of the present paper is to give one of those *graphic* representations of West-Indian manners and feelings, in respect to the Slave population, which Dr. Pinckard's work has furnished. Well may humanity shudder at such a recital. But if the transaction be too horrid even to be told, what must it have been to be witnessed, and still more to be felt? And is it in the *uncontrolled* power of persons, capable of perpetrating such atrocities, that the British Parliament and Nation will be content to leave the destinies of so many of their fellow-subjects? We must no longer squeamishly turn aside our view from these spectacles of horror. This nation can no longer decline the duty of examining them, aye, and of remedying them too.'"

The comment of the organ of the West-Indian party (the "Antidote"), on the above passage, is to the following effect:—

"Only mark with what insidious and wilful obliquity the 'Sketch' applies this scene *(which was acted twenty years ago in a* DUTCH *colony, under* DUTCH *laws and government, and by persons totally unacquainted with our language,)* to the present existing state of society and feeling in our ENGLISH colonies. So that the sins of the Dutch in Demerara, are to be visited on the heads of Englishmen, who are eminently humane, both individually and as a nation! As well might all the horrors of the French Revolution be brought up in judgment against the present generation in England, as the cruelties of the Dutch planters of 1796 be a subject of reproach to the English of 1816."

The writer then proceeds to "inquire into the justice of identifying the feelings and acts of Dutchmen with those of our own countrymen. Hear, in the first place," he says, "what Mr. Brougham says of the Dutch, in his Colonial Policy, vol. i. p. 75: 'The Dutch, on the other hand, who grovel after every kind of profit, whose spirit for gain is tempered by no dignity of character, and prompted by the competition of large capitals, *are of all nations in the West Indies the most inhuman masters*, and the most pliable in worming themselves into the various habits of gainful speculation.' And again, p. 361; 'The most unfortunate circumstance in the colonial policy of the Dutch has always been, *their bad treatment of the Slaves.*'"

In another place, the same writer represents the editor of the "Sketches" as vilifying "the British West-Indian community, by falsely applying to them the acts and feelings of foreign colonies; of those foreigners too whom Mr. Brougham and Dr. Pinckard represent as *infinitely less humane and indulgent to their Slaves than any other nation of Europe.*"

The object of quoting these statements of the West-Indian body, is not to controvert the allegations of unfairness in the reference made to Demerara, though that were easy, and was in fact done at the time; but to shew that, even in the general estimation of that body, the rigour of Negro Slavery in Demerara was so great, when compared with that state in the British colonies, as to warrant their loud

and vehement indignation, at its being supposed possible that the feelings and acts of the Demerara planters could form any just illustration of their own.

We have therefore the important sanction of the West-Indian body in this country, by whom the work from which these extracts have been made was printed and circulated, and that at the recent period of 1816, to the statement of Mr. Brougham, which they quote as unquestionable, that the Dutch "are, of all nations in the West Indies, the most inhuman masters."

It will, without doubt, be alleged, that the frame of society in Demerara has been much changed of late, and that a larger intermixture of English with the Dutch planters has tended greatly to ameliorate the condition of the Slaves. Doubtless there may have been a considerable change in this respect: but then it is to be remarked, that the laws and institutions are still *Dutch;* and that, although the numbers of English proprietors may have been increased, yet that these are, for the most part, non-resident, while a very large proportion of the overseers, and *petits blancs*, are still Dutch. But, even if this were not so, there are certain habits and feelings, and modes of thinking and acting, which become the inheritance of a community, and which it is not easy to eradicate even by great and sudden changes, and still less by that occasional and gradual accession or removal of individuals by which the constituent parts of the White society in Demerara have changed their proportions. Persons thus joining themselves, from time to time, to a community already formed, are powerfully and almost irresistibly operated upon by the prevailing habits of that community into which they merge, and to which they become almost insensibly assimilated. So that, even at this moment, the manners and feelings of the generality of the Whites in Demerara will be found, and more especially in all that relates to the discipline of plantations, as essentially *Dutch* as are their laws. The English language has obtained a greater currency; but the spirit and tendency of the colonial institutions have undergone no substantial alteration. What change, for example, has been made in the legal condition of the Slaves at Demerara, since it was annexed in 1814 to the British crown? We know of none. It wears now the same harsh and severe aspect which West-Indians themselves only a very few years ago contended that it wore, as compared with the English colonies *.

A still more palpable proof of the peculiar rigour of slavery in Demerara, is to be found in the great waste of human life which even now takes place there. A most incorrect statement, proceeding on very partial premises, has lately appeared from the pen of the Registrar of that colony, in which he labours to deliver the administration of the slave system in Demerara, from the irresistible conclusion to which the great mortality among the Slaves would conduct us. He conveniently chooses to found his reasonings on a part only, and not on the whole, of the returns; for which he surely might have waited, had he not been eager for the opportunity of producing such an impression on the public mind as suited his purpose.

Having no accurate census of the population of the colony during the last three years, it is necessary to go back to the preceding census, which was taken in 1820. The number of Slaves returned for registration in 1817, was 79,197: the number returned in 1820, was 77,376, exhibiting a decrease of 1821. From this decrease, however, we ought in fairness to deduct the manumissions which took place in that time, amounting to 127, and the Slaves *exported* from the colony, amounting to 59. The decrease is thus diminished to 1635.

* See, for a delineation of it, our volume for 1823, p. 542.

But to this number must be added, on the other hand, the Slaves imported into the colony during the same period, amounting to 3746; making the real decrease to be no less than 5381, or nearly 7 per cent.

The Registrar of Demerara will find it difficult, with all his ingenuity, to get rid of this stubborn fact, which proves that the slavery of that colony is peculiarly hostile to the health and life, and therefore to the comfort and happiness, of its captive subjects.

But, independently of this general reasoning, which seems to establish the peculiar harshness of the Demerara system of bondage, there are some further circumstances connected with that system which have given a more than ordinary aggravation to its evils. These we shall now specify.

1. The Slaves are, for the most part, either native Africans, brought thither by the slave-trader, or Creole slaves, who have been transported from the islands in which they were born or long settled, and torn from many of their beloved connexions there, victims of that inter-colonial slave-trade which has too long been suffered to subsist. It cannot be doubted that these persons will in general, be inclined to feel discontent with their new situation, and resentment for the cruel exile to which, without a crime, they have been condemned. They have been removed from such places as the Bahamas, where the labour was light, the soil dry, and the climate salubrious, and where population, from the comparative mildness of the system, was rapidly progressive, to a colony where the labour is peculiarly onerous, the soil swampy, the climate most unhealthy, and where, owing to these circumstances, and the comparative harshness of its slave code, the mortality is excessive *.

2. The planters of Demerara have, in general, shewn themselves preeminently hostile to the religious instruction of their Slaves. To prove this, it would be only necessary to read the colonial journals, which have been filled from time to time with the most violent abuse of those who made the attempt to instruct them. At one time the Government was obliged to interfere in favour of the Missionaries; and the recent treatment which they have received (of which more hereafter), is a decisive proof that the hostility to their efforts subsists without abatement.

3. A third point to be noticed is, that Demerara is now among the few British colonies which have not repealed their cruel and despotic laws, restraining the masters' power of voluntary manumission. Taxes continue to be imposed on acts of enfranchisement, by the mere authority of the Governor and Court of Policy, to an enormous extent. It appears from recent returns to Parliament, that even 1000, and 1100 guilders have been charged for a single manumission, and 3000 guilders for the manumission of a mother and two children. And the Governor, in his official letter accompanying the returns, appears to approve of these cruel restraints on a species of beneficence which a humane and wise legislation would most anxiously encourage. Many a Slave doubtless finds this tax to be the only obstacle to his freedom, and cannot but feel disaffection towards a government which thus stands between him and the bounty of his master.

4. The constituted guardians of the slave population of Demerara, are the Governor and the two Fiscals. It is to them that the law commits the delicate and important task of interfering between the master and the slave, and of protecting

* The very fertility of the soil in Demerara tends to aggravate the misery of the Slave. The labour extracted from him, turns to better account than in the other colonies, and is therefore more unsparingly required.

the latter from the harshness or violence of the former. But will it be believed that these important functionaries are themselves large slave-owners? The very men to whose sympathies the comfort and happiness of the slave population in this extensive colony are entrusted, are rendered liable by this circumstance to have their sympathies engaged against the slaves. Their feelings and interests will be apt to be in unison rather with those of the masters than of the slaves whom it is their office to protect. This is remarkably exemplified in the case of a late fiscal of this same colony.

In November 1815, this gentleman, then acting as the fiscal or criminal judge of the colony, took it upon him to publish in the Gazette of Demerara a letter, containing, among many other things equally objectionable, the following sentiments: "I will venture to state it as my humble opinion, that the authority of the master over his Negroes, being constantly employed in minute details, and being in its nature prompt and of hourly application, *is not to be encumbered with official formalities.* The *sudden* exercise of it is indispensably necessary to keep them to obedience and their duty." "It is a power to be exercised by the proprietor as *sole* chief and magistrate." "It would become entirely impracticable to check and restrain the disorders, which would ripen into serious evils, if the masters were not armed with a powerful coercive force *suddenly to apply the remedy. His power cannot without danger be brought into doubt or discussion: it should never be opposed or thwarted by any intermediate authority.*" This Fiscal goes on to deprecate, in the strongest terms, the interference of public functionaries between master and slave, and intimates that the *honour* of the planters is a sufficient security for the well-being of the Slaves.

And who is it that thus writes? The fiscal, the criminal judge of the colony; the very man to whom the protection of the Slaves from domestic oppression is officially committed by his Majesty. But if the criminal judge himself, the official guardian of the Slaves, ventures, openly and in the hearing of the community at large, thus to express his sentiments, what may we reasonably expect to be the views and feelings of the mass of those whom he addresses? And would it be surprising if the Slaves of Demerara, thus avowedly abandoned by their legal protector to those who could tolerate the scenes described by Dr. Pinckard, should be goaded to insubordination and revolt?

Whether this Fiscal was himself a planter, we know not: we believe he was. But if he was not, he had obviously still less temptation than he would have had in that case, thus to abandon the proper objects of his appointment. But, whatever he was, we know that the present Fiscals, as well as the Governor, are planters, the proprietors of scores or hundreds of Slaves, whom they may possibly be led to overwork or unduly to punish. What an additional motive must they in this case be apt to feel, in favour of the master and against the complaining slave? The Governor and the two Fiscals—the very individuals, we repeat it, on whose sympathy depend the happiness and comfort of the whole slave-population in that colony—are at this moment, and have been for some time past, considerable holders of Slaves.

Now, without pretending to say that this circumstance has actually been productive of disastrous consequences to the Slaves, every man who is acquainted with human nature would be prepared to expect that it might exercise an injurious influence on their condition. It has been no unfrequent occurrence of late years in Demerara that gangs of Negroes have thought it necessary to repair to the Fiscal to complain of the exactions or privations they

were enduring from their owners or managers. To such complaints it is most unquestionably the duty of the Fiscal to lend a patient and willing ear. He should be ready at least to sooth the irritation and discontent, arising even from imagined wrongs, instead of aggravating them by a stern and repulsive reception. In many cases, however, this course, we are assured, has not been pursued. The complaints have frequently been pronounced to be unfounded, and the conduct of the complainants has been condemned as contumacious. Redress has been refused; the persons deemed the ringleaders have been severely cart-whipped by an order of the judge; and the whole have been sent back, as offenders, to abide the pleasure of their exasperated superintendant. Even if a patient investigation should have shewn their complaints to have been unfounded, such a procedure as this would be altogether unjustifiable. To persons so completely subjected to the arbitrary power of their owners, or managers, the door, instead of being thus barred against them, should be widely opened by the constituted authorities to the communication of their grievances. Such a course affords to the Slaves their only hope of defence from the abuse of the tremendous power in question; and if that hope be cut off, what remains for them but bitter heart-gnawings, and desperate resolutions of vengeance. We have even been assured that the gangs of some of the very estates which have been implicated in the recent disturbances, are of the number of those who, during the last three years, have thus complained and have thus been dealt with.

These facts are stated on what appears to be adequate authority. But as the point is of no small importance, we trust that Government will, without delay, call for the records of the proceedings of the Colonial Fiscals in their capacity of guardians and protectors of the Slaves, for the last ten years, in order that it may be seen what have been during that time the mutual complaints of masters and slaves, and how those complaints have been redressed or punished.

Now, if the above be a faithful representation of the harsh peculiarities of the Demerara system of bondage, shall we affect surprise, as if some strange occurrence had taken place, at hearing of insubordination, or even of insurrection, among the Slaves? The surprise rather is, that human endurance should be capable of sustaining such a state without convulsive efforts of a far more disastrous and sanguinary character than any which have yet occurred. And when tumult and disorder, and especially when petty plantation brawls take place, we are surely not driven, after all that is stated above, to explore the causes of them in the speeches and pamphlets of Abolitionists, or in the incendiary discourses of Missionaries. Indeed, it ought to be known, that insurrections, so called, and alarms of insurrection have been frequent in Demerara, although it has not always suited the views of the colonists either to shed so much Negro blood, in order to quell them, or to excite so loud a clamour in England respecting them, as they have done on the present occasion. But the field of observation which this remark opens is too wide to be now entered upon. The subject will be resumed in our next paper.

To the Editor of the Christian Observer.

In Bishop Burnet's "History of his Own Times" occurs the following passage, on the origin of some of our venerable societies. I transcribe it for insertion in the Christian Observer, thinking it may prove interesting to your readers.

J. J.

"In King James's reign the fear of Popery was so strong, as well as just, that many in and about London began to meet often together, both

for devotion and for their further instruction. Things of that kind had been formerly practised only among the Puritans and Dissenters: but these were of the Church, and came to their minister to be assisted with forms of prayer and other directions. They were chiefly conducted by Dr. Beveridge and Dr. Horneck. Some disliked this, and were afraid it might be the original of new factions and parties; but wiser and better men thought it was not fit, nor decent, to check a spirit of devotion at such a time. It might have given scandal, and it seemed a discouraging of piety, and might be a mean to drive well-meaning persons over to the Dissenters. After the Revolution these societies grew more numerous; and for a greater encouragement to devotion, they got such collections to be made as maintained many clergymen to read prayers in so many places, and at so many different hours, that devout persons might have that comfort at every hour of the day. There were constant sacraments every Lord's day in many churches. There were both great numbers and greater appearances of devotion at prayers and sacraments, than had been observed in the memory of man. These societies resolved to inform the magistrates of swearers, drunkards, profaners of the Lord's day, and of lewd houses; and they threw in the part of the fine given by law to informers into a stock of charity. From this they were called Societies of Reformation. Some good magistrates encouraged them; but others treated them roughly. As soon as Queen Mary heard of this, she did, by her letters and proclamations, encourage these good designs, which were afterwards prosecuted by the late king.

"Other societies set themselves to raise charity-schools, for teaching poor children, for clothing them, and binding them out to trades. Many books were printed and sent over the nation by them to be freely distributed. These were called Societies for propagating Christian Knowledge. By this means some thousands of children are now well educated and carefully looked after. In many places of the nation, the clergy met often together, to confer about matters of learning, and they got libraries to be formed for their common use. At last a corporation was created by the late king, for propagating the Gospel among infidels, for settling schools in our plantations, for furnishing the clergy that were sent thither, and for sending missionaries among such of our plantations as were not able to provide pastors for themselves. It was a glorious conclusion of a reign that was begun with preserving our religion, thus to create a corporation for propagating it to the remoter parts of the earth, and among infidels. There were very liberal subscriptions made to it by many of the bishops and clergy, who set about it with great care and zeal. Upon the Queen (Anne)'s accession to the crown, they had all possible assurances of her favour and protection, of which, upon every application, they received very eminent marks."

To the Editor of the Christian Observer.

As you do not seem averse to spare an occasional column for discussing the merits and tendencies of that class of publications which, under the title of Religious Novels, are now becoming so numerous, I am induced to offer a few cursory remarks on the subject.

For the sake of perspicuity I shall first consider the *lawfulness*, and secondly the *expediency*, of such compositions.

With regard to the former of these points, there is but one ground, so far as I can see, on which religious novels, *in the abstract*, can be deemed unlawful; and that is, their representing things as really existing and occurring which never did exist or occur. Now I do not apprehend that this objection falls with more

weight upon a tale than upon a fable or a parable. They are all of the same nature, or rather merely different stages and modifications of the same thing; the parable is only an extended fable, the tale an expanded parable; whilst fiction enters proportionably as much into the one as into the other. Therefore, till it be shewn that fiction in a parable has nothing in common with fiction in a tale; or, this being granted, that the employment of fiction, adopted again and again by Divine Wisdom in the sacred Scriptures, cannot be allowed in a disciple of Christ; it does not appear why works of this description, simply as such, should, with one unexcepting sweep, be banished from Christian society. I am aware that other objections have been urged. They however, when closely examined, will be found to refer not to the nature but to the execution of this kind of composition; and, supposing them to be just, they prove only that religious novels may be injudiciously, or even reprehensibly, written; a misfortune common to every production from a human pen.

But it is not sufficient to establish the mere lawfulness of such works; we must proceed to consider their actual expediency; and to do this the more correctly, let us glance at man as an intellectual being. It is, says the Roman moralist, the peculiar characteristic of man to be always desiring to see, to hear, and to learn something new. He has mental faculties, and these are ever requiring objects on which to exercise their powers. But amongst the vast body of mankind there are few who have the means, the talent, the inclination, and the industry to find those objects in the cultivation of abstract science. To the generality of persons such subjects are dry and uninteresting. Their intellectual employments are to form the recreation of their leisure, not the business of their life; and, seeking not so much for knowledge as amusement, they are naturally most attracted by what affects the passions or strikes the imagination. Hence arises that fondness for narrative, real or fictitious, in prose or in verse, which is found in every age, and in every land. There is not a single nation upon earth, the mental powers of which have been called into any degree of activity, that does not possess its popular local tales. This fact proves at once, that, while man remains the being he is, and has been from the earliest records of his manners and character, narrative, by the generality of the species, will ever be preferred to didactic composition. The latter (to revert to our own times and country) must be more or less argumentative. Now works of argument require mental exertion to be understood, and therefore are little heeded, and can have little influence amongst the numerous classes who are too young, too ignorant, or too indolent to bestow that exertion: whereas works of narrative speak in language intelligible to all, the language of fact: they are consequently read every where and by every body, in the nursery and in the library, in the kitchen and the parlour, in the city and the village. Here, then, is a most effective and a most extensive means of influencing the minds of a whole population: and how has it hitherto been employed? It has been employed in transforming active benevolence into morbid sensibility, and genuine feeling into sickly sentimentalism; in heroising some vices, and palliating almost all; in disseminating infidelity, and perverting Christianity: in a word, through this medium, sophistry, baneful excitement, and the fascinations of adventure have (with some exceptions, but they are indeed only exceptions,) been combined to enlist our sympathies on the side of iniquity, and to destroy every principle of scriptural religion and sound morality. If this be a true statement, (and the nearest circulating library will shew it to be so), surely it behoves every

well-wisher to the spiritual interests of the community, to consider how a remedy may best be provided. For my own part, I can discover no method so feasible in itself, and so likely to succeed, as to turn the battery upon the cause which it has thus far been supporting,—to oppose religious to irreligious novels. Could we so far change popular taste, that argument and precept should henceforth wear the attractions of incident, then indeed we should have little to fear from the seductions of the novelist; but for the present we must be content to adopt such measures as, if not the very best in themselves, are yet the best we are able to employ. Let it be granted that such works, even when dictated by the spirit of true piety, must address themselves chiefly to the feelings, and can have but little direct dealing with the understanding: still there is a great point secured: the passions and the imagination are won, or at least inclined, to the right side; and this is no trifling matter in the case of a being who is oftener led by the impulses of the heart than by the reasonings of the head. And let it further be remembered, that, whatever advantage Christianity may hence derive, be it small, or be it great, is so much clear gain, obtained not from neutral ground, but from one of the most powerful resources that a crafty adversary has been able to devise, and wicked men to employ.

Λογοφιλος.

REVIEW OF NEW PUBLICATIONS.

A Charge delivered to the Clergy of the Diocese of Limerick, at the Primary Visitation in the Cathedral Church of Saint Mary, on Thursday the 19th of June, 1823. By JOHN JEBB, D. D. Bishop of Limerick, Ardfert, and Aghadoe. Dublin: Milliken. London: Cadell. 1823. pp. 56.

IT is one of the advantages of the government of the church by bishops, that their visitations in their respective dioceses give them the opportunity of comparing the state of the clergy and of their different parishes together, and of deducing from such comparison the lessons of enlarged and liberal experience. The minister of a parish, it has been well observed, is in some measure an insulated being: his view is confined to the flock over which he presides; and his habits of mind will naturally accommodate themselves to the sphere of its vision. The bishop, on the contrary, from the official documents which are furnished to him by the archdeacons and rural deans, is enabled to take a more extensive range of observation; and consequently to point out defects as well as to suggest improvements. "In the course of his official life, he is able to watch, with a most observant eye, the changes of society, the fluctuations of religious opinion, the tendencies of human passions. In a word, as his name (επισκοπος) imports, he is an inspector: and it is his duty to visit, for the purpose of inspection, every part of his diocese, at least once in three years." The result of the experience thus acquired, it is customary to exhibit to the clergy in episcopal charges, containing instruction, exhortation, or admonition, adapted to the varying exigences of the times. Many such charges, not more admirable for the important counsels and cautions which they communicate, than for the impressive language in which they have been conveyed, it has been our happiness to notice in the course of our critical labours.

The Right Reverend prelate, whose

primary charge we have now to introduce to our readers, is not unknown by name to many of them. In our Number for May 1818, we gave a copious analysis of his elegant, interesting, and faithful "Sermons;" and, in that for December 1821, we offered another of his "Sacred Literature;" the repeated examination of which,—though we may not go to the *full* length of his hypothesis,—confirms us in the opinion we then delivered, that it is indeed an "accession to the sacred literature of the country." We have now to notice Bishop Jebb's primary charge to the clergy of the diocese of Limerick; of which it is but just to say, that it is characterized by the same earnestness and affection, blended with a deep sense of the high responsibility of the sacred office, which mark the ordination and visitation sermons in his first published volume.

After a suitable introduction, adverting to the peculiar state of the church in the district under his episcopal care, his lordship proceeds to call the attention of his clergy to the nature of their appropriate employments, to the careful instruction of their flocks, residence upon their cures, and the question of allowable clerical recreations. To each of these topics, we shall now invite the consideration of our readers.

On the subject of *clerical employments*, the Bishop reminds himself and his clergy, as the foundation of all his subsequent observations, that they are "to cultivate the spirit of the Christian priesthood," as developed in the solemn and awakening language of our ordination services; which is "a spirit of prayer, a spirit of devotedness to God, a spirit of deadness to the world, a spirit of zeal for the salvation of immortal souls." With the view of keeping alive this sacred spirit, he recommends the periodical study of the offices for the ordering of deacons and priests; "a study, from which" (it is truly remarked) "the most aged and experienced minister has much to learn; and by which the most youthful may soon grow wiser than his teachers." For the use of those who thus review their ordination vows, (and what true Christian pastor does not review them?) Bishop Jebb further recommends a work, which the pressure of other articles has prevented us from introducing to the notice of our clerical readers; we mean, Mr. Brewster's "Practical Reflections on the Ordination Services," &c. (London, 1817, 8vo.) From repeated and familiar acquaintance with this devout and valuable work, we can cordially coincide in the Bishop's opinion, that "clergymen of all ages will find this a most useful manual."

Where the spirit of the Christian ministry is properly imbibed, there will be little need of exhortation in the first great division of professional employment; namely, "in reading of the holy Scriptures, and in such studies as help to the knowledge of the same." (Ordination Service.) On this subject we are tempted to transcribe the following passage.

"The clergyman whose heart is in his calling will indeed be habitually mindful, what a solemn vow, promise, and profession he has made, to be diligent in these things, and, for them, 'to forsake the study of the world and the flesh.' But his promise, if we may so speak, will be absorbed in the performance of it. He will be studious of God's word, because, therein is his delight: he will give himself to sacred letters, because he finds them a source of inexhaustible enjoyment. This is not the vision of a heated fancy: it is a plain and sober fact, which thousands have realized, and will realize in their studies; and which a late distinguished prelate has so beautifully recorded and described from his own experience, that I cannot withhold the testimony. 'The employment,' says Bishop Horne, speaking of his labours on the Book of Psalms, 'detached him from the bustle and hurry of life, the din of politics, and the noise of folly: vanity and vexation flew away for a season; care and disquietude came not near his dwelling. He arose, fresh as the

morning, to his task; the silence of the night invited him to pursue it; and he can truly say, that food and rest were not preferred before it. Every Psalm improved infinitely upon his acquaintance with it, and no one gave him uneasiness but the last; for then he grieved that his work was done. Happier hours than those which have been spent in those meditations on the songs of Sion, he never expects to see in this world. Very pleasantly did they pass, and moved smoothly and swiftly along; for, when thus engaged, he counted no time. They are gone, but have left a relish and a fragrance upon the mind, and the remembrance of them is sweet.'" pp. 6—8.

This extract reminds us of a striking passage in one of Archbishop Secker's charges to his clergy. "A point of great importance to clergymen" (he remarks) "is, that *they be studious.* This will keep your money from being spent unwisely; and likewise your time from being thrown away hurtfully or unprofitably, or hanging heavily on your hands. It will procure you reverence too, as persons of knowledge; whereas the idle will, even by the ignorant, be thought deficient. And, which is the main thing, this alone will enable you to understand the business of your station, and to perform it well. But then you must apply to such things chiefly, as will fit you most to answer the great end of your employment; and *determine* with St. Paul *to know nothing*, comparatively speaking, *among* your people, *save Jesus Christ and Him crucified.* (1 Cor. ii. 2.) The concern of a parish minister is, to make the lowest of his congregation apprehend the doctrine of salvation by repentance, faith, and obedience; and to labour, that, when they know the way of life, they may walk in it. If he doth not these things for them, he doth nothing: and it requires much consideration to find out the proper methods of doing them, and much pains and patience to try one after another."—(Secker's Charges; Works, vol. V. p. 465.)

In directing his clergy to the proper objects of study, Bishop Jebb refers them to the two great departments comprized in the study of divinity; namely, the *critical* and the *practical.* Under the former branch he includes whatever relates to the grammatical, historical, and doctrinal interpretation of Scripture; the evidences also of our holy faith; the controversies which from time to time have agitated the church; in short, all those branches of Christian theology, in which the intellect is principally engaged. Under the latter, or practical department, are comprehended the *devotional study of the sacred Scriptures,* together with the moral and spiritual writings of good men, and particularly the lives of those who were distinguished in their generation, as lights and examples of the Christian world;—in brief, all that reading which, is primarily addressed to the affections, and which is most advantageously pursued in the retirement of the closet. It will be obvious that the preceding classification of the subjects of clerical study is *not* scientific; neither indeed does it pretend to be so.

"Scientific arrangement" (it is truly observed) "may be carried too far; and it is lamentable, when the weightier concerns of religion are sacrificed to the rage for systematizing. Long habituated, and cordially attached, to *home-spun* divinity, I do not scruple to say, that, for the sound and manly institution of a theological student, *any* classification of *any one* of our great, standard, Church-of-England divines, is, in my judgment, far preferable to *that* classification, of German origin, which a divinity professor of great name, and, doubtless, of considerable attainments, has attempted (with what success I cannot pronounce) to naturalize amongst us. The professor in question was by no means happy, either in the matter, or the manner, of his animadversions on the list of books recommended by the truly learned Bishop Cleaver, to the younger clergy. And I regret to observe, that the first division in the arrangement of that exemplary prelate, has been *wholly omitted*, in the more elaborate distribution of Bishop Marsh,—the important topic of 'PRACTICAL AND PASTORAL DUTIES.'"—*Note*, pp. 9, 10.

Similar objections to Bishop Marsh's system have been strongly urged in an unpublished work of that truly devout and learned prelate, the Bishop of St. David's, a copy of which now lies before us. His lordship justly objects to Bishop Marsh's plan, that it "appears calculated to mislead the younger clergy, by confounding the order of their studies, and withdrawing their attention from what ought to be the first and last object of their ministry." "The knowledge of Christ," says Bishop Burgess, "and of the means of man's salvation, should be the governing principles in Christian theology." We recommend our clerical readers to refer to a notice of the Bishop of St. David's work, which appeared in our vol. for 1822, p. 135. The work not having been printed for sale, but only "distributed as presents to a few friends," and being mainly on another subject—namely, Bishop Cleaver's edition of the Lacedemonian Decree against Timotheus—may not have fallen under the notice of Bishop Jebb; and if so, the concurrence of this two-fold reprehension of Bishop Marsh's system, is a double proof, if proof be wanting, of its radical unsoundness.

The list of books recommended by his lordship, is necessarily short; but it contains some of the most useful and instructive works that can be put into the hands of the younger clergy. In the *critical* department, we were gratified to observe Mr. Horne's valuable "Introduction to the Critical Study of the Scriptures,"—"a work," says Bishop Jebb, "which in itself comprizes a body of critical theology, and which introduces the reader to the best sources of information." Respecting the *ministerial character and duties*, the admirable and well-known (at least by Oxford men) collection of tracts, from the Clarendon Press, edited by the late Bishop Randolph, in 1807 *, under the title of "The Clergyman's Instructor," is very justly characterized as a volume "which ought always to be in the possession, and often in the hands, of every parish minister." From repeated consultation of this volume, we are enabled fully to acquiesce in Bishop Jebb's opinion, that "he who studies it with care, can never be at a loss how he ought to live, and how to teach: and he who brings his affections to the study, can scarcely fail both to teach and to live as he ought." On the subject of practical reading, the holy Scriptures, above all other books, are to be read, as Bishop Burnet expresses himself, "with a view to practice, to raise devotion, to increase piety, and to give good thoughts." To these the Bishop would add such works as Lucas's Practical Christianity, and Treatise on Happiness, Scougal's Works, Worthington on Self-Resignation, Charles Howe's Meditations, John Smith (of Cambridge)'s Select Discourses, and Kempis on the Imitation of Christ. Lest our readers should be surprised at the omission of some of those excellent practical writings which have been given to the public in our own times, we think it necessary to remind them of Bishop Jebb's declaration, above quoted, that he is an "admirer of *home-spun divinity*;" and the works just mentioned, certainly include some excellent publications of former ages. And as the lives of good men are an invaluable portion of the clergyman's library, Bishop Jebb particularly recommends Burnet's Lives of Bishop Bedell and Sir Matthew Hale, with his incomparable sermon on the death of Robert

* This volume contains Herbert's Country Parson, Bishop Taylor's Rules and Advices to his Clergy, Bishop Burnet's Pastoral Care, Bishop Sprat's Discourse to his Clergy, Bishop Bull's Companion for Candidates for Holy Orders, Bishop Gibson's Directions to the Clergy of the Diocese of London, Archbishop Hort's Instructions to the Clergy of the Diocese of Tuam, and Dr. John Stearne's Tractatus de Visitatione Infirmorum.

Boyle; Dr. Wordsworth's Ecclesiastical Biography; and especially Isaac Walton's well-known and instructive Lives of Dr. Donne, Sir Henry Wotton, the venerable Richard Hooker, George Herbert, and Bishop Saunderson.

Among various considerations, which the Bishop of Limerick presses upon his clergy,—particularly the younger portion of them,—as motives to induce them to cultivate professional studies, is one which cannot be too often or too prominently brought forward; namely, That the course of studies, marked out for under-graduates in the universities, (excellent indeed as a *preparatory* course,) is still *only* a preparation; and that their professional education can scarcely be said to have commenced till the period of their taking holy orders *. Consequently, with themselves, and with the employment of the first few years of their ministry, it must principally rest, whether, through the remainder of their lives, they shall be an ornament or a disgrace to their sacred profession.

"The obstacles in their way," continues his lordship, "I grant, and I deplore, are many, and hard to be surmounted. But they are by no means *insurmountable*; and, in the cause which we have espoused, nothing short of impossibility should damp our ardour. The want of pecuniary resources, and the consequent want of books, are often most severely felt; but, even here, much may be effected, by zeal, and by exact economy. They who cannot buy books may often borrow them; and they, again, who cannot borrow, may, at length, contrive to buy. Were a young clergyman of scanty means to ask me,—'How shall I procure books?' I would reply,—'Determine, from the outset, that, next to food and raiment, (the simplest food, and least expensive raiment,) you will devote your stipend to the purchase of divinity.' The result would, in a few years, astonish those who may be induced to adopt this hint; and I can, in some measure, speak from my own experience in this matter. But, let not any say, that, for want of books they cannot study. There is not any clergyman, who may not procure a Bible, and some one Commentary; a Greek Testament, and some one Lexicon; a Book of Common Prayer, and

* We have frequently had occasion to notice and to lament this grievous deficiency in the practical arrangements of our church. Scores and hundreds of young men leave our universities almost as little qualified for the duties of the pastoral office as for the medical, or military, or legal profession. Never will the Church of England become what we earnestly wish to behold her, till there shall be an intervening course of theological instruction between the academical and the episcopal examination room: or at least till a course of professional study, and an initiation into pastoral duties shall be made, under whatever plan, a necessary part of a clergyman's education. In no church is the defect so glaring as in our own. Dissenting communities have their divinity institutions. In the Church of Scotland, the academical degree is only a subordinate preparation; the candidate not receiving a nomination to a pastoral cure till, after a lengthened probation, he has proved himself duly qualified for the clerical office. In the United States of America also, among various denominations of Christians, theological institutions are *superadded to* academical—neither being intended to supersede the other. In the General Theological Seminary recently formed at New York, for the Episcopal Church in the United States, the whole course of study is professional; and no candidate is eligible who does not come prepared either as a respectable literate, or with a college diploma. To render the system complete, and to afford to episcopalian students an opportunity of prosecuting their academical pursuits, and taking their degree, without resorting, as has been hitherto necessary, to colleges unconnected with, and often opposed to, their principles and feelings, an attempt is now in progress for establishing an episcopal college at Hartford, in Connecticut, and subscriptions are earnestly solicited in this country to assist the object. We shall not enlarge upon the nature or importance of the plan at present, as we intend to lay before our readers some details, both of this intended institution and of the General Seminary, in another part of the present, or in a future, Number. We must not, however, omit to state, that subscriptions for the object will be received in London, by Messrs. Rivingtons, St. Paul's Church-yard; and by the Rev. Dr. Gaskin, at Stoke Newington.

some one approved ritualist. And, with this scanty apparatus, I am bold to say, a diligent and pious clergyman may become no despicable theologian: able to instruct his flock in the sincere word of the Gospel; able also, whenever occasion shall arise, to give a sound and reasonable answer for the faith that is in him. I shall conclude this topic, with one advice to all, but especially to the younger clergy:—*nulla dies sine linea*: let no day pass, in which you shall not study some portion of the Scriptures.

"But, in the life of a Christian minister, the best study, the study even of the *best of Books*, must be viewed rather as the means, than as the end. Abstractedly considered, it is, indeed, an invaluable end, to be pursued for its own sake, and which, in a modified sense, will become its own 'exceeding great reward.' But, ministerially considered, it is ancillary to a course of active duties: and, if pursued without reference to that course, study may be a very pleasing self-indulgence, but it ceases to be an appropriate clerical employment. As individual Christians, we may and should read for our private edification; but, as pastors of the flock of Christ, we must read for this additional purpose, that we may be qualified to instruct and edify others." pp. 15—18.

While reading this passage, we were struck with a resemblance between some parts of it and one of Massillon's celebrated "Discours Synodaux," which treats on study and knowledge. We are tempted to transcribe a short extract from it. "But," says this ornament of the Gallican Church, "But many of the clergy are, you say, possessed of such small revenues, that they are not in a situation to purchase all the books necessary for the acquisition of such knowledge. Alas! did they love, and were they desirous of books, did they feel a real want of them, they would not find it so difficult to acquire them. And besides, are so many books requisite to acquaint a clergyman with the nature of his duty? It is not the number that is wanted; those which are indispensable are reduced to a few. The previous requisites are, a love of study; a desire of becoming useful to our parish; a conviction of the necessity of deriving from prayer that knowledge which study does not afford, of being impressed with a desire of salvation, and of applying all the means of evangelical wisdom, to inspire our flocks with a love of their duty, in order that they may, the more easily, be induced to practise it. In a word, it is a sincere desire to fulfil our ministry." (Massillon's Charges, translated by the Rev. Theoph. St. John, p. 222.)

But, to return to the Bishop of Limerick:

The second topic of his lordship's Charge to his clergy is, the careful instruction of their flocks *indirectly*, through the instrumentality of others—that is, by means of licensed schools,—and *directly*, by their own assiduous exertions, in the catechetical institution of youth; the due administration of the Common Prayer and Sacraments, the public delivery of sermons from the pulpit, and "private monitions to the sick as well as to the whole." Of these subjects, the Bishop selects the first two for consideration; and in the discussion of these, though several of his lordship's remarks are necessarily *local*, and therefore comparatively less interesting to the majority of our readers, yet the others are equally applicable on this as on the other side of the channel.

The catechetical institution of youth has ever formed an important topic in episcopal charges, and with good reason; for in exact proportion as catechising has been practised or neglected, in the same proportion have the public faith and morals been seen to flourish or decline.

"In the earlier ages of the church, catechetical schools were established in the great cities of the empire; over which men of the profoundest learning, and most brilliant talents, felt themselves honoured, when they were called to preside: while each particular church had its catechists; and the catechumens formed a regular and ascertained class or division of every congregation. And it is not too much to say

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that, next to an established liturgy, and beyond all prescribed confessions of faith, the single ordinance of catechetical institution has, under Providence, been the great stay and support, throughout Christendom, of "orthodox unwavering catholicity." pp. 20, 21.

The next branch of public instruction is the right and due administration of the common prayer and sacraments. On this topic, we shall present our readers with a longer passage. Most truly is it observed, that

"A more important subject, or more intimately connected with the religious improvement of a Christian people, can scarcely be imagined. And we accordingly find that it was weighed with deep and serious thought, both by the framers of our Liturgy, and by the rulers of the land. In various offices of our church, the proper performance of these duties is dwelt upon as matter both of prayer and admonition; and in more than one legislative enactment it is enjoined and enforced with great solemnity. But, in truth, it is founded on principles antecedent to all liturgies and laws, on the common feeling too, and general consent of mankind, that the worship and adoration of Almighty God should be conducted soberly, gravely, and affectionately, in a manner suitable at once to the wants of those who pray, and to the majesty of Him who is addressed in prayer. In order to the effectuation of this purpose in our church, it is indispensable, that the system, the order, and the spirit of our Liturgy be known and appreciated by those who serve and minister at the altar. And it is matter of painful regret not wholly unmingled with surprise, that, in the education of ministers for our communion, very inadequate provision is made for acquainting them with the history, the grounds, and reasons of our Common Prayer, and for training them to a just and impressive manner of performing the noblest liturgical services, at present, or, I verily believe, at any former period, extant in the Christian world. It is most desirable, that this deficiency should be supplied, by some mutual understanding between the bishops and the university of Ireland; and it may not be unreasonable to hope, that, through their joint exertions, a great and lasting improvement may be effected. In the mean while, and for the information of those who may present themselves as candidates for holy orders within this diocese, I think it right to give this public notice, that I will make very special inquiry into their knowledge, both historical and critical, of the offices, the rites, and ceremonies of our church; and into their capacity for reading those offices, and administering those rites and ceremonies, as they ought to be read and administered. And, whatever may be their qualifications in other respects, those who are deficient in this knowledge, and especially those who are not qualified to perform Divine service in a clear, devout, and edifying manner, shall never be ordained by me." pp. 24—26.

In order to attain this "clear, devout, and edifying manner," Bishop Jebb recommends that candidates for orders, and the younger part of the clergy, should occasionally submit their reading of the Liturgy to those who are more experienced than themselves, with a view to the correction of any improper habits which they may have contracted; and to study some approved treatise on the art of reading. A regulation similar to that here recommended has, for some time, been acted upon in an institution above mentioned, the General Theological Seminary of the Protestant Episcopal Church in the United States of America. Among the professorships attached to that "school of the prophets," is one of "pastoral theology and pulpit eloquence," the functions of which were discharged by the Right Rev. Bishop Hobart, of New York, until ill health (the result of the multiplied and arduous labours of an American episcopate) compelled him to visit this country for his recovery. From the official report laid before the last triennial convention of the Episcopal Church in the American Union, held at Philadelphia, in the month of May, 1823, it appears that the students in that seminary attended Bishop Hobart one day in every week during the session; namely, from November to June; when they were engaged for several hours, in recitation, and in the delivery of sermons, and, on certain days, *in reading the Service of the Church, as a devotional exercise.* Two, and

frequently three, sermons have been delivered by the students, in rotation, each day; which, as well as the performance of the service, were subject to the Right Reverend professor's critical remarks; and some of the students, it appears, also furnished outlines of sermons, as an additional exercise. They likewise went through a short course of instruction on the qualifications and duties of the clerical office. Already, we are assured, the most beneficial effects have resulted to the American Episcopal Church from this practice; which we notice in the hope of inviting to the subject the attention of some of those gentlemen who hold the important and responsible office of divinity tutors in the different colleges of our universities. Ordinarily, so short a time elapses between the taking of the first degree, and the receiving of deacon's orders, that candidates for the sacred office have too much to occupy their attention, in preparing for the requisite examinations, to be able to spare much time for the private reading of the Liturgy aloud, as a devotional exercise, with the view of preparing themselves for their future performance of Divine Service in public. In some colleges, indeed, there are prizes for declamation; and if the reading of our Liturgy were made the subject of attention, it might be a means of producing hereafter a more uniform and impressive manner of conducting Divine Service. In offering these observations, however, we must be allowed to guard the student (as Bishop Jebb also does) against all elaborate emphasis, all departure from a natural and easy manner: in short, against all affectation of fine reading, which is far more offensive to good taste and right feeling, than any fault compatible with simplicity and nature. Most truly has Burnet remarked, that a clergyman "must bring his mind to an inward and feeling sense of those things which are prayed for in our offices: *that* will make him pronounce them with an equal measure of gravity and affection, and with a due slowness and emphasis." "A deep sense of the things prayed for, a true recollection and attention of spirit, and a holy earnestness of soul, will give a composure to the looks, and a weight to the pronunciation, that will be tempered between affectation on the one hand, and levity on the other."

On the third subject mentioned in our analysis of the Charge, namely, the *residence* of the clergy upon their respective cures, Bishop Jebb's remarks are necessarily local. They are, however, practically among the most important part of his Charge; and most happy are we to learn that his lordship intends to enforce this first of pastoral duties.

The last topic of the Charge, which indeed is a very important one, is that of *allowable recreations*. On this subject we extracted some very important observations from the Bishop of Gloucester's last Charge, in our Number for October, 1822, (pp. 662—664). The remarks of Bishop Jebb, though primarily offered to the clergy of his own diocese, are of universal concern to the clergy of both islands.

"Constituted," he says, "as our nature is, it is necessary, that, when fatigued and exhausted by exertions bodily or mental, we should recruit ourselves by some innocent amusement. But the choice of recreation is a far more important matter than the world is commonly aware of; and, in the first place, on this account, that our chosen amusements serve at once to indicate, and to confirm, the dispositions and character of the man. In what is commonly called the business of life, we are, to a considerable degree, involuntary agents; our occupations are determined for us; and if we would succeed in our various professions, those occupations we must sedulously pursue. But recreations are purely matter of choice; in this particular, we are entirely at our own disposal; and whoever wishes to estimate the temper and turn of the mind of any individual, will do well to inquire not how he passes his hours of business, but how he spends his intervals of leisure. This important prin-

ciple, clergymen, above all others, ought to have habitually in view: and this matter will, perhaps, afford a good criterion by which they may judge of their moral and spiritual state. For, if their chosen amusements be, on the one hand, course and boisterous, or, on the other, frivolous and trifling, they will have but too much reason to suspect themselves; and to scrutinize narrowly the thoughts, the intents, and the desires, of their own minds and hearts.

"Respecting the amusements of clergymen, our church, in the forty-second Irish Canon, lays down a rule, very distinct and important in itself; and which contains within it express provision for a yet more extended application of its principle. By this canon it is enjoined upon all ecclesiastical persons, that they 'shall not spend their time idly by day or by night; nor shall give themselves to playing at dice, cards, or tables, or any other game unbeseeming their functions; always doing things which shall appertain to honesty, and endeavouring to profit the church of God;—having always in mind that they ought to excel others in purity of life, and should be examples to the people to live well and Christianly.' Now, this part of the canon, being founded on reasons of immutable morality, is, therefore, of perpetual obligation; and it is my hope and my desire, that the clergy of this diocese may conform themselves not merely to the letter, but to the spirit, of it; and that, not for wrath, but for conscience sake." pp. 50—52.

Very similar to the Irish Canon above quoted, is the seventy-fifth canon of the English Church *, to which the preceding observations are equally applicable. The Bishop of Limerick thus continues:

"To speak my sentiments plainly, (for in all my intercourse with you, I shall be plain and simple), I do not see how a clergyman, consistently with the sacredness and separation of his character and office, consistently with the edification of the flock committed to his charge, or consistently with the vows which he has made at his ordination, can pursue the sports of the mountain or the field; can resort to the race-ground or the theatre; can be found at the card-table, or in the ball-room. In avowing these sentiments, I avow the sentiments, which, from the earliest ages of the church, have been maintained alike by the old catholic bishops and fathers, and by the most distinguished and illustrious churchmen of modern times. In these sentiments I have lived; in these sentiments I hope to die; and, at the close of life, it will be to me a crown of rejoicing, if, through my humble instrumentality, any of you, my reverend brethren, shall be induced to become like-minded; and to consider, even in their most unguarded hours, what gravity and recollectedness, are, at all times, and in all places, demanded of our sacred order." pp. 52, 53.

The preceding extracts strongly remind us of an eloquent and energetic passage in one of Massillon's "Discours Synodaux," between whose sentiments and those of Bishop Jebb, we have already had occasion to notice a striking coincidence. In proposing the reflection that the "very relaxations" of the clergy "are to be such as to give no offence;" Massillon observes;—

The Anglo-American Church also has adopted a canon against "indulging in those worldly pleasures which may tend to withdraw the affections from spiritual things." Some individual diocesan conventions have passed still more explicit resolutions on this subject: see, for example, that of the diocese of Virginia, quoted in our volume for 1822, p. 614. For an American Episcopalian clergyman to engage in those recreations which Bishop Jebb condemns, would be thought an intolerable scandal.

* The following is the canon above alluded to:—"75. *Sober Conversation required in Ministers.*"

"No ecclesiastical persons shall, at any time, other than for their honest necessities, resort to any tavern or ale-houses; neither shall they board or lodge in any such places. Furthermore, they shall not give themselves to any base or servile labour, or to drinking or riot, *spending their time idly by day or by night, playing at dice, cards, or tables, or any other unlawful games:* but at all times convenient they shall hear or read somewhat of the holy Scriptures, or shall occupy themselves with some other honest study or exercise, *always doing the things which shall appertain to honesty, and endeavouring to profit the church of God; having always in mind that they ought to excel all others in purity of life, and should be examples to the people to live well and Christianly,* under pain of ecclesiastical censures, to be inflicted with severity according to the quality of their offences."

"That both the body and the mind have need of relaxation, is attested by general experience; but this indulgence is only proper and allowable, when it disposes us to fulfil our professional duties, and when it facilitates a compliance with the observance of them. Repose is necessary to supply us with new powers to continue our course. All the avocations which alienate us from it, which draw us aside, which create in us a dislike of our calling, propriety forbids, and religion condemns. The sports of the field, gaming, giddy company, any of these delights, which powerfully engage our mind, and chiefly occupy our time, are surely unbecoming; for, independently of the impropriety of an employment so indecent in a clergyman, as addicting himself from day to day to the destruction of an animal or a bird, is it an exercise congenial to the humanity and gravity of our character? Does a clergyman, with the weapons of destruction in his hand, breathing only blood and slaughter, represent the Great Shepherd, employed in conducting his flock in peace, or the wolf prepared to devour and destroy it? 'The arms of our warfare,' says the Apostle, 'are not carnal, but spiritual; designed to combat pride, avarice, and every high thought which exalts itself against God: faith is our buckler; zeal for the salvation of men, our sword: these are the arms committed to us by the church, when we become her ministers. How indecent, then, in a pastor, to devote his time to diversions! He neglects his flock; he does not deign to succour those sheep who are perishing; and he observes with vigilant attention, and pursues with keen impatience, the flight of a bird, or the course of an animal. After indulging himself in this barbarous exercise, does he feel disposed to go and present his person, and pour out his prayers for the souls committed to his care, at the Throne of Grace? Do not the recollection, the seriousness, the holy fervour essential to the proper discharge of his spiritual avocations, suffer by the riotous disposition in which he has lately been so unholily engaged? What veneration can the people have for their pastor, when they see in his hands the consecrated elements, the pledge of our salvation, whilst their minds are impressed with the reflection, that they had, perhaps on the preceding day, seen those hands employed in bearing destructive arms, directed to carry terror and death to the wild and unoffending inhabitants of the field?

"What I have said of rural diversions, I may say also of *frequent* * play. A clergyman who is a professed gamester, is a disgrace to the church: he loses, at the gaming table, the time designed for the salvation and the sanctification of the souls redeemed by the blood of the Son of God: he loses there the attachment to whatever is serious and sacred in his profession; the respect and the confidence of his flock; the quiet and tranquillity of his mind. He there loses his soul, by the passions inevitably attendant upon play! What does he not lose, since he there loses the spirit of his vocation, and the whole advantage of his ministry? Such are the losses which can never be repaired, with which the loss of money, however severely it may be felt, can never be put in competition."—(Massillon's Charges, translated by St. John, pp. 158—160.)

Long as is the preceding quotation from Massillon, we feel assured that it will be perused with interest by our readers, from its appropriateness to the topic discussed by Bishop Jebb, to whose Charge we once more return. Lest his clergy should mistake his intentions in the passages above cited, he subjoins the following considerations:—

* We should, have omitted this word, had we been at liberty to alter the original passage: the 75th canon of the Anglican Church, above given, prohibits ALL play.

"'But let me not here be misapprehended: Christianity is a religion not only of *peace*, but of *joy*, and a faithful minister of Christ ought to be the happiest and the most cheerful of human beings. He is not precluded, he ought not to preclude himself, from indulging, at proper seasons, an innocent gaiety of heart; and by shewing himself at home and at ease in the ordinary intercourse of life, he may and ought to recommend religion to the adoption of his fellow-men. Nor is he circumscribed in the choice of safe, and even profitable amusements. The delights of social intercourse, the creative wonders of the pencil, the moral inspiration of the poet, and that voice of melody which transports the spirit from the visible to the invisible world,—these are all within his range; and these may all be made subservient to the highest duties of his calling. But, on this subject, I cannot more properly express myself, than in the words of a prelate, venerated and venerable through a long and useful life; and who, being dead, yet speaketh, in his instructive and edifying works. 'Christianity, though it forbids excess in our pleasures, yet multiplies the number of them; and disposes the mind to receive entertainment from a variety of objects and pursuits, which to the gay part of mankind are absolutely flat and insipid. To a body in perfect health, the plainest food is relishing, and to a soul rightly harmonized by religion, every thing affords delight. Rural retirement, domestic tranquillity, friendly conversation, literary pursuits, philosophical inquiries, works of genius and imagination; nay, even the silent beauties of unadorned nature, a bright day, a still evening, a starry hemisphere, are sources of unadulterated pleasure, to those whose taste is not vitiated by criminal indulgences, or debased by trifling ones. And when from these you rise to the still more rational and manly delights of virtue; to that self-congratulation which springs up in the soul, from the consciousness of having used your best endeavours to act up to the precepts of the Gospel; of having done your utmost, with the help of Divine Grace, to correct your infirmities, to subdue your passions, to improve your understandings, to exalt and purify your affections, to promote the welfare of all within your reach, to love and obey your Maker and your Redeemer,—then is human happiness wound up to its utmost pitch; and this world has no higher gratifications to give.' (Bishop Porteus. Sermons, Vol. I. Serm. xiv. p. 344.)" pp. 53—56.

We will not weaken the force of these devout and eloquent passages, by obtruding any additional remarks of our own. Charges, addressed to the clergy of an Irish diocese, cannot be generally known to the clergy, and still less to the laity, of the Church of England; and this circumstance, in addition to the intrinsic value of the Bishop of Limerick's Charge, will, we trust, be an ample apology for the length of this notice. Already, we are assured, has a visible improvement taken place in that diocese; and sincerely do we congratulate the Church of Ireland on the elevation to the episcopal bench of a divine so widely and so deservedly respected as Dr. Jebb. We must not forget to notice, with the highest gratification, the Christian and conciliating conduct of the author, both before and since his elevation, towards the Roman Catholic priesthood and population; a conduct which has done much in the sphere of his influence, towards softening down the prejudices of the members of that church, and which the bishop strongly recommends to the adoption of his clergy; not, however, meaning that they should "compromise or compliment away their principles or their belief," but that they should allow to the members of the Church of Rome the privilege, not merely of "toleration," but of "Christian liberty," and also zealously co-operate with them "for the preservation of good morals, good order, and public tranquillity." The Bishop speaks of this as "quite within the bounds of easy practicability;" and his own experience proves it, as we infer from the fact, that the parish of Abingdon, of which he was for many years the resident incumbent, was perfectly tranquil, while the whole neighbourhood was in a state of fearful commotion. We also well remember the valedictory address, in which his Roman Catholic parishioners congratulated him upon his elevation to the mitre; adding, that their regret

at his loss was diminished by the circumstance that he would be removed from them no farther than to the neighbouring city of Limerick. Such mutual feelings, when not purchased by any sacrifice of principle or duty, are honourable to both parties, and open a way to results of incalculable importance. So far as the Irish clergy can secure this amiable disruption of prejudice by zeal, and love, and conciliation, and kind offices, either to the bodies or the souls of their Roman Catholic parishioners, it is both their duty and their privilege to endeavour to do so; but with equal earnestness should they guard against obliterating the distinctive principles of the Protestant church; a church built exclusively upon the Bible; which gives the Bible to all her members; and which, as her best boon to Ireland, would wish to see every peasant in that country taught to read the Scriptures, and possessing a copy of the Scriptures to read.

Narrative of a Journey to the Shores of the Polar Sea, in the Years 1819–20–21–22. By J. FRANKLIN, Captain R. N., F.R.S. Published by Authority of the Earl of Bathurst. Second edition. 2 vols. 8vo. London. 1824. 24s.

FEW volumes of voyages or travels, we believe, have excited a more lively interest in the public mind than those which are to form the subject of our present article. Nor do we think that this interest is likely soon to pass away. We should not be surprised if these volumes were to live as long, and be as generally perused, as Lord Anson's Voyage round the World; a work which, from its artless narrative, and affecting details of hardship and suffering, still continues to rivet the attention of every reader, though upwards of seventy years have now elapsed since its publication, and a constant series of novelties, in the line of enterprise and discovery, has tended to obliterate the impression which it originally produced.

The popularity of Captain Franklin's "Narrative" is easily accounted for. It is the narrative of a journey through countries very little known, in search of that vast unexplored ocean which forms the northern boundary of America. The accounts of Hearne and Mackenzie confer the highest honour on their courage and enterprise, as travellers; but they are meagre and unsatisfactory when compared with the information afforded by the present volume. Captain Franklin enjoyed advantages of which they were entirely destitute. He was commissioned by the British Government; and his narrative comes before the public under the express sanction of its authority. Well furnished with recommendations to the two great trading companies in the neighbourhood of Hudson's Bay, he was sure of meeting with all possible facilities for the accomplishment of his arduous undertaking*. The object of his expedition was, not merely to trace the northern coast of the American continent, but, if practicable, to form a junction with Captain Parry, who was at that time on a voyage of discovery in the same quarter. All these circumstances would have imparted a considerable interest to his journey, even though it had not contained a narrative of some of the most extraordinary sufferings, hardships, and privations that ever were encountered: as it is, it has excited a strong and general sympathy in the public mind, which has far more than counterbalanced any disappointment arising from the failure of the original design of the expedition. This sympathy has been wrought up into feelings of the highest respect and admiration towards Captain Franklin and his four

* He was accompanied by scientific men, qualified for collecting and communicating all the useful and interesting information which the journey might supply.

British companions. To the fortitude of the enterprising traveller, they appear to have added, what renders the volume to us ten-fold interesting, the piety of the serious Christian. They have given the world one more edifying example of the efficacy of religious principles, hopes, and prospects, in supporting the human mind under the severest bodily distresses, and enabling it to sustain them, not only without murmuring, but with cheerful resignation. Upon all these accounts, we are glad to see this work now published in a more portable and less expensive form than in the original edition; and we shall feel a real pleasure, should our review of it be the means of recommending it to the notice of any of our readers, who may not be fully acquainted with its merits.

Our limits will not permit us to follow the expedition step by step, through the successive stages of its progress: we must therefore, after the example of the epic poets, hasten into "the midst of things," pass over in silence the few incidents of the voyage outward, and join the travellers at York Factory, on the shores of Hudson's Bay, the point from which they commenced their journey into the interior.

Captain Franklin's expedition may be conveniently distributed into three parts; consisting of his journey northwards to Fort Enterprise,—his progress thence to the mouth of the Coppermine River, and sea-voyage along the coast of the Arctic ocean,—and his calamitous return across the barren grounds. It may be just premised, that the party embarked at Gravesend on the 23d of May, 1819, and, after some perils and delays, arrived at York Factory on the 30th of August following. It consisted at first of the following persons: Lieutenant (now Captain) Franklin, of the royal navy, the commander; Dr. Richardson, a navy surgeon; Mr. Buck, and Mr. Hood, admiralty midshipmen; and John Hepburn, an English sailor.

York Factory, one of the principal settlements of the Hudson's Bay Company, is situated in north latitude 57 deg. and west longitude 92 deg. 26 min. From this point, the travellers took at first a westerly direction, to Cumberland House, where they arrived in December, after a journey of about 690 miles. On the 19th of January, 1820, Captain Franklin, with Mr. Buck, and Hepburn the sailor, quitted Cumberland House, leaving Dr. Richardson and Mr. Hood to spend the winter there, and afterwards to join them at Fort Chipewyan, partly by another route. At Carlton House, a distance from Cumberland of 260 miles, their expedition began to take a decidedly northern direction, and brought them, by way of Isle a la Crosse, to the above mentioned fort, after a farther journey of nearly 600 miles. They arrived at Fort Chipewyan, on the Athabascan Lake, in the latter end of March, and were joined there, on the 13th of July following, by Dr. Richardson and Mr. Hood. On the 18th, the whole party proceeded northward, and arrived at Fort Providence, on the great Slave Lake, by the close of that month. Here dangers and difficulties began rapidly to increase upon them. The navigation of the rivers became more difficult, and the portages longer and more laborious. Their store of provisions also began to fall short; a circumstance which had nearly created a mutiny among the Canadian voyagers who accompanied them. Their party had now increased to the number of twenty-eight persons, including about twenty Canadian voyagers whom Captain Franklin had hired, with much difficulty, to enable him to proceed with the expedition. Of these, the greater number acted as carriers; some as hunters; two or three as interpreters. Here, too, they formed a connexion with a tribe of Copper Indians, chiefly for the purpose of obtaining supplies and information; of which latter, however, very little

that could be relied upon was communicated. Captain Franklin, having appeased his Canadians for the present, pushed forward, on a visit of observation, to the nearest point of the Coppermine River; but, finding the cold fast setting in, he returned, on the 13th of September, to a spot which they called, properly enough, Fort Enterprize. Here they erected a wooden house, and took up their winter quarters. It was not before the middle of June, in the following year (1821) that they were able to recommence their progress towards the Arctic ocean. They had now travelled from York Factory a distance of about 2200 miles, including their short excursion to the upper part of the Coppermine River.

The course which they followed throughout this long journey consists of one vast chain of lakes and rivers; not, however, uninterrupted, but broken by frequent portages, occasioned either by rapids or by the absence of a navigable stream. The conveyance of their baggage across these portages cost them immense pain and fatigue. The principal lakes which they touched upon, or traversed, were the Lake Winnipeg, the Athabasca and the Slave Lakes. The country through which they passed presents very various features; much primitive country; low alluvial grounds; thickly wooded tracts of pine, poplar, and willow. In some parts, the banks of the rivers are bounded, on both sides, by hills of considerable elevation; in others, they present low plains of muddy soil, covered with wood; in others, they are broken into small sand-hills. Some parts are plentifully supplied with game. Besides deer, buffaloes, black and brown bears, and wolves are the principal quadrupeds. Between Slave Lake and Fort Enterprize the wood begins to be more scanty, and granitic formations to be more abundant. This part also is frequented by large herds of rein deer, who live on the various mosses with which the country abounds. It is well known that the climate in these parts is far more severe than at equal degrees of European latitudes. Over this vast central district of North America, lying to the east of the Rocky Mountains, are dispersed various tribes of Indians, distinguished by varieties of aspect and manners. They are scattered with that thinness of population which might be expected from the extreme rigour of the climate, and the scanty and precarious subsistence to be derived from hunting, which is almost their only occupation. Of these tribes the principal are the Cree, the Stone, the Chipewyan, and the Copper Indians. The latter border on the Esquimaux, who inhabit still more northerly districts, and of whom several traces were found on the coast of the Polar Sea. The Cree Indians inhabit the country in the vicinity of Cumberland House. The scantiness of their population may be estimated from the following circumstance; that a district, comprehending, on a rough calculation, upwards of 20,000 square miles, is frequented at present by only about 120 Indian hunters with their families. Yet, small as this population is, they are exposed to great suffering from cold, famine, and fatigue. They are also frequently attacked with hooping cough, measles, small pox, and other epidemical diseases, which keep their numbers rather in a state of diminution than increase. The goitre is a very common complaint among them. We shall here present our readers with a few extracts from Dr. Richardson's account of this tribe. The following passage exhibits a trait of mingled fortitude and feeling, which, in a savage, calls for admiration.

"One evening, early in the month of January, a poor Indian entered the North-West Company's house, carrying his only child in his arms, and followed by his starving wife. They had been hunting apart from the other bands, had been unsuccessful, and whilst in want were seized with the epidemical disease. An Indian is accustomed to starve, and it is not easy to elicit from him an account of

his sufferings. This poor man's story was very brief! as soon as the fever abated, he set out with his wife for Cumberland House, having been previously reduced to feed on the bits of skin and offal which remained about their encampment. Even this miserable fare was exhausted; and they walked several days without eating, yet exerting themselves far beyond their strength that they might save the life of the infant. It died almost within sight of the house. Mr. Conolly, who was then in charge of the post, received them with the utmost humanity, and instantly placed food before them; but no language can describe the manner in which the miserable father dashed the morsel from his lips, and deplored the loss of his child." Vol. I. pp. 93, 94.

"The Crees are a vain, fickle, improvident, and indolent race, and not very strict in their adherence to truth, being great boasters; but, on the other hand, they strictly regard the rights of property, are susceptible of the kinder affections, capable of friendship, very hospitable, tolerably kind to their women, and withal inclined to peace.

"Much of the faulty part of their character, no doubt, originates in their mode of life: accustomed as a hunter to depend greatly on chance for his subsistence, the Cree takes little thought of to-morrow; and the most offensive part of his behaviour—the habit of boasting—has been probably assumed as a necessary part of his armour, which operates upon the fears of his enemies. They are countenanced, however, in this failing, by the practice of the ancient Greeks, and perhaps by that of every other nation in its ruder state. Every Cree fears the medical or conjuring powers of his neighbour; but at the same time exalts his own attainments to the skies. 'I am god-like,' is a common expression amongst them; and they prove their divinityship by eating live coals, and by various tricks of a similar nature. A medicine bag is an indispensable part of a hunter's equipment. It is generally furnished with a little bit of indigo, blue vitriol, vermilion, or some other showy article; and is, when in the hands of a noted conjuror, such an object of terror to the rest of the tribe, that its possessor is enabled to fatten at his ease upon the labours of his deluded countrymen." Vol. I. pp. 97—99.

The following passage deserves to be inserted, both as it points out one principal cause of the backwardness of pagan and savage tribes to listen to the instructions of Christianity, and as it exhibits an exception, in point of moral conduct, to what has been considered a vice radically inherent in barbarous nations.

"It might be thought that the Crees have benefited by their long intercourse with civilized nations. That this is not so much the case as it ought to be, is not entirely their own fault. They are capable of being, and I believe willing to be, taught; but no pains have hitherto been taken to inform their minds*, and their White acquaintances seem in general to find it easier to descend to the Indian customs and modes of thinking, particularly with respect to women, than to attempt to raise the Indians to their's. Indeed such a lamentable want of morality has been displayed by the White traders, in their contests for the interests of their respective companies, that it would require a long series of good conduct to efface from the minds of the native population the ideas they have formed of the White character. Notwithstanding the frequent violations of the rights of property they have witnessed, and but too often experienced in their own persons, these savages, as they are termed, remain strictly honest. During their visits to a post, they are suffered to enter every apartment in the house, without the least restraint; and although articles of value to them are scattered about, nothing is ever missed. They scrupulously avoid moving any thing from its place, although they are often prompted by curiosity to examine it. In some cases, indeed, they carry this principle to a degree of self-denial which would hardly be expected. It often happens that meat, which has been paid for, (if the poisonous draught it procures them can be considered as payment,) is left at their lodges until a convenient opportunity occurs of carrying it away. They will rather pass several days without eating than touch the meat thus intrusted to their charge, even when there exists a prospect of replacing it." Vol. I. pp. 101—103.

* "Since these remarks were written, the union of the rival companies has enabled the gentlemen who have now the management of the fur trade, to take some decided steps for the religious instruction and improvement of the natives and half-breed Indians, which have been more particularly referred to in the introduction."

Our readers will be interested in the nature of the improvements alluded to in the note under the last extract. The following is our author's account of them, in the introduction to the second edition of his work; and it is highly to his honour, that, on his return to England, he strongly recommended to the Church Missionary Society the case of the wandering tribes among whom he had travelled, and excited great sympathy in their behalf.

"In the ensuing Narrative, the notices of the moral condition of the Indians as influenced by the conduct of the traders towards them, refer entirely to the state in which it existed during our progress through the country; but lest I should have been mistaken respecting the views of the Hudson's Bay Company on these points, I gladly embrace the opportunity which a second edition affords me of stating, that the junction of the two companies has enabled the Directors to put in practice the improvements which I have reason to believe they have long contemplated. They have provided for religious instruction by the appointment of two clergymen of the Established Church, under whose direction school-masters and mistresses are to be placed at such stations as afford the means of support for the establishment of schools. The offspring of the voyagers and labourers are to be educated chiefly at the expense of the Company; and such of the Indian children as their parents may wish to send to these schools, are to be instructed, clothed, and maintained at the expense of the Church Missionary Society, which has already allotted a considerable sum for these purposes, and it has also sent out teachers who are to act under the superintendence of the Rev. Mr. West, the principal chaplain of the Company.

"We had the pleasure of meeting this gentleman at York Factory, and witnessed with peculiar delight the great benefit which had already marked his zealous and judicious conduct. Many of the traders, and of the servants of the Company, have been induced to marry the women with whom they had cohabited; a material step towards the improvement of the females in that country.

"Mr. West, under the sanction of the Directors, has also promoted a subscription for the distribution of the Bible in every part of the country where the Company's fur trade has extended, and which has met with very general support from the resident chief factors, traders, and clerks. The Directors of the Company are continuing to reduce the distribution of spirits gradually among the Indians as well as their own servants, with a view to the entire disuse of them as soon as this most desirable object can be accomplished. They have likewise issued orders for the cultivation of the ground at each of the posts, by which means the residents will be far less exposed to famine whenever, through the scarcity of animals, the sickness of the Indians, or any other cause, their supply of meat may fail.

"It is to be hoped that intentions so dear to every humane and pious mind, will, through the blessing of God, meet with the utmost success." Vol. I. pp. xvi—xix.

The account of the religious opinions of the Crees is important only as it may add one more instance of the prevalence of tradition concerning the universal deluge.

"Of the religious opinions of the Crees, it is difficult to give a correct account, not only because they shew a disinclination to enter upon the subject, but because their ancient traditions are mingled with the information they have more recently obtained, by their intercourse with Europeans.

"None of them ventured to describe the original formation of the world; but they all spoke of an universal deluge, caused by an attempt of the fish to drown Wœsack-ootchacht, a kind of demi-god with whom they had quarrelled. Having constructed a raft, he embarked with his family and all kinds of birds and beasts. After the flood had continued for some time, he ordered several water-fowl to dive to the bottom; they were all drowned: but a musk-rat having been dispatched on the same errand, was more successful, and returned with a mouthful of mud, out of which Wœsack-ootchacht, imitating the mode in which the rats construct their houses, formed a new earth. First, a small conical hill of mud appeared above the water; by-and-by, its base gradually spreading out, it became an extensive bank, which the rays of the sun at length hardened into firm land. Notwithstanding the power that Wœsack-ootchacht here displayed, his person is held in very little reverence by the Indians; and, in return, he seizes every opportunity of tormenting them. His conduct is far from being moral." Vol. I. pp. 113, 114.

At page 115, is a curious ac-

count, too long for insertion here, of the ceremonies with which a Cree hunter dedicates particular articles to his deities, in a temple, called a *sweating-house*, from its being heated like an oven. The conclusion of Dr. Richardson's account serves to shew the sceptical levity with which the shrewder Indians are accustomed to regard their own pagan mummeries.

"Several Indians, who lay on the outside of the sweating-house as spectators, seemed to regard the proceedings with very little awe, and were extremely free in the remarks and jokes they passed upon the condition of the sweaters, and even of Kepoochikawn himself. One of them made a remark, that the shawl would have been much better bestowed upon himself than upon Kepoochikawn, but the same fellow afterwards stripped and joined in the ceremony." Vol. I. pp. 119.

"Whilst at Carlton," says Dr. Richardson, "I took an opportunity of asking a communicative old Indian, of the Black-foot nation, his opinion of a future state: he replied, that they had heard from their fathers, that the souls of the departed have to scramble with great labour up the sides of a steep mountain, upon attaining the summit of which they are rewarded with the prospect of an extensive plain, abounding in all sorts of game, and interspersed here and there with new tents, pitched in agreeable situations. Whilst they are absorbed in the contemplation of this delightful scene, they are descried by the inhabitants of the happy land, who, clothed in new skin-dresses, approach and welcome with every demonstration of kindness those Indians who have led good lives; but the bad Indians, who have imbrued their hands in the blood of their countrymen, are told to return from whence they came, and without more ceremony precipitated down the steep sides of the mountain.

"Women, who have been guilty of infanticide, never reach the mountain at all, but are compelled to hover round the seats of their crimes, with branches of trees tied to their legs. The melancholy sounds, which are heard in the still summer evenings, and which the ignorance of the White people considers as the screams of the goat-sucker, are really, according to my informant, the moanings of these unhappy beings." Vol. I. pp. 119, 120.

Here we must close our extracts respecting this people, who are certainly not the least interesting of savage tribes. They seem to be a mild, hospitable, and cheerful race, notwithstanding all their bitter privations, from cold, hunger, and improvidence. Their honesty, in certain instances, forms a very remarkable feature in their character. Among its darker or more disgusting features may be numbered, their personal filth, their fondness for intoxicating liquors, and the gross impurity of their domestic manners and discourse. Though adultery is sometimes strongly resented by the injured party, yet "it is no crime, provided the husband receives a valuable consideration for his wife's dishonour." Nor is chastity considered as a virtue in a female before marriage. Such are the morals of the most unexceptionable tribes, who remain destitute of the advantages of civilization, and the far greater blessings of Christianity!

To those, who have not had an opportunity of examining the beautiful engravings which accompany the quarto edition of this work, the following description of winter-travelling may not be unacceptable.

"A snow-shoe is made of two light bars of wood, fastened together at their extremities, and projected into curves by transverse bars. The side bars have been so shaped by a frame, and dried before a fire, that the front part of the shoe turns up, like the prow of a boat, and the part behind terminates in an acute angle: the spaces between the bars are filled up with a fine netting of leathern thongs, except that part behind the main bar, which is occupied by the feet; the netting is there close and strong, and the foot is attached to the main bar by straps passing round the heel; but only fixing the toes, so that the heel rises after each step, and the tail of the shoe is dragged on the snow. Between the main bar and another in front of it, a small space is left, permitting the toes to descend a little in the act of raising the heel to make the step forward, which prevents their extremities from chafing. The length of a snow-shoe is from four to six feet, and the breadth one foot and a half, or one foot and three quarters, being adapted to the size of the wearer. The

motion of walking in them is perfectly natural, for one shoe is level with the snow, when the edge of the other is passing over it. It is not easy to use them among bushes, without frequent overthrows, nor to rise afterwards without help. Each shoe weighs about two pounds when unclogged with snow. The northern Indian snow-shoes, differ a little from those of the southern Indians, having a greater curvature on the outside of each shoe; one advantage of which is, that, when the foot rises, the over-balanced side descends and throws off the snow. All the superiority of European art has been unable to improve the native contrivance of this useful machine.

"Sledges are made of two or three flat boards, curving upwards in front, and fastened together by transverse pieces of wood above. They are so thin that, if heavily laden, they bend with the inequalities of the surface over which they pass. The ordinary dog-sledges are eight or ten feet long, and very narrow, but the lading is secured to a lacing round the edges. The cariole used by the traders is merely a covering of leather for the lower part of the body, affixed to the common sledge, which is painted and ornamented according to the taste of the proprietor. Besides snow-shoes, each individual carries his blanket, hatchet, steel, flint, and tinder, and generally fire-arms." Vol. I. pp. 146—148.

The following is the description of a night-encampment, between Cumberland and Carlton Houses, on the 18th of January.—

"At the place of our encampment we could scarcely find sufficient pine branches to floor 'the hut,' as the Orkney men term the place where travellers rest. Its preparation, however, consists only in clearing away the snow to the ground, and covering that space with pine branches over which the party spread their blankets and coats, and sleep in warmth and comfort, by keeping a good fire at their feet, without any other canopy than the heaven, even though the thermometer should be far below zero.

"The arrival at the place of encampment gives immediate occupation to every one of the party; and it is not until the sleeping-place has been arranged, and a sufficiency of wood collected as fuel for the night, that the fire is allowed to be kindled. The dogs alone remain inactive during this busy scene, being kept harnessed to their burdens until the men have leisure to unstow the sledges, and hang upon the trees every species of provision out of the reach of these rapacious animals. We had ample experience, before morning, of the necessity of this precaution; as they contrived to steal a considerable part of our stores, almost from underneath Hepburn's head, notwithstanding their having been well fed at supper.

"This evening we found the mercury of our thermometer had sunk into the bulb, and was frozen. It arose again into the tube on being held to the fire, but quickly re-descended into the bulb on being removed into the air; we could not, therefore, ascertain by it the temperature of the atmosphere, either then or during our journey. The weather was perfectly clear." Vol. I. pp. 150, 151.

The manner in which the wolves of these regions destroy the deer, when feeding on extensive plains, bounded by precipitous cliffs, affords a very curious example of instinctive sagacity in brutes.

"Whilst the deer are quietly grazing, the wolves assemble in great numbers, and, forming a crescent, creep slowly towards the herd so as not to alarm them much at first, but when they perceive that they have fairly hemmed in the unsuspecting creatures, and cut off their retreat across the plain, they move more quickly, and with hideous yells terrify their prey and urge them to flight by the only open way, which is that towards the precipice; appearing to know, that when the herd is once at full speed, it is easily driven over the cliff, the rearmost urging on those that are before. The wolves then descend at their leisure, and feast on the mangled carcasses." Vol. I. p. 156.

The Stone Indians appear to differ considerably from the Crees. They are said to steal whatever they can, particularly horses. They usually strip defenceless persons whom they meet, of all their garments, but particularly of those which have buttons, and leave them to travel home in a state of nudity, amidst the severity of the climate. If resistance be expected, they not unfrequently murder, before they attempt to rob. They exhibit the most unblushing effrontery, when detected in the commission of these crimes, and are guilty of great treachery and cruelty in the course

of their predatory warfare. Yet their countenances are affable and pleasing. They have large and expressive eyes, and a tall and slender, but well-proportioned, figure. Their colour is a light copper. The Stone Indian, when equipped for war or hunting, is said to "bear himself with an air of perfect independence."

The mode of hunting buffaloes, in these countries, appears very much to resemble that by which elephants are taken in the island of Ceylon, though upon a smaller scale.

The Chipewyan Indians appear to constitute a distinct tribe, marked by some peculiarities. They are said to be less hospitable than the Cree, and less warlike than the Stone Indians. Their manner is reserved; their habits are selfish; and they beg with unceasing importunity for every thing they see. But the picture is not without its brighter side.

The following observations by Captain Franklin, when travelling in a latitude of only 53 degrees, shew the spring and elasticity of the human mind, in counteracting the force of suffering, whenever it is engaged in any arduous and deeply interesting pursuit.

"The surface of the snow, thawing in the sun, and freezing at night, had become a strong crust, which sometimes gave way in a circle round our feet, immerging us in the soft snow beneath. The people were afflicted with snow blindness; a kind of ophthalmia occasioned by the reflection of the sun's rays in the spring.

"The miseries endured, during the first journey of this nature, are so great that nothing could induce the sufferer to undertake a second while under the influence of present pain. He feels his frame crushed by unaccountable pressure, he drags a galling and stubborn weight at his feet, and his track is marked with blood. The dazzling scene around him affords no rest to his eye, no object to divert his attention from his own agonizing sensations. When he arises from sleep, half his body seems dead, till quickened into feeling by the irritation of his sores. But, fortunately for him, no evil makes an impression so evanescent as pain. It cannot be wholly banished, nor recalled with the force of reality, by any act of the mind, either to affect our determinations or to sympathize with another. The traveller soon forgets his sufferings; and at every future journey their recurrence is attended with diminished acuteness." Vol. II. p. 270.

The pains occasioned by cold, fatigue, and ophthalmia, were not their only vexations during this part of their expedition. Swarms of musquitoes preyed upon them without mercy. In spite of cold, "we should have been contented," says Captain Franklin, at page 292, "to immerse ourselves wholly, had the puddle been sufficiently deep; for the musquitoes devoured every part that was exposed to them." In another place, he gives the following description of this plague.

"The food of the musquito is blood, which it can extract by penetrating the hide of a buffalo; and, if it is not disturbed, it gorges itself so as to swell its body into a transparent globe. The wound does not swell, like that of the African musquito, but it is infinitely more painful; and when multiplied an hundred fold, and continued for so many successive days, it becomes an evil of such magnitude that cold, famine, and every other concomitant of an inhospitable climate, must yield the pre-eminence to it. It chases the buffalo to the plains, irritating him to madness; and the rein-deer to the sea-shore, from which they do not return till the scourge has ceased." Vol. I. pp. 294, 295.

We now turn to an important and not uninteresting personage, Akaitcho, a chief among the Copper Indians. The first interview which our travellers had with him was at Fort Providence, situated on the northern point of the great Slave Lake, and the most northerly settlement of the European traders. Here was only one settlement of the rival companies; and that belonged to the North-west Company. Mr. Wentzel, one of their agents, was expecting the arrival of the travellers, and appeared ready to afford them every information and facility for the prosecution of their journey. The management of the

Indians, the superintendence of the Canadian voyagers, the collection and distribution of stores and provisions, were all entrusted to his care. The above-mentioned chief, with a portion of his tribe, had encamped a few miles from the fort. His first approach is well described, and affords some curious traits of the human character, as it develops itself in savage life.

"Soon after noon, on July 30th, several Indian canoes were seen advancing in a regular line; and on their approach, the chief was discovered in the headmost, which was paddled by two men. On landing at the fort, the chief assumed a very grave aspect, and walked up to Mr. Wentzel with a measured and dignified step, looking neither to the right nor to the left, at the persons who had assembled on the beach to witness his debarkation, but preserving the same immoveability of countenance until he reached the hall, and was introduced to the officers. When he had smoked his pipe, drank a small portion of spirits and water himself, and issued a glass to each of his companions, who had seated themselves on the floor, he commenced his harangue, by mentioning the circumstances that led to his agreeing to accompany the expedition, an engagement which he was quite prepared to fulfil. He was rejoiced, he said, to see such great chiefs on his lands: his tribe were poor, but they loved White men who had been their benefactors; and he hoped that our visit would be productive of much good to them. The report which preceded our arrival, he said, had caused much grief to him. It was at first rumoured that a great medicine chief accompanied us, who was able to restore the dead to life: at this he rejoiced; the prospect of again seeing his departed relatives had enlivened his spirits; but his first communication with Mr. Wentzel had removed these vain hopes, and he felt as if his friends had a second time been torn from him. He now wished to be informed exactly of the nature of our expedition.

"In reply to this speech, which I understood had been prepared for many days, I endeavoured to explain the objects of our mission in a manner best calculated to ensure his exertions in our service. With this view, I told him that we were sent out by the greatest chief in the world, who was the sovereign also of the trading companies in the country; that he was the friend of peace, and had the interest of every nation at heart. Having learned that his children in the North were much in want of articles of merchandise, in consequence of the extreme length and difficulty of the present route, he had sent us to search for a passage by the sea, which, if found, would enable large vessels to transport great quantities of goods more easily to their lands: That we had not come for the purpose of traffic, but solely to make discoveries for their benefit, as well as that of every other people: That we had been directed to inquire into the nature of all the productions of the countries we might pass through, and particularly respecting their inhabitants: That we desired the assistance of the Indians in guiding us, and providing us with food: finally, That we were most positively enjoined by the great chief to recommend that hostilities should cease throughout this country; and especially between the Indians and the Esquimaux, whom he considered his children, in common with other natives; and by way of enforcing the latter point more strongly, I assured him that a forfeiture of all the advantages which might be anticipated from the expedition would be a certain consequence if any quarrel arose between his party and the Esquimaux. I also communicated to him, that, owing to the distance we had travelled, we had now few more stores than was necessary for the use of our own party: a part of these, however, should be forthwith presented to him: on his return he and his party should be remunerated with cloth, ammunition, tobacco, and some useful iron materials, besides having their debts to the North-west Company discharged.

"The chief, whose name is Akaitcho or Big-foot, replied by a renewal of his assurances, that he and his party would attend us to the end of our journey, and that they would do their utmost to provide us with the means of subsistence. He admitted that his tribe had made war upon the Esquimaux; but said they were now desirous of peace, and unanimous in their opinion as to the necessity of all who accompanied us abstaining from every act of enmity against that nation. He added, however, that the Esquimaux were very treacherous, and therefore recommended that we should advance towards them with caution.

"The communications which the chief and the guides then gave respecting the route to the Copper-mine River, and its course to the sea, coincided in every ma-

terial, point with the statements which were made by Boilean and Blackmeat at Chipewyan, but they differed in their descriptions of the coast. The information, however, collected from both sources was very vague and unsatisfactory. None of his tribe had been more than three days' march along the sea-coast to the eastward of the river's mouth." Vol. I. pp. 314—318.

The two following passages also, relating to the same subject, deserve attention.

"Akaitcho and the guides having communicated all the information they possessed on the different points to which our questions had been directed, I placed my medal round the neck of the chief, and the officers presented theirs to an elder brother of his and the two guides, communicating to them that these marks of distinction were given as tokens of our friendship, and as pledges of the sincerity of our professions. Being conferred in the presence of all the hunters, their acquisition was highly gratifying to them; but they studiously avoided any great expression of joy, because such an exposure would have been unbecoming the dignity which the senior Indians assume during a conference. They assured us, however, of their being duly sensible of these tokens of our regard, and that they should be preserved during their lives with the utmost care. The chief evinced much penetration and intelligence during the whole of this conversation, which gave us a favourable opinion of his intellectual powers. He made many inquiries respecting the discovery ships, under the command of Captain Parry, which had been mentioned to him; and asked why a passage had not been discovered long ago, if one existed. It may be stated, that we gave a faithful explanation to all his inquiries, which policy would have prompted us to do if a love of truth had not; for whenever these northern nations detect a falsehood in the dealings of the traders, they make it an unceasing subject of reproach, and their confidence is irrecoverably lost." Vol. I. pp. 320, 321.

Again;

"Akaitcho came into our tent this evening at supper, and made several pertinent inquiries respecting the eclipse, of which we had spoken last night. He desired to know the effect that would be produced, and the cause of it, which we endeavoured to explain; and, having gained this information, he sent for several of his companions, that they might also have it repeated to them. They were most astonished at our knowing the time at which this event should happen, and remarked, that this knowledge was a striking proof of the superiority of the Whites over the Indians. We took advantage of this occasion to speak to them respecting the Supreme Being, who ordered all the operations of nature, and to impress on their minds the necessity of paying strict attention to their moral duties, in obedience to his will. They readily assented to all these points, and Akaitcho assured us, that both himself and his young men would exert themselves in obtaining provision for us in return for the interesting communications we had just made to them." Vol. I. p. 356.

In this last passage, we are not so much struck with the appearance of intelligence and enlightened curiosity in a single savage individual, a thing which has been often witnessed, as with the anxiety of the chief to communicate the whole of the information he had obtained to the rest of his tribe, and with the general interest and attention which that information seems to have excited.

We have no room for the amusing account of old Keskarrah, the Indian guide, his fascinating daughter, Green Stockings, and the apprehensions of her mother, lest the portrait which Mr. Hood took of her charms should tempt the sovereign of the British Isles to send for her, as an addition to the beauties of his court. But we must detain our readers for a few moments with the Esquimaux. While the party remained at Fort Enterprize, two of these, Tattannæuck and Hævotæorock—names signifying the Belly, and the Ear—were introduced by Mr. Wentzel, in the capacity of interpreters. They were called by the English Junius and Augustus.

"On comparing the language," says Captain Franklin, "of our two Esquimaux with a copy of St. John's Gospel, printed for the use of the Moravian Missionary settlements on the Labrador coast, it appeared that the Esquimaux who resorted to Churchill speak a language essentially the same with those who frequent

the Labrador coast. The Red Knives, too, recognise the expression *Teyma*, used by the Esquimaux when they accost strangers in a friendly manner, as similarly pronounced by Augustus, and those of his race who frequent the mouth of the Copper-mine River. . . . . .

"The tribe to which Augustus belongs resides generally a little to the northward of Churchill. In the spring, before the ice quits the shores, they kill seal, but during winter they frequent the borders of the large lakes near the coast, where they obtain fish, rein-deer, and musk-oxen.

"There are eighty-four grown men in the tribe, only seven of whom are aged. Six chiefs have each two wives; the rest of the men have only one: so that the number of married people may amount to one hundred and seventy. He could give *me* no certain data whereby I might estimate the number of children.

"Two great chiefs, or Ackhaiyoot, have complete authority in directing the movements of the party, and in distributing provisions. The Attoogawnœuck, or lesser chiefs, are respected principally as senior men. The tribe seldom suffers from want of food, if the chief moves to the different stations at the proper season. They seem to follow the eastern custom respecting marriage. As soon as the girl is born, the young lad who wishes to have her for a wife goes to her father's tent, and proffers himself. If accepted, a promise is given, which is considered binding, and the girl is delivered to her betrothed husband at the proper age.

"They consider their progenitors to have come from the moon. Augustus has no other idea of a Deity than some confused notions which he has obtained at Churchill." Vol. II. pp. 40, 41.

The description of the snow-houses of the Esquimaux, is too curious to be omitted. Who would have thought that these savages were capable of rearing a dome, an attainment unknown in Egypt or ancient Greece, according to the principles of architectural science?

"The winter habitations of the Esquimaux, who visit Churchill, are built of snow, and judging from one constructed by Augustus to-day, they are very comfortable dwellings. Having selected a spot on the river, where the snow was about two feet deep, and sufficiently compact, he commenced by tracing out a circle twelve feet in diameter. The snow in the interior of the circle was next divided with a broad knife, having a long handle, into slabs three feet long, six inches thick, and two feet deep, being the thickness of the layer of snow. These slabs were tenacious enough to admit of being moved about without breaking, or even losing the sharpness of their angles, and they had a slight degree of curvature, corresponding with that of the circle from which they were cut. They were piled upon each other exactly like courses of hewn stone around the circle which was traced out, and care was taken to smooth the beds of the different courses with the knife, and to cut them so as to give the wall a slight inclination inwards, by which contrivance the building acquired the properties of a dome. The dome was closed somewhat suddenly and flatly by cutting the upper slabs in a wedge-form, instead of the more rectangular shape of those below. The roof was about eight feet high, and the last aperture was shut up by a small conical piece. The whole was built from within, and each slab was cut so that it retained its position without requiring support until another was placed beside it, the lightness of the slabs greatly facilitating the operation. When the building was covered in, a little loose snow was thrown over it, to close up every chink, and a low door was cut through the walls with the knife. A bed-place was next formed, and neatly faced up with slabs of snow, which was then covered with a thin layer of pine branches to prevent them from melting by the heat of the body. At each end of the bed a pillar of snow was erected to place a lamp upon; and lastly, a porch was built before the door, and a piece of clear ice was placed in an aperture cut in the wall for a window.

"The purity of the material of which the house was framed, the elegance of its construction, and the translucency of its walls, which transmitted a very pleasant light, gave it an appearance far superior to a marble building, and one might survey it with feelings somewhat akin to those produced by the contemplation of a Grecian temple, reared by Phidias; both are triumphs of art, inimitable in their kinds." Vol. II. pp. 43—45.

The travellers, in this neighbourhood, had an opportunity of observing the singular and successful mode of killing rein-deer which is adopted by the Dog-rib Indians.

It appears to be the very perfection of a decoy.

"The hunters go in pairs, the foremost man carrying in one hand the horns and part of the skin of the head of a deer, and in the other a small bundle of twigs, against which he, from time to time, rubs the horns, imitating the gestures peculiar to the animal. His comrade follows treading exactly in his footsteps, and holding the guns of both in a horizontal position, so that the muzzles project under the arms of him who carries the head. Both hunters have a fillet of white skin round their foreheads, and the foremost has a strip of the same kind round his wrists. They approach the herd by degrees, raising their legs very slowly, but setting them down somewhat suddenly, after the manner of a deer, and always taking care to lift their right or left feet simultaneously. If any of the herd leave off feeding to gaze upon this extraordinary phenomenon, it instantly stops, and the head begins to play its part by licking its shoulders, and performing other necessary movements. In this way the hunters attain the very centre of the herd without exciting suspicion, and have leisure to single out the fattest. The hindmost man then pushes forward his comrade's gun, the head is dropt, and they both fire nearly at the same instant. The herd scampers off, the hunters trot after them; in a short time the poor animals halt to ascertain the cause of their terror, their foes stop at the same instant, and having loaded as they ran, greet the gazers with a second fatal discharge. The consternation of the deer increases, they run to and fro in the utmost confusion, and sometimes a great part of the herd is destroyed within the space of a few hundred yards." Vol. II. pp. 10, 11.

In these high latitudes of North America, our travellers had frequent opportunities of admiring "the fantastic beauties of the Aurora Borealis." They sometimes imagined its appearances to be attended with "a rustling noise, like that of autumnal leaves stirred by the wind." But they afterwards found reason to believe that this noise was occasioned by the sudden dislocation of masses of the frozen snow.

Having now, in imagination,—and we would rather do it in imagination than reality,—wintered with the travellers at Fort Enterprize, we must very briefly trace their progress to the mouth of the Copper-mine River, and along the coast of the Arctic Ocean. But for this our readers must indulge us with a month's truce; for, interesting as are these volumes, we are not willing to linger so long over them as to neglect other topics more immediately within the scope of our publication.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

Preparing for publication:—The Privileges of the University of Cambridge; by G. Dyer;—The Life of the late Dr. T. Brown; by the Rev. D. Welsh;—Travels among the Arabs, east of Syria; by J. Buckingham;—Christian Instruction; by the Rev. W. Morgan;—A new translation of Josephus.

In the press;—Six Months' Residence in Mexico; by W. Bullock;—Captain Parry's Second Arctic Voyage;—Critical Researches on Philology and Geography.

Cambridge.—Dr. Smith's prizes are adjudged to Mr. Cowling, of St. John's college; and Mr. Bowstead, of Corpus Christi, the first and second Wranglers. The subjects for the Members' Prizes are, Senior Bachelors—"An recentium ingenii vim insitam veterum Poetarum exemplaria promovent?" Middle Bachelors—"Quænam potissimum causæ Tragicæ Camœnæ, apud Latinos, effecerint?"

Porson Prize—Shakespeare, Merchant of Venice, Act IV. Scene I. beginning with "Of a strange nature is the suit you follow," and ending with "The penalty and forfeit of my bond."

An Annuitant Society has been esta-

blished at Plymouth, under the patronage of the Duke of Clarence, and Lord Melville, for the widows and children of naval officers. By a moderate annual sacrifice the members will have the satisfaction of providing a comfortable addition to the government pension for the benefit of their families. We earnestly wish that savings banks for seamen were established and encouraged throughout every part of the king's and merchants' service.

It has been ascertained, that by using a small spirit-lamp under the rubber, and another under the prime conductor, of an electrical machine, their power is greatly increased, and they can be rendered effective in the dampest weather.

Plants, it is said, may be protected from the depredations of insects, by washing them with a solution of bitter aloes, the use of which does not affect the health of the plants.

FRANCE.

A Paris paper says, that among other valuable articles brought from Egypt by M. Caillaud, was a mummy of unusual weight and size. The case in which it was enveloped had a zodiac, like that of Denderah, painted on it, together with a short Greek inscription, nearly effaced. Another mummy opened by M. Caillaud was interesting, from the peculiar mode of embalming. There was neither bitumen nor salt of any kind in the preparation; but a thick coat of saw-dust or bark was placed between the different foldings of the linen, by which the moisture had been effectually absorbed.

RUSSIA.

M. Martinoff is the first author who has attempted to introduce into the Russian language the classical beauties of the ancient Greeks. He is now publishing the Iliad of Homer, with a literal translation; and also the Tragedies of Sophocles, the Hymns of Callimachus, with philological remarks, and the Fables of Esop.

GREECE.

A new gold coinage for Greece has been executed at Paris, under the direction of Denon, the traveller. On one side is the Archangel Michael, with a flaming sword and a dove; the latter the symbol of peace. On the reverse, the lion, the emblem of strength, encircled by a serpent, meant to indicate eternity, and around, the word "Resurrection."

UNITED STATES.

In the United States, the proportion of marriages to the population is calculated as one to thirty; that of births, as one to twenty; and of deaths, as one to forty. The number of males, to that of females, is rated as twenty-six to twenty-five: the proportion of males under ten years, to that of females of the same age, has been found, at different periods, to be from twenty to nineteen, and from nineteen to eighteen.

An American journal presents the following picture of the progress of Methodism in the United States:—Mr. Embury, a local preacher from Ireland, was the first who landed in America. He began to preach in the city of New York, and formed a society in the year 1766. About the same time, Messrs. Boardman and Pilmore arrived as missionaries. At the present moment, the Society reckons in the United States, twelve annual conferences, twelve hundred and twenty-six travelling preachers, and a total of three hundred and twelve thousand five hundred and forty members; exhibiting, as the last year's increase, the number of fourteen thousand nine hundred and eight.

The following is a statistical view of the colleges of the United States, in 1823:—

When incorporated.	*Names of Colleges.*	*Where located.*	Undergraduates in 1822-3.
1789	North Carolina ..	Chapel Hill	165
1783	Dickinson	Carlisle, Pa.	80
1691	William and Mary	Williamsburgh, Va.	
——	Western Univers.	Pittsburgh, Pa.	15
1798	Transylvania	Lexington, Ky.	121
1794	Union	Shenectady, N. Y...	234
1755	Pennsylvania Un.	Philadelphia	
1817	Alleghany	Meadville, Pa.	10
1754	Columbia	New-York City	140
——	Washington	Chestertown, Md. ..	
1785	Franklin	Athens, Geo.	119
1804	St. Mary's	Baltimore, Md.	
1791	Vermont Univer.	Burlington, Vt.	40
1818	Waterville	Waterville, Me.	27
1769	Dartmouth	Hanover, N. H.	138
1800	Middlebury	Middlebury, V. T. ..	87
1638	Harvard	Cambridge, Mass ..	302
1812	Hamilton	Clinton, Oneida, N. Y.	107
1795	Bowdoin	Brunswick, Me.	120
1764	Brown University	Providence, R. I. ..	157
1793	Williams	Williamstown, Mass.	79
1700	Yale	New-Haven, Conn...	371
1738	New-Jersey	Princeton	148
1801	Jefferson	Canonsburgh, Pa. ..	82
1801	South Carolina ..	Columbia	100
1821	Columbian	District of Columbia	51

The whole number of young men in the United States, who have completed their academical education during the last year, may be estimated at 650. As the number of graduates is usually about one-fifth part of the number of students, the whole number of young men who have been pursuing their studies at these colleges during the year, may be estimated at 3,200, or, on an average, one in every 3,000 of the population. The proportion is different, however, in different parts of the

country. The States west of the Alleghany mountains, which contain more than 2,000,000 inhabitants, do not furnish probably 400 students, or one in 5,000 of their population; while Massachussets alone has 518 students in the New-England colleges or one for 1,000 inhabitants.

TARTARY.

The following are the ten chief commandments of the moral code of the Calmucs:—

"1. Revere God, obey the clergy, and fulfil the holy religion. These three blessed powers will preserve thee in all thy ways. 2. Honour thy father and mother as visible divinities. 3. Comfort the sufferer, assist the poor, despise and judge no one. 4. Shun pride as the destruction of the soul. 5. Kill no animals; for know, that in them dwell the souls of the departed sufferers. 6. Shun adultery, theft, and every crime; not only do no evil, do not even think of it. 7. Shun drunkenness, as the root of wicked things. 8. Swear not, and thus be not subservient to the devil. 9. Repair with thy right hand the sin committed by the left. 10. Endeavour to acquire eternal salvation by virtues practised in this life."

The following is the Calmuc form of prayer:—

"I believe and revere the supreme Lama. I believe and revere innumerable Burchans. I bend my knees before the superior priests. I honour and revere the holy law. I pray with confidence to these four beings to be gracious to the six kinds of creatures living in this world; namely, man, cattle, wild beasts, insects, birds, and fish. I pray that departed mortals may partake of eternal salvation with the saints. I pray that those who do us evil may be visited by a just punishment. I pray for blessing and every abundance in this life as in the life to come."

SIBERIA.

Captain Cochrane, after two years' exploration of the north-eastern coast of Siberia, has ascertained that there is no junction between the continents of Asia and America.

INDIA.

The Calcutta journals announce, that the Government has formed a General Committee of Public Instruction, with a view both to extend and improve existing institutions, and also gradually to introduce European arts and sciences; with funds at its disposal for the object. The Government has also appropriated certain public revenues throughout the country to the purposes first of local, and afterwards of general, improvement. These funds are to be placed under the control of committees to be appointed at the several towns and cities, with full powers to devote them to works conducive to the health and comfort of the people—such as opening new streets, making new roads, paving and widening old ones, clearing large unwholesome tanks, filling up stagnant pools, &c.

A savings' bank has been established at the rising settlement of Sincapore. We shall be happy to learn that the example has been followed at Calcutta, and other suitable parts of India.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A new edition of Saurin's Sermons, from the French; with additional Sermons, now first translated, and the whole revised by the Rev. S. Burder, D.D., author of Oriental Customs, &c. 6 vols. 8vo. 3l. 3s.

Sermons preached in St. John's Church, Glasgow; by T. Chalmers, D.D. 8vo. 10s. 6d.

Thoughts, chiefly designed as Preparative or Persuasive to Private Devotion; by J. Sheppard. 12mo. 5s.

The Works of the late Rev. J. Hurrion. 3 vols. 12mo. 13s. 6d.

The Preacher, or Sketches of Original Sermons. 5 vols. 12mo. 1l.

Twenty Sermons on the Apostolical Preaching, as exhibited in the Acts of the Apostles, &c. Preached before the University of Cambridge in 1823, at the Hulsean Lecture; by the Rev. J. C. Franks, M.A. 8vo. 12s.

An Examination of "Palæoromaica;" maintaining, in opposition thereto, that the Text of the Elzevir Greek Testament is not a translation from the Latin, &c.; by the Rev. W. G. Broughton. 8vo. 9s.

Observations on Christianity; by W. Mitford. 8vo. 9s.

Thornton, on Prayer. 12mo. 5s.

Private Thoughts on Religion, by the Rev. T. Adam; with an introductory Essay, by the Rev. D. Wilson. 12mo. 3s.

Sacred Dissertations on the Apostles' Creed; by Herman Witsius, D.D., translated from the Latin; with Notes, critical and explanatory, by D. Frazer, 2 vols.

The Book of Psalms in an English Metrical Version, founded on the Basis of the Authorised Bible Translation, and compared with the original Hebrew, with Notes; by the Right Rev. Richard Mant, D.D., Lord Bishop of Down and Connor.

The Protestant Companion, or a Seasonable Preservative against the Errors,

Corruptions, and unfounded Claims of a Superstitious and Idolatrous Church; by the Rev. C. Daubeny, LL.D., Archdeacon of Sarum. 8vo. 9s.

Three Letters to Mr. C. Wellbeloved; occasioned by his Epistolary Attack on Archdeacon Wrangham's Visitation Charge; by the Rev. John Oxlee, Rector of Seawton, and Curate of Stonegrave.

The Incarnation of the Son of God; a Sermon; by W. Okely, M.D. (The profits will be devoted to the benefit of the Moravian sufferers by fire at Sarepta.)

Observations on the Religious Peculiarities of the Society of Friends; by J. J. Gurney.

The Evidences of Christianity derived from its Nature and Reception; by the Rev. J. B. Sumner, M.A. 8vo. 10s. 6d.

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MISCELLANEOUS.

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RELIGIOUS INTELLIGENCE.

TRACT AND BOOK SOCIETY FOR IRELAND.

In our volume for 1820, page 202, we announced the formation of this Society, on its present enlarged national plan, and stated the grievous necessity which existed for such an institution in the sister kingdom. We have since had occasional opportunities of referring to the proceedings of the Society, which we shall now bring down to a recent period from the last annual Report.

The Committee remark, that "through the various means used for spreading the knowledge of religion, whether by religious education, by the preaching of faithful ministers, by the diffusion of the sacred Scriptures as a whole, or in every form in which Divine truth has been disseminated, a powerful and increasing impression of its importance has been made upon the minds of all classes, from the highest to the lowest in Ireland."

Notwithstanding the general poverty of the country, the funds of the Society have suffered no diminution. In the former year the sum of 380*l.* was received as a bequest, and though no bequest has been made to the Society within the past year, this want has been nearly supplied by an increase of donations and subscriptions, which exceed those of the former year by 378*l.* The sale of tracts and books exhibits an increase during the year of 328*l.*

notwithstanding they have been impelled by the unhappy state of the country. The Committee have published twenty-five new tracts, either original compositions, or compilations which have never before been presented to the public in the form of tracts. To supply the demand for publications formerly in circulation, the Committee have re-printed sixty-four of their own and other tracts, several of which have comprehended editions of 10,000 copies, making a total of 522,000 printed during the last year. The books published in the French language are intended chiefly for the benefit of the children of the higher classes. The Committee state, that the publications of the Society meet with general approbation, not only in Ireland but also in England and Scotland. They have been the means of inducing those to read the word of God, who had, probably, never before perused its sacred pages; and have been made the means of turning the wandering and almost hopeless sinner from the evil of his ways to serve the living God; have smoothed the pillow of affliction, and cheered the dying hours of many a child of poverty. In proof of the necessity for such an institution, the Committee advert to the evidence adduced before the Commissioners of Inquiry into the Revenue of Ireland. In their Report, ordered to be printed by the House of Commons, on the 26th of July, 1822, one of the witnesses states, that there is "a prevalent scarcity of books in all the considerable towns of Ireland;" and another informs them, that "*eleven* counties are actually without a single bookseller's shop, and that generally the trade is confined within narrow limits, and to a few hands." With the exception of the capital, there are not more than fifty-three booksellers in Ireland. Nearly one-third of the kingdom is completely destitute of such establishments, and the supply of the others is deficient in a melancholy degree!

The Committee are happy to find, that the Society's suggestions, with regard to Lending Libraries, have met with considerable attention. Besides those mentioned in the last Report, twenty have been established during the past year, together with seven depositories, in addition to those formed by the Ladies' Tract Association; making a total of thirty-eight libraries and ten depositories. They also report, that 443,686 tracts have been sold at full or reduced prices, and that 18,983 tracts have been issued gratuitously, making a total issue of 462,669 tracts. In addition to this, 30,585 books have been sold in the depository.

We have not seen a set of the Society's publications; but we have a list of them up to the close of last year, including not much short of four hundred books, tracts, and broad sheets, among which we recognise many well-known and truly valuable publications, admirably adapted to the Society's purpose. The Committee state, that having experienced, in the course of their labours, much difficulty in selecting religious books which can be safely placed in the hands of young persons, they were anxious to form some standard for their own guidance, and for the assistance of their friends, in the composition of such publications. They have accordingly issued the following hints, not as perfect, or perfectly satisfactory to their own minds, but as forming some ground for a more complete and regularly digested system for this species of composition. Their suggestions appear to us so judicious and useful, that we feel great pleasure in transcribing them for the benefit of our readers. They deserve to be maturely weighed by all who undertake to minister to the public edification, whether from the press or the pulpit.—

"The title of the tract or book should be short, simple, and as far as possible, explanatory of the design of the composition. When the subject will admit of it, the work should open in the narrative or descriptive style, that at first view it may attract the attention of the reader. Religious reflections should be short, animated, and forcible. They should not be placed entirely at the commencement, or entirely at the end, but should be interspersed throughout the work. The essential doctrines of the Gospel, together with all the practical principles flowing from them, should be boldly and prominently put forward. No direct or indirect oaths, even as quotations, no light or familiar use of the name of any of the Divine Persons in the Godhead, no fanciful or irreverent use of Scripture language should be introduced. All expletive language, needless repetitions, indecent and vulgar sentiments or allusions, or affected phrases, and all overstrained metaphors should be omitted. The names of fictitious persons should be such as are in common use, not such as Mr. Gracious, Master Sensible, &c. &c. The language of the composition should be simple, chaste, pious, and striking, and adapted to the character and circumstances of the person represented. Advice should be expressed in earnest,

unassuming, and affectionate language. The prevailing taste, feelings, and prejudices of the different ranks of society should not be needlessly offended. No composition should contain fairy tales, or dreams, or stories of ghosts. Care should be taken to avoid the light style of novels or romances. A preference should be given to matter of fact above fiction. Every composition should be entered upon with some definite object in view—to illustrate, perhaps, some doctrine, as the corruption of man, faith, good works, or to improve some class of individuals, as masters, servants, or children. Decency, propriety, and simplicity should be studied in such pictures as may be attached to publications, and all representations of the Deity should be avoided. Quotations from authors of profligate character, or of anti-Christian principles, should not be used, without great care, lest it should appear to the ignorant that thereby a sanction was given to their works. Animad versions on the political institutions of the country should be avoided; and all reflections which may tend to bring persons in authority, and the higher orders, into disrepute with the lower orders, should be guarded against. No reflection should be made on living characters, especially ministers of religion; and all necessary disapprobation should be expressed in the language of Christian charity and forbearance. Dedications of a work to God, or to deceased persons, addresses or apostrophes to saints or to the dead, and all fulsome or adulatory eulogiums on the living, should be avoided. In works of controversy, a mild and charitable spirit should be preserved. In all compositions, particular delicacy should be studied in making mention of sinful actions. If it is not deemed adviseable to omit altogether stories and facts relating to seduction, it should be plainly intimated in the name or title of the work, that such matter is contained in it. A strict guard should be placed upon the fancy, lest the writer, while seeking to check the progress of vice, should become inadvertently the means of increasing it. Lastly, whoever sits down to compose a work to promote the honour and glory of God, ought above all things to seek His direction and blessing, and proceed to the conclusion in a continued spirit of prayer."

AMERICAN EPISCOPAL COLLEGE.

Our readers are already apprised of the plan now in progress for the formation of an Episcopal College in the State of Connecticut, for which Mr. Wheaton, a clergyman at Hartford, in that State, has been deputed to this country to procure donations. From a circular letter, explanatory of the nature of the object, we select the following particulars, which, besides their primary reference, will be found interesting, from the information which they contain relative to the history, the present condition, and the prospects of the Anglo-American Church.—

"Before the event which severed the United States from the mother country, a number of churches had been planted there by the missionaries of the Society in England for the Propagation of the Gospel in Foreign Parts. These were of course withdrawn, when the dependence of the States on the parent country ceased, and the church in America was reduced to a languishing and precarious state of existence. The attachment of its members was, however, too deeply rooted, to suffer them to witness its decay without an effort to arrest it, and their first care was directed to the provision of a valid ministry. In the year 1784, the Rev. Samuel Seabury was appointed by the Episcopalians in Connecticut, to proceed to England, to solicit consecration at the hands of the English bishops; but as no civil provision had then been made for the consecration of bishops out of his Majesty's dominions, and as the necessities of the American Church were pressing, he was induced to apply to the bishops of the Scottish Church, where, it was understood, no obstructions of a civil nature existed; and was set apart to the Episcopal office by Bishop Kilgour, of Aberdeen, assisted by Bishops Petrie and Skinner. Three years later, when the obstructions in England had been removed by an Act of Parliament, the Rev. Dr. White of Pennsylvania, and the Rev. Samuel Provost, of New York, both of whom had been ordained in England, were consecrated at Lambeth, by the Archbishop of Canterbury; and in 1790, the Rev. Dr. Madison, of Virginia, was also consecrated, by the same authority. Bishop White is now the only survivor of those who received their consecration in England, and the remaining nine American bishops have all been consecrated by him. These circumstances are related, that it may be seen how directly the American Church is descended from that in England. The former claims to be considered as a genuine branch of the holy, catholic, and apostolic church; and it gratefully ascribes its existence,

under God, to the unwearied efforts and maternal care of the Established Church in England. Its formulary of public worship is almost identically the same: it believes in the same Articles of the Christian Faith; and acknowledges the same Book of Homilies to contain sound expositions of Christian doctrine and practice.

"Such is the civil constitution of the United States, that neither bishops nor clergy derive the least assistance from the Government: they are in every case supported by the voluntary contributions of the people over whom they preside. The largest salaries of the clergy do not exceed 700*l.* sterling; while the average of their incomes may be estimated at 120*l.* or 130*l.* The bishops are also rectors of churches, and generally derive their support from that source.

"The number of organised Episcopal congregations in the States falls but little short of six hundred; while the clergymen engaged in actual parochial duty do not, at present, exceed half that number. It is pleasing to record the gradual extinction of those inveterate prejudices against Episcopacy which distinguished the first settlers of the country, especially in those parts where the church has been advantageously made known by her more intelligent ministers. The candid and moderate belonging to the various sects, appalled at the enormous strides of heresy, are visibly becoming more reconciled to a church whose temperate doctrines, consistent government, and edifying mode of worship, present a common ground of union, not to be found within the pale of any of the classes of Dissenters. Nothing indeed seems to be wanting to a general extension of the Episcopal Church, but a body of zealous, well-educated clergy, far more numerous than, with her present advantages, it is possible for her to possess.

"In the range of States to the westward of the Alleghany mountains, whose population is already computed by millions, a large portion of whom are attached from principle to the forms of this church, it is a melancholy fact, that but fourteen Episcopal clergymen are employed! Nor is there the least prospect of their receiving a supply for years to come, unless a more adequate provision is made for the education of ministers. The churches in the States bordering on the Atlantic, where all the literary institutions of note are found, are only supplied in part; and while they labour under their present privations, all missionary efforts for the benefit of their western brethren must be suspended. This lamentable deficiency in the numbers of the Episcopal clergy is to be ascribed principally to the fact, that there does not exist in the United States a college generally accessible to students, where they may receive a classical education, without danger to the religious predilections in which they have been brought up. It ought, however, to be mentioned, that Columbia College, in the city of New York is conducted principally by members of the Episcopal Church; but such is the expense attending a four years' residence in a large city, that the benefits of the institution are in a great measure confined to the city itself. The theological institution lately established in the same place, is devoted to the object of preparing young men for the ministry, *who have first received a classical education elsewhere.*

"Unhappily for the cause of religious truth, the best endowed literary institution in the country, the Harvard University, near Boston, is wholly Unitarian. Few young men of talents leave that institution, without having imbibed more or less of the spirit of bold religious speculation, which has already spread to a most alarming extent among the opulent and intellectual, particularly in the eastern part of the Union. Yet it is highly gratifying to reflect, that in no instance has an Episcopal clergyman been known to abandon the faith of his fathers, and lead his people over to the ranks of Unitarian heresy and dissent. The Liturgy has hitherto proved, under God, an effectual bulwark of 'the faith once delivered to the saints;' and hence it has been lately made the object of repeated and severe attacks from Unitarian pens. The Harvard university is in possession of funds to the amount of more than half a million of dollars—principally the accumulated donations of individuals, and enjoys moreover a large annual stipend from the State treasury: it has a library of 30,000 volumes; and the various branches of science, and classical literature, are taught by twenty professors, aided by a number of tutors. With means so extensive, it must operate a material change on the religious views of the community; and particularly so, as its professors occupy the first rank among the learned in America. The North-American Review may be adduced as a specimen of their literary ability.

"The other important classical institutions also, without exception, are controuled by denominations not Episcopal; and in all of them, the peculiar principles

of their respective sects are more or less inculcated. The consequences to the church may easily be imagined. Many young men of fair promise have been annually lost to the church, who might have been dedicated to the service of her altars, had they not been compelled to seek a classical education in institutions unfriendly to her government and mode of worship.

"The second place among American colleges is occupied by Yale College, which is exclusively directed by Congregationalists. It is worthy of remark, that its library is not a little indebted to the munificence of members of the Established Church in England. Soon after its foundation, many authors, then living, enriched it with donations of their works; and Mr. Dummer, the agent for the colony, presented it with 800 choice volumes. But it found its most munificent patron in Dr. Berkley, Bishop of Cloyne, who added near 1000 volumes, 260 of which were folio editions of the best authors. The college is also indebted to him for a valuable tract of land in the State of Rhode Island, the annual rent of which is appropriated to the encouragement of classical learning. A Baptist college, lately organised in the district of Columbia, has also derived essential aid from England, in donations of money, and books for its library.

"Thus has it happened, that, while the literary institutions of other denominations in America have been essentially aided by the liberality of English Episcopalians, the Episcopal Church in that country remains destitute. Its members in the State of Connecticut have been endeavouring, for the last twelve or fifteen years, to obtain from the Legislature a charter for an Episcopal College; but so powerful has been the operation of popular prejudice, that their efforts have been without success till the present year. This difficulty being at length overcome, they have now to contend with the evils of poverty; while their scattered situation renders even the support of their clergy burdensome.

"It is the intention of the trustees to render the college, as far as possible, a place of resort for the sons of all the Episcopalians throughout the Union, and a nursery of ministers for the infant church. The patronage of all the friends of the cause will accordingly be solicited; and agents for collecting funds are now actively engaged, with very encouraging prospects of success. But without some aid beyond what lies in their own resources, particularly in the provision of a library, and apparatus for experiments in natural philosophy, many years must elapse, before the church will experience any material benefit from the institution. Under these embarrassments, the trustees are induced to turn to that enlightened body in England, from which it is the boast of the American Church that she derives her origin. They rely on a simple exposure of their circumstances, their wants and their prospects, to procure them a favourable hearing. They do not wish to appear in the character of suppliants for charity; they only desire to be put in possession of the means of emulating, though with humbler efforts, the career of their brethren in England, in extending and building up the cause they love."—Subscriptions, donations in books and philosophical instruments, will be thankfully received by Messrs. Rivington, St. Paul's Churchyard, and the Rev. Dr. Gaskin, at Stoke Newington, near London.

AMERICAN BOARD OF MISSIONS.

The Thirteenth Report of the American Board of Missions states, that the Foreign Mission School now contains thirty-five members; namely, eight from the Sandwich Islands, one Tahitian, one New Zealander, one Malay, eight Cherokees, two Choctaws, two of the Stockbridge Tribe, one of the Oneidas, two Tuscaroras, one Narragansett, two Caughnawagas, and an Indian youth from Pennsylvania, a Chinese, and four youths of the United States. From this list it will be seen, that, of the thirty-one youths of heathen parentage, nineteen belong to eight tribes of the American aborigines, nine are from Polynesia, one is from Asia, one from the Asiatic Islands, and one from Australasia. It is becoming a subject of serious inquiry among the friends of missions in the United States, whether more extensive measures cannot be adopted to educate young foreigners, who are cast upon their shores ignorant and destitute; but who, in many instances, are susceptible of great improvement, and might hereafter prove great blessings to their countrymen. Should such a measure obtain the sanction of the public, a selection of the most promising youths would be made for the Foreign Mission School; and thus a succession of well instructed Missionaries might be sent forth to many distant communities now sitting in darkness and the shadow of death.

A late circular announces, that there are seventy-one persons employed by the Board among the Heathen; of whom twenty-eight are ordained ministers of the Gospel, and seven licensed preachers. Besides these there are fifty-four female assistants.

SOCIETY FOR FEMALE SERVANTS.

The Tenth Report of the Society states, that the Committee have distributed, since the last general meeting, ninety Bibles as rewards to as many servants; as also the sum of three guineas to six servants, instead of a second copy of the Scriptures, in cases where the servant had already received a Bible from the Society. They have also distributed, gratuitously and by sale, at least fifteen hundred copies of the Friendly Hints, and two thousand Maxims of Prudence, among servants, besides a considerable number of useful and appropriate tracts, furnished by a private hand.

With respect to the general state of morals in humble life, as well as the mischiefs that bad principles occasion, when introduced into respectable families, it is most painful to the Committee to state, that a host of females assail the Registrar, so ill clad as indeed to be objects of commiseration; and most of them, apparently, so destitute of character (discovered even from their own description of themselves) that the Registrar would not be justified in sending them to any of the subscribers. It is thought, that not above one female in four that apply for situations is at all eligible to have her name inserted in the books. The Committee deprecate, that the Registry should be viewed by the public, or by any of the subscribers, as an ordinary business concern. They wish it should be considered as a kindness to females of good character, and of the required description, by introducing them, without expense, to families of respectability; but on no account as the medium of a contract on the part of the Society to provide servants for the sake of the guinea any stranger may deposit.

During the past year 653 applications have been made by subscribers for servants: and 1262 servants have been registered as wanting situations. Of these, 520 have been engaged.

Since the last Report was made, the Committee have distributed in annual rewards and bestowments the sum of 394*l.* to 242 servants for long service and good conduct. During the past year, one hundred and eighty new nominations have been made. Six servants during the year have received donations on their marriages.

Reviewing the whole of the Society's bestowments on servants since its commencement in 1813, the Committee report, that upwards of 40,000 tracts of a useful sort have been put into the hands of domestics; that six hundred and twelve servants have been rewarded with Bibles; that one thousand one hundred and eighty rewards and donations have been assigned, to the amount of one thousand nine hundred and twenty-eight pounds six shillings, and 3,919 engagements have been made between subscribers and servants through the medium of the Registry.

Applications have been made by benevolent persons from Newcastle, Edinburgh, and Paris, for a particular account of the Society's proceedings, with a view to consider the propriety of extending the plan to those or other places.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

SPAIN.—No apparent progress seems to have been made, during another month, towards the internal arrangements and tranquillity of this afflicted country. The long-promised amnesty has not yet been issued,—a sufficient proof in itself of the difficulties which are felt in balancing hostile parties. The presence of the French army of occupation secures a temporary cessation from active civil warfare; but the elements of discontent and disturbance remain just where they were—or, rather, they seem to be silently increasing, instead of diminishing. The government finds it impracticable to procure either money or soldiers; and even their own friends appear to be contending as warmly among themselves as with their common enemies.

The king has at length been induced to issue a decree in favour of the freedom of commerce with the Spanish Colonies. Spain still retains her alleged right of sovereignty over them, but allows all nations in friendly relations with the mother country to trade with them on the footing of equal reciprocal duties. France will now obtain its share of access to the South-American continent. As for the powers already in habits of commerce with that continent, nothing is gained, except a formal recognition, which may for the time obviate a few technical inconveniences, but will rather tend to embarrass than settle the ultimate question. It cannot be supposed that either the colonies, or any power which may chance to be at war with Spain, will allow that hostile relations with the mother country shall exclude the parties from the South-American market.

The king has also issued another decree, prohibiting the introduction of all foreign publications into Spain, except such as shall be approved by the government censors. The prohibition extends to all languages, and every species of writing. Copies of the sacred Scriptures, we fear, will not readily be allowed to pass this bigoted barrier.

GREECE.—The intelligence respecting the affairs of Greece and Turkey, for want of regular official communications, is necessarily partial and uncertain. The following are among the recent reports:—that Odysseus was master of Carystos in Eubœa, and was besieging Erythre;—that Negropont was closely blockaded, if not captured, by the Greeks;—that the castle of Patros was so pressed that many Turkish families were leaving the place, and that the Greek prisoners in it had been liberated;—that Maurocordato had begun the siege of Lepanto, and of the castle of Cape Autirrion;—and that the highest degree of enthusiasm prevailed among the Greeks, particularly on account of the assistance they had received from Great Britain, France, and Germany. Two printing-presses have been established at Missolongo, to promulgate the acts of the Government; and a journal was to be commenced, entitled the Hellenic Chronicle. The Turks, on the other hand, seem greatly reduced in power, whether by land or sea; being unable to procure funds sufficient to carry on any important operations.

DOMESTIC.

Parliament was opened on the 3d of February. The King's Speech was delivered by commission, his Majesty being unwell. We shall give the document entire, though it be somewhat long, as it contains a comprehensive and most satisfactory view of the great interests and relations of the country.

"My Lords and Gentlemen—

"We are commanded by his Majesty to express to you his Majesty's deep regret, that, in consequence of indisposition, he is prevented from meeting you in Parliament upon the present occasion.

"It would have been a peculiar satisfaction to his Majesty, to be enabled in person to congratulate you on the prosperous condition of the country.

"Trade and Commerce are extending themselves both at home and abroad.

"An increasing activity pervades almost every branch of manufacture.

"The growth of the Revenue is such as not only to sustain public credit, and to prove the unimpaired productiveness of our resources, but (what is yet more gratifying to his Majesty's feelings) to evince a diffusion of comfort among the great body of the people.

"Agriculture is rising from the depression under which it laboured, and,

by the steady operation of natural causes, is gradually re-assuming the station to which its importance entitles it, among the great interests of the nation.

"At no former period has there prevailed, throughout all classes of the community in this island, a more cheerful spirit of order, or a more just sense of the advantages which, under the blessing of Providence, they enjoy.

"In Ireland, which has for some time past been the object of his Majesty's particular solicitude, there are many indications of amendment, and his Majesty relies upon your continued endeavours to secure the welfare and happiness of that part of the kingdom.

"His Majesty commanded us further to inform you, that he has every reason to believe that the progress of our internal prosperity and improvement will not be disturbed by any interruption of tranquillity abroad.

"His Majesty continues to receive from the Powers his Allies, and generally from all Princes and States, assurances of their earnest desire to maintain and cultivate the relations of friendship with his Majesty; and nothing is omitted on his Majesty's part, as well to preserve general peace, as to remove any causes of disagreement, and to draw closer the bonds of amity between other Nations and Great Britain.

"The Negotiations which have been so long carried on through his Majesty's Ambassador at Constantinople, for the arrangement of differences between Russia and the Ottoman Porte, are, as his Majesty flatters himself, drawing near to a favourable termination.

"A Convention has been concluded between his Majesty and the Emperor of Austria, for the settlement of the pecuniary claims of the country upon the Court of Vienna.

"His Majesty has directed that a copy of this Convention shall be laid before you, and he relies on your assistance for the execution of some of its provisions.

"Anxiously as his Majesty deprecated the commencement of the war in Spain, he is every day more satisfied that in the strict neutrality which he determined to observe in that contest (and which you so cordially approved), he best consulted the true interests of his people.

"With respect to the provinces of America which have declared their separation from Spain, his Majesty's conduct has been open and consistent; and his opinions have been at all times fairly avowed to Spain and to other Powers.

"His Majesty has appointed Consuls to reside at the principal ports and places of those provinces, for the protection of the trade of his subjects.

"As to any further measures, his Majesty has reserved to himself an unfettered discretion, to be exercised as the circumstances of those countries and the interests of his own people may appear to his Majesty to require.

"Gentlemen of the House of Commons,

"His Majesty has directed us to inform you, that the Estimates for the year are prepared, and shall be forthwith laid before you.

"The numerous points at which, under present circumstances, his Majesty's naval force is necessarily distributed, and the occasion which has arisen for strengthening his garrisons in the West Indies, have rendered unavoidable some augmentation of his establishments by sea and land.

"His Majesty has, however, the gratification of believing, that, notwithstanding the increase of expense, incident to these augmentations, it will still be in your power, after providing for the services of the year, to make arrangements in some parts of our system of taxation, which may afford relief to certain important branches of the national industry.

"My Lords and Gentlemen,

"His Majesty has commanded us to acquaint you, that he has not been inattentive to the desire expressed by the House of Commons in the last session of Parliament, that means should be devised for ameliorating the condition of the Negro Slaves in the West Indies.

"His Majesty has directed the necessary information relative to this subject to be laid before you.

"His Majesty is confident that you will afford your best attention and assistance to any proposition which may be submitted to you, for promoting the moral improvement of the Negroes, by an extended plan of religious instruction, and by such other measures as may gradually conduce to the same end.

"But his Majesty earnestly recommends to you to treat the whole subject with the calmness and discretion which it demands.

"To excite exaggerated expectations in those who are the objects of your benevolence, would be as fatal to their welfare as to that of their employers.

"And his Majesty assures himself you will bear in mind, that where the correction of a long-standing and complicated system, and the safety of large classes of his Majesty's subjects are involved, that course of proceeding is alone likely to attain practical good, and to avoid aggravation of evil, in which regard shall be paid to considerations of justice, and in which caution shall temper zeal."

The topics of the Speech being on all hands allowed to be so generally of a satisfactory kind, no amendment

was moved to the Address. The chief point of disapprobation insisted upon by the Opposition, was the conduct of Government towards Spain, which they considered had been marked by too cautious and vacillating a course of policy. Lord Liverpool and Mr. Canning defended the measures of Government, particularly on the ground of the rashness of provoking hostilities, in which we must have soon become principals, at great risk, expense, and bloodshed, and without any probability of ultimate honour or advantage.

The proceeding of the session will afford us opportunity of adverting to several topics alluded to in the Speech, as they arise in the course of public business. For the present, we must content ourselves with the expression of our joy—and we would add, our humble gratitude to God, the Father of all mercies personal and national—for the strongly marked improvement which has taken place in the general condition of the country, and for the peace, prosperity, and satisfaction which it is at the present moment our lot to enjoy. May we never deserve to forfeit these blessings!

The business of the session has scarcely yet fully commenced; but several discussions of some importance have occurred, connected chiefly with the domestic policy and improvement of the kingdom. The aspect of the times is peculiarly favourable for the investigation of subjects of this kind, which, in more busy sessions, and at seasons of warmer party feeling, have been too much in danger of being neglected.—The repeal of the Usury Laws is proceeding favourably through the House of Commons.—Another measure also of enlightened policy, the repeal of the penalties for the Exportation of Machinery and the Emigration of Mechanics, is commenced under favourable auspices. The Committee appointed to examine into the bearings of these questions, is also to report on the operation of the perplexed code of our Combination Laws, with a view to ascertain whether it is not desirable to get rid of this cumbrous machinery, and to allow labour to find its proper level, without legal interference between the employer and his workman. The matter, if left to itself, would in the end fairly adjust its own average, to the mutual benefit of both parties.—The subject of the Poor Laws, also, is likely to attract parliamentary attention, and, we would trust, not without some advance towards a safe and effectual amelioration, or rather extinction, of the present injurious system.—Mr. Martin is zealously proceeding in his efforts to repress the crime of Cruelty to Animals, and to a considerable degree with success, though not to so wide a range as his humane feelings would honourably desire.—Mr. Stuart Wortley has renewed his claim to public gratitude by a bill to amend the Game Laws, which we most earnestly hope may not be lost in the House of Lords. The present code is both unjust and most unwise; and to its operation we owe a large portion of the crimes which fill our jails and afflict the country. Mr. Wortley proposes to protect the game, to benefit the owner of it, and to abolish poaching, by making the article legally saleable, under due restrictions.

But one of the most important topics which is likely to occupy the attention of Parliament, is the state of Ireland, and particularly of the Church of Ireland. Mr. Goulbourn is bringing in a bill to promote the residence of the Irish clergy on their benefices. The bill will be upon the model of the Consolidation Act in the Church of England (the Act of 1817, George III. anno 57, cap. xcix.) One of its chief features will be to increase the stipends of curates. We forbear to offer the remarks which present themselves to our minds on this intended bill till we know more fully its provisions.

There is yet one topic more, which we must mention as likely to engage, and deservedly, a very large share of the attention of Parliament and of the country,—the state of Slavery in the West Indies. We rejoice to see that it occupies so large a share of the King's Speech. The concurrence of the Government with the general feeling of the Public on this point, cannot fail to issue in the adoption of such wise and prudent measures as may safely and certainly put a period to that monstrous system of oppression, in spite of the furious clamours of the colonial taskmasters, and the mendacious statements of their hired advocates in this country. It is now in our power to shew, and we hope to do it fully in our next Number, that even the insurrections, which have alarmed the timid and irresolute among us, have either had no existence, and been actually fabricated to serve a purpose; or, like that in Demerara, have been

the result of cruelty and oppression, of immoderate labour, of severity of treatment, of religious persecution, and of a most wanton disregard of the feelings of the Slaves. Smith the Missionary has been pardoned by the Government;—pardoned, not because his guilt was unproved, but because his innocence was clear as the noonday. He has indeed been a most deeply injured individual; and, amid all the transactions which have polluted our West-Indian annals, we know not if a fouler and more odious instance of injustice and oppression can be singled out, than that of the treatment and trial of that good man. But the country shall know it all.

A rupture has taken place between this country and Algiers, in consequence of which convoys are to be sent to the Mediterranean. No particulars have yet transpired.

ECCLESIASTICAL PREFERMENTS.

The Hon. and Right Rev. Dr. Ryder, Bishop of Gloucester, to the Bishoprick of Lichfield and Coventry, *vice* Dr. Cornwallis.

Rev. H. C. Jones, Rector of Westham, to be Archdeacon of Essex.

Rev. Thomas John Burgh, M. A. to be Dean of Cloyne.

Rev. Thos. Wilkinson, a Minor Canon of Carlisle Cathedral.

Rev. J. Hanbury, Vicar Choral of Hereford Cathedral.

Rev. G. Ingram Fisher, Subchanter of Salisbury Cathedral.

Rev. Charles Austin, Tollard Royal R. Wilts.

Rev. T. Brown, St. Andrew's Lectureship Plymouth.

Rev. F. Calvert, Whatfield R. Suffolk.

Rev. John Rt. Casberd, Posthkerry R. co. Glamorgan.

Rev. T. B. Clerk, Strafford All Saints' R. Norfolk.

Rev. Rich. Lynch Cotton, Denchworth V. Berks.

Rev. S. Downes, Kilham V. co. York.

Rev. Mr. Gleed, Northmoor Curacy, Oxon.

Rev. W. Gooch, Benacre R. Suffolk.

Rev. Robert Green, Long Horsley V. Northumberland.

Rev. T. Gronow, Languke Curacy, Glamorganshire.

Rev. J. Jones, St. Thomas Curacy, Oxford.

Rev. John Mavor, Forest Hill Curacy, Oxon.

Rev. R. Prowde, Hinderwell R. Yorkshire.

Rev. Hastings Robinson, St. Sepulchre Curacy, Cambridge.

Rev. E. Thorold, Hougham cum Marston R. Linc.

Rev. Frederick Browning, Ufculmbe Prebend, in Salisbury Cathedral, *vice* his father, late Dr. Browning.

Rev. John Still, Rector of Fonthill Gifford, to the Prebendal Stall of Stratton in Salisbury Cathedral, *vice* Hon. and Rev. T. Alfred Harris, dec.

Rev. G. G. Beadon, Axbridge R. Somerset.

Rev. Frederick Browning, M. A. Titchwell R. in Norfolk, *vice* his father.

Rev. T. W. Champnes, Fulmer R. Bucks.

Rev. J. Davies, Pauntley V. and Upleadon Perp. Cur. Gloucestershire.

Rev. Noel Ellison, Huntspill R. Somerset.

Rev. Daniel Evans, Jordanstone, R. Pembrokeshire.

Rev. W. Gower, Little Hempstone R. Devon, *vice* Weston, resigned.

Rev. James Harriman Hutton, Leckford V. Hants.

Rev. R. Lampin, St. Enoder V. Cornwall.

Rev. John Morse, Oxenhall V. Gloucester.

Rev. T. Salway, Oswestry V. Salop.

Rev. J. S. Scholefield, Luddington V. Lincolnshire.

Rev. S. Turner, Nettleton R. Lincolnshire.

Rev. Richard Waldy, Turnerspuddle R. and Affspuddle V. Dorset.

Rev. P. Walthall, Wistaston R. Cheshire.

Rev. J. B. Williams, Lantwit Major, or Llan Illtyd Fawr; with Liswerni VV. co. Glamorgan.

Rev. T. Burroughes, Chaplain to Duke of York.

Rev. T. Wilkinson, Chaplain to Marquis of Londonderry.

Rev. James Hartley Dunsford, Chaplain to the Earl of Suffolk.

Rev. Joseph Berkeley, Holy Trinity V. Cork.

Rev. James Duffy, S.S. of Craughwell and Ballymena, Vicar Capitular for United Diocese of Kilmaeduagh and Kilfenora.

Rev. T. Lowndes, B. D. Worldham cum Tested V. Hants.

Rev. H. T. Tucker, Uplime R. Devon.

Rev. T. Melhuish, jun. Ashwater R. Devon.

Rev. J. T. O'Neil, Portlemon and Porthangan RR. Ireland.

Rev. Somers Payne, Ardagh R. Ireland.

Rev. W. Short, Chippenham V. Wilts.

Rev. C. L. Poer Trench, Dunleare, Capocke, Disert, Moylare, Monastervoy, Rectories and Vicarages, and Dromeare V. co. Louth.

Rev. F. J. C. Trenow, Langton Herring R. near Weymouth.

Rev. J. W. Trevor, East Dereham R. Norfolk.

Rev. William Verelst, Rector of Grayingham, Rauceby V. *vice* Geo. Thorold, deceased.

Rev. Henry Wheatley, Bramley V. Hants.

Rev. H. E. Steward, Chaplain to Earl of Warwick.

Rev. John Lowndes, Chaplain to Earl of Glasgow.

Rev. Fred. Patteson, Preacher of Hall's Sacramental Lecture at Norwich.

Rev. E. Morshead, Chaplain to Duke of York.

Rev. R. F. Elwin, Chaplain to Earl of Albermarle.

Rev. W. Bradley, Chaplain to Earl Howe.

Rev. E. Birch, Chaplain to Earl of Winterton.

Rev. E. Nepean, Chaplain to Viscount St. Vincent.

Rev. Marmaduke Sealy, Chaplain to Lord Bayning.

Rev. C. H. Lethbridge, Chaplain to H. M. ship Isis.

DISPENSATIONS.

Rev. Dr. Richards, to hold the Perpetual Cure of East Teignmouth, with the Rectory of Stoke Abbot, Dorset.

Rev. Sir R. Fleming, Bart. to hold the Rectory of Wildermere with that of Grasmere, Cumberland.

Rev. J. T. Casberd, LL.D. Preb. of Llandaff, to hold the living of Lanover, co. Monmouth, with Penmark V. co. Glamorgan.

ANSWERS TO CORRESPONDENTS.

C. I. A.; D. R. N.; A MAGISTRATE; M. W.; T. W.; EUGENII; A CLERGYMAN; E. P. S.; Ω; D. I.; Z.; J. M. W.; Y.; EUBULUS; and A CONSTANT READER; are under consideration.

We are much obliged by the transcript from Tyndal's Preface.

C. will perceive that his intention has been anticipated.

J. D. will find upon inquiry that the Canons of 1603, never having been confirmed by Parliament, have not the force of law, and are not binding upon the laity; but being agreed upon in Convocation, and confirmed by the King, they bind the clergy.

J. C. C. will render his communication more satisfactory and interesting, by condensing his materials, as he mentions, into one connected narrative.

The continuation of the review of Mr. Faber's work has been unavoidably postponed. In the mean time, we have received a letter from A CONSTANT READER, and another from Mr. Faber himself, wishing an explanation of a remark, in which we spoke of Mr. Faber as uniting the disinterestedness of lay services with the sobriety and seriousness of clerical writing. We meant only, that Mr. Faber, having conscientiously devoted his studies and his pen to subjects not very likely, in the usual flow of patronage, to lead to the enjoyment of high dignities and preferment, might, like the late revered Mr. Scott, and other eminent clergymen, be said to join the disinterestedness of a layman to the religious services of a divine. The rest of Mr. Faber's letter is as follows:—

"On the subject of *the scriptural week of creation*, I am fully determined to enter into no controversy. I shall simply state the reason of my being led into that episodical discussion, which seems to have excited more attention, and provoked more animadversion, than it deserves: though indeed any such statement is rendered almost superfluous, by the very clear manner in which you have propounded my argument.

"Bishop Warburton contends, that vegetables were first created in the form of seeds, and that these seeds afterwards gradually sprang up to maturity. This point being laid down, he builds upon it an argument for the anteparadisiacal state of our first parents.

"Now I have always thought, and I still think, him right as to his opinion in regard to the creation of vegetables. Hence, while as an honest man I felt myself bound to

admit his *premises*, I had the task imposed upon me of combating his *conclusion*: and this I did through the medium of the geological discussion, which some, who have not attended so closely as yourself to the course of my argument, have thought might have been better omitted than retained. The truth is, to a certain degree at least, it was necessary to my argument. I might, indeed, by a summary process, have rid myself of the Bishop's *conclusion*, while I retained his *premises*, if I had maintained, that the seeds, when committed to the ground, sprang to perfection with a miraculous rapidity; and, should my whole geological chapter prove to be untenable, I would still resort to this expedient, rather than admit a conclusion which strikes me as altogether unscriptural: but I adopted a different plan, which for various reasons I deemed preferable. Such being the case, it is abundantly clear, that to any person, who *denies* the Bishop's premises, (as, in fact, many have done,) my entire geological chapter is superfluous. A reader, therefore, of this description may, if he pleases, leap over the whole of that chapter without perusal: for, in his particular case, it will be unnecessary; nor will the rest of the work at all suffer by the omission. On the other hand, if a reader agree with me that the Bishop's premises are valid, and if yet he dislike my said geological chapter, let him also freely omit it, and satisfy himself with the solution propounded above; namely, *the miraculous growth of the seeds when committed to the earth*. Let the worst come to the worst, this resource still remains, even if my unlucky chapter should turn out to be no better than a fairy dream. At the same time, I must be permitted to say, that I doubt the wisdom of combating infidels in the very teeth of *matters of fact*: and, so far as I can judge, there *are* matters which cannot be reconciled with the opinion, that the Noëtic Deluge is the SOLE grand catastrophe or revolution which this our globe has experienced. As for *the evening and morning were the first day*, which has been so repeatedly quoted against my argument, I should wish to be informed, how there could be a *literal* morning and evening of a *literal* day, BEFORE the creation of the sun. But I forget my resolution of entering into no controversy on this topic, and forbear."

A Correspondent wishes us to submit the following hints to the Committees of Charitable Societies and Associations, on the subject of their floating balances. There are, for instance, at present upwards of 800 Bible Societies, and 2000 Associations, in this country. If each of these keep in hand, on an average, only the small sum of 5*l*., 3*l*. of which respectively are more than they have occasion for in order to supply their current wants, 10,000*l*. are thus lying useless, which, if sent to the Parent Committee, would either be employed in the objects of the Society, or vested in exchequer bills, and produce 300*l*. a-year. Similar calculations apply to other societies, according to their extent. Our Correspondent, therefore, earnestly suggests to all persons engaged in this Christian work, the expediency of abstaining from keeping larger balances in hand than is actually necessary; and he particularly wishes that we should not defer inserting his suggestions in our present Number, as the committees of various charitable societies are about to forward their remittances to London, to be entered in the annual accounts. Our Correspondent also urges the propriety of reducing incidental expenses as much as possible; especially by the adoption of sheet, instead of book, Reports. With regard to the Bible Society, the Monthly Extracts give constant information of the general operations of the Society; so that the local Reports, our Correspondent thinks, may very properly be confined to a brief statement of local proceedings. A small yearly saving of 3*l*. or 4*l*. by each Society and Association, will amount in the whole to many thousand pounds per annum.

The Committee of the British and Foreign Bible Society request us to acknowledge on their behalf the receipt of one half of a bank note for 100*l*. No. 11,032.

A Correspondent informs us, that at a late general meeting of the Subscribers to the Fund formed at Leeds for the distressed Irish Peasantry, T. Tennant, Esq., the Mayor, in the chair, a balance being found to remain in the hands of the treasurer, it was resolved, that one third part of its amount, exceeding 312*l*. should be remitted to the London Hibernian Society "*for the establishment of Schools and the dispersion of the holy Scriptures in Ireland.*" Our Correspondent wishes the grant to be publicly known, as worthy of imitation in other places.

THE

CHRISTIAN OBSERVER.

No. 267.] *MARCH*, 1824. [No. 3. Vol. XXIV.

RELIGIOUS COMMUNICATIONS.

MEMOIR OF THE LATE CHARLES GRANT, ESQ.

(*Concluded from page 76.*)

THE only parliamentary measures of a date subsequent to the passing of the East-India Company's Charter Act, to which we shall advert, in consequence of the part Mr. Grant took in them, are, the India Circuitous Trade Bill, which passed in December 1813, and the proposal to lay open the China Trade, in 1820, 1821. On both these occasions, Mr. Grant's exertions for the defence of the Company's interests were incessant. He had retired from the House of Commons, on account of his advancing age, in 1819. He was nevertheless several times examined, at his own request, upon the China trade, before the Committees of both Houses in 1820 and 1821. The testimony which he gave upon these occasions was of considerable importance to the Company's interests; and it was supported by documents collected and prepared by himself, or under his immediate superintendance. In consequence of the evidence, and the remonstrances, of Mr. Grant, and the other friends and officers of the Company, no report was made by the Committee in the first session; and to this moment the projected innovation on the China trade remains unaccomplished. It is highly to Mr. Grant's honour that those who least agree with him in the view which he took of this question, and of similar ones, affecting, or considered by him to affect, the East-India Company's rights or interests, could not but acknowledge the conscientious integrity of his conviction, as well as the vigour of his capacity, and his unwearied zeal and perseverance in the discharge of what he considered to be his official responsibilities.

Mr. Grant's correspondence and intercourse were unusually extensive, and with persons of the first rank and consideration. Upon almost all occasions he received the fullest proofs of public as well as of private confidence, and, upon many, expressions of unusual respect. The opinion of Lord Cornwallis respecting him, at an early period of his public life, has been already adverted to. It is also generally understood that Lord Melville, while President of the Board of Commissioners for the Affairs of India, recommended him to the choice of the Proprietors of India Stock, and afterwards invited him to become a Member of the Bengal Council, which he declined, from motives the most disinterested and patriotic. The Proprietors of India Stock very soon after they had placed him in the Direction, suspended one of their own bye-laws, to enable him to retain a commercial establishment which he had formed in India. In April 1807 they placed him in the Direction by a very unusual majority of votes; Mr. Grant's name standing at the head of a list of twelve candidates, with 1,523 votes out of a Proprietary of less than 1,900 persons: and since his decease they have resolved to commemorate his distinguished services by the erection of a monu-

ment, at the Company's expense, in St. George's church, Bloomsbury.

The House of Commons, in which Mr. Grant sat for about seventeen years, namely, from 1802 to 1819, (being two years for the town, and fifteen for the county, of Inverness), repeatedly elected him on committees, some of which were not connected with India affairs. He was appointed by Act of Parliament (37 Geo. III. cap. 34, sect. 6.) one of the Commissioners for the issue of Exchequer Bills, and in 1818 was elected Chairman of those Commissioners. He was also included in the Commission for the appropriation of the sum of 1,000,000*l.* sterling granted by Parliament for the erection of new churches.

Amidst the multiplicity of his occupations, his parliamentary constituents and his native country enjoyed a large share of his anxious attention. At the date of his election to a seat in Parliament, the Highlands of Scotland were, as regards the means of internal communication, in a state of almost primitive destitution. Adequately to supply these deficiencies, in a country so poor, so extensive, so thinly peopled, and abounding with physical obstacles, was an undertaking too gigantic for the efforts of local combination. Such being the undeniable condition of the Highlands, Government resolved to undertake various magnificent works, which, now in a state of completion, add greatly to the convenience and welfare of the country. The Caledonian Canal was the first which was commenced. The original conception of this navigation was of very early date; but Mr. Grant, though he did not originate it, stood forth at once as its indefatigable promoter: and to his ceaseless importunities to Government, and his devoted services as a Commissioner, the country perhaps mainly owes it that the progress of this noble work was not in times of national danger and difficulty delayed, or completely frustrated. After twenty years of anxious labour, Mr. Grant had the satisfaction, in one of his latest visits to the Highlands, of superintending in person the formal opening of this navigation. The Act for cutting the Caledonian Canal was followed by another for the formation of Highland roads and bridges. Mr. Grant, it is understood, was among the first projectors of this measure, and, for a period of twenty years, he strenuously exerted himself to advance it. The completion of this measure embraced the formation of fourteen hundred bridges, and above a thousand of the finest roads in Scotland. These works have been accomplished by an expenditure of above a million sterling. Among other measures of local improvement in his native country in which Mr. Grant co-operated, one of the latest efforts of his public life was the promotion of the Act for building and endowing fifty new churches in the extensive parishes of the Highlands. The establishments formed of late years in Edinburgh and in Inverness for the extension of education in the Highlands, which, by means of 150 schools supported by them, have done much to disperse the moral darkness of the remote parts of Scotland, constantly found in him a warm and efficient friend. Mr. Grant was also among the first to introduce Sunday-schools into this quarter. Two of these he supported by giving salaries to the teachers at his own private expense, which he continued to do during the last twenty years of his life.

Among many private testimonies to his worth it may be sufficient to refer to two, being those of political opponents. The late Sir Philip Francis, at the close of a debate on India affairs, in which he had been decidedly opposed to Mr. Grant, declared, that no man in England had a higher opinion of his moral character than he had. "Upon the facts in question," Sir Philip added, "there cannot be a more competent witness, nor any human evidence less to be suspected."

Another opponent, Mr. Scott Waring, declared that Mr. Grant was "incapable of asserting what he did not believe to be true, or of delivering his sentiments on a subject which he did not understand."

Although Mr. Grant ever considered the affairs of India as his peculiar province, and as a sufficient occupation for his mind, he allowed himself to have some other public engagements; but chiefly in connection with religious or benevolent objects. He appears to have been for many years a Director of the South-Sea Company. He was a member of the Society in London for promoting Christian Knowledge, as well as of another society of the same name, connected exclusively with the Highlands and Islands of Scotland. He was elected a Vice-president of the British and Foreign Bible Society upon its institution, in 1804, and was at different subsequent periods chosen Vice-president of the Bloomsbury and North-East London Auxiliary Societies *. He was also connected with the Church Missionary Society. To many other associations, of a religious or charitable description, he afforded the sanction of his name and the aid of his contribution.

In the service of the oppressed Africans he joined his friend Mr. Wilberforce, in 1807, as a member of the temporary committee of gentlemen then associated with a view to the establishment of the African Institution. To their labours and efficiency he essentially contributed, and was afterwards chosen one of the Directors.

The eminent qualifications of Mr. Grant, as a statesman and a man occupied in public affairs, must have been sufficiently apparent to every reader of this memoir. It may not, however, be improper to observe, that as a public speaker he commanded attention in debate by an

* The following honourable resolution, passed unanimously by the Committee of the British and Foreign Bible Society, Nov. 17, 1823, on the intelligence of his lamented death, will shew how highly and justly his value was estimated, not only by the members of that incomparable institution, but by all who had an opportunity of witnessing his wise, zealous, and pious exertions in this and other works of Christian mercy:—

"With feelings of the deepest interest, the Committee have listened to the melancholy intelligence of the death of Charles Grant, Esq. one of the Vice-Presidents of this Society;—and while they desire to express their heartfelt sympathy with his afflicted family, they feel it incumbent on them to record their sense of the eminent services he was enabled to render, not only to this Society, but to the cause of religion throughout the world. In this cause, during the long period of half a century, he laboured with unwearied zeal; and his active and persevering exertions, proceeding from Christian principle, and directed by talents of the highest order, and by a judgment singularly enlightened, profound, and penetrating, were productive of the most beneficial effects. Closely connected as he was, from early life, with British India, its spiritual interests lay peculiarly near his heart, and his efforts to promote them only ceased at the moment when he was called to his eternal reward. It pleased Divine Providence to honour him with numerous opportunities of extensive usefulness in that quarter of the globe; and those opportunities he both eagerly embraced and successfully improved. In particular, he was greatly instrumental in promoting and protecting those beneficent institutions for the diffusion of the holy Scriptures, which sprang up in India itself, and which have so copiously enriched our Asiatic dominions with the treasures of Divine Truth. Severely as his loss will be felt by this and every other society which has for its object the glory of God or the happiness of man, to British India it might be deemed almost irreparable, were it not for the persuasion that the great cause to which he devoted the unceasing labours of his life, and the powerful faculties of his mind, was emphatically the cause of Him who has the hearts of all men in his hands. It is the hope and earnest prayer of the Committee, that He may graciously raise up, in the place of this venerated individual, other instruments, possessing the rare endowments and the large and liberal views by which he was distinguished, and equally disposed with him to consecrate them all to their Saviour's service."

erect, majestic, and, in the latter years of his life, venerable figure; by a voice deep and sonorous, an enunciation clear and deliberate, and, above all, by arguments perspicuous and convincing. He accustomed himself to deliver his sentiments with gravity, and appeared to expect the same temper in his auditory. His style in writing corresponded with that of his eloquence. Cautious and deliberative in the examination of his authorities, his references to written or printed documents were generally unanswerable. As a *friend*, he was ardent and constant. In no part of his conduct was the firmness of his mind more apparent than in the inviolability of his friendships. To the numerous individuals who enjoyed his patronage, he was always accessible, and frank in his communications; and his kindness to them rarely terminated with a single instance. As a *philanthropist*, and more especially as a *Christian*, Mr. Grant is entitled to the praise of eminent consistency and zeal. The decision of his character respecting religion enabled him often to surmount such opposition to his benevolent projects as would have overturned the purposes of many other men. But Mr. Grant, to the last moment of his life, retained, and illustrated in his conduct, the religious principles and philanthropical views which he had imbibed in India.

The great subjects of Christian benevolence were ever present to his understanding, and near his heart, and appeared to have a powerful influence upon his actions, leading him in the prosecution of his multifarious occupations to travel in paths into which the ordinary details of business would never have led him. Under some aspect or other they were almost constantly before him, and are believed to have occupied his close attention within a few days, and probably within a few hours, of his decease.

Such was the late Mr. Grant; a man of extraordinary natural endowments, employing his great powers to the best of purposes; a man of whom it may be truly said, that, while he was laborious in the affairs of this life, "all his serious thoughts had rest in heaven."

We have spoken in the preceding sketch, generally of his eminent piety; but we should not satisfy our own feelings, or do justice to the character of this devout man, if we did not add a more distinct and specific reference to this important part of the subject: and we are happy to be able to do so in the language of the clergyman whose ministrations he was in the habit of attending; and whose testimony is amply borne out by the suffrages of all who had the opportunity of witnessing Mr. Grant's habitual piety, of which his characteristic humility and teachableness in the house of God were expressive indications. Mr. Wilson thus depicts the character of his revered friend:—

"This distinguished person, in point of natural endowments, was highly gifted. He had a vigorous understanding, a clear and sound judgment, a sagacity and penetration, particularly in the discernment of character, which were seldom deceived or eluded, a singular faculty of patient, impartial, and comprehensive investigation, an activity of spirit, and a power of continued and persevering application, which difficulties could not damp, nor labour exhaust. These qualities, united with quick sensibility of feeling, delicacy of sentiment, and a strong sense of moral rectitude, constituted, even independently of religion, that which is generally understood by the term *greatness of character*.

"It was not, however, the possession, but the direction and the improvement, of these endowments and qualifications; it was the use which he made of his powers and faculties; it was the sincere and honest dedication of every talent and acquirement to the service and glory of God, which constituted

him, in the proper sense of the term, a Christian. He did not indeed learn this lesson easily, or at small cost. At an early stage of his Indian career, it pleased God to visit him with a succession of severe domestic afflictions, painfully illustrative of the vanity of human hopes, the precariousness of earthly enjoyments, and the awful nearness of the things which are unseen and eternal. He was in circumstances very unfavourable to religious instruction and improvement;—heathenism and false religion prevailing all around; the partial intermixture of Christianity which existed, possessing little of that Divine religion beyond the *name*; his situation ill allowing of seclusion from worldly occupation and society. Yet that season of heavy calamity was blessed to his mind. It led him to the only true Source of felicity. He derived, on this occasion, much useful spiritual counsel from a friend, who afterwards became his near connexion, and who was himself the friend and disciple of the celebrated missionary Schwartz. Thus, in a soil prepared by the means of grief and trouble, it pleased God that the good seed should be sown; it was subsequently cherished amidst the silence and comparative solitude of one of the remoter stations in our Indian dominions; and it produced blessed fruit to the praise and glory of God.

"The deep persuasion of the importance of religion which now possessed itself of his whole soul, did not slacken his attention to his proper duties. On the contrary, he laboured, if possible, only the more abundantly. A new principle of action governed him; a profound and abiding sense of his obligation as a Christian; a grateful and affecting remembrance of the mercies of God in Jesus Christ; a solemn and exciting anticipation of the awful account which he must one day give of the talents committed to his charge. He now sought to please, not men but God, the Judge of all. Let it not, however, be thought that these his good deeds formed in any degree the ground of his hopes before God. His reliance was on the meritorious cross and the mediation of Christ. It was indeed a remarkable feature of his character, through his whole life, that, while no man entertained a stronger sense of the obligation of duty as such, or more assiduously strove to discharge with fidelity the trusts reposed in him; none ever avoided more carefully the ascription of merit to his own good works, or watched with more jealousy against the delusions of that self-righteousness to which the human heart is so lamentably prone, and which is apt to mingle with, and tarnish, even the graces of the most confirmed Christian.

"I will proceed to notice some few of those virtues and graces by which the strength of his Christian principles was most fully developed.

"And here I must, in the first place, mention his remarkable *uprightness*. As a public functionary, placed in situations of great trust and responsibility, 'an excellent spirit was in him;' and against him, as against Daniel, the gainsayer 'could find none occasion nor fault, forasmuch as he was faithful.' His first rise in India, as I have already intimated, at a comparatively early period of life, was owing to the signal example of probity which he exhibited under circumstances of peculiar difficulty, and at a time when the general practice of our Indian administration had not yet attained that remarkable purity by which it appears now to be distinguished. This honourable characteristic he retained through life."

Mr. Wilson goes on to notice his scrupulous and unbending love of justice; his indefatigable diligence and activity; and his remarkable purity, elevation, and sensibility of spirit, refined and exalted by religion, which, though he was necessarily much engaged in the tumults

of secular life, kept him far remote from its low chicanery, its bitter tempers, and its unholy passions. Mr. Wilson most justly specifies that distinguishing feature of his character—his consistency. He preserved through life a most exemplary unity and harmony throughout his whole deportment.

"The springs of this consistency," remarks Mr. Wilson, "must be sought in the nature of the motives that actuated him. Religion was with him, not a matter of fancy or speculation, not an ill-directed zeal, not a spirit of party, or of controversy; but the steady, quiet, unostentatious devotion of the heart and life to God, resting in a deep consciousness of the fallen and lost condition of human nature, and animated by a lively faith in that glorious victory which has vanquished death, and brought to light life and immortality."

We cannot refrain from adopting a considerable portion of the remainder of Mr. Wilson's description, and the more so, because it exhibits this excellent and eminent man in an aspect in which his example is of the greatest value to persons like himself, immersed in the ordinary duties of life, but desirous of living "in the world as not of the world." Mr. Wilson thus proceeds:—

"I am hence led to mention the remarkable *spirituality of mind* which he maintained amidst a course of severe secular occupation. The Apostle has told us what is the real talisman of a Christian's life: 'For ye are dead, and your life is hid with Christ in God.' Our lamented friend felt himself to be a stranger and a pilgrim in this mortal state; he was seeking a better country. His scene of service was on earth; but his heart, like his treasure, was in heaven. It was scarcely possible to be admitted to any intercourse with him, and not to be struck with his heavenly-mindedness. He freely lent himself, as his duties prescribed, to the affairs and the communications of the world; yet it was with a chastised spirit, and under a prevalent recollection of heavenly and everlasting things. And if it be asked by what means such a frame and temper of mind were preserved in the midst of a life so long and toilsome, I answer, that it was, under the Divine blessing, by the habitual cultivation of communion with the Father of spirits. He was much in prayer, in devout reading, and in meditation. The Bible was his daily study; and the time allowed to his stated devotional exercises he would never, under the impulse of any exigency, materially abridge. He has been known to press the importance and advantage of these observances with peculiar earnestness on those who, like himself, were of necessity deeply engaged in worldly business; observing, that such a practice, instead of hindering the due performance of their proper duties, would, like the pulse given to the Jewish captives (Daniel i. 8—16), prove the best incitement to exertion, and truest source of success.

"Above all, he was attentive to the duty of hallowing the Sabbath. It may be observed, that by a careful performance of this duty, he had, at an early period of his religious career, displeased, and even in some degree alienated, influential persons, in whose esteem he held a high place; but to the end of life, he maintained the same honourable singularity. Nor had he, on the whole, reason, even in a worldly view, to repent it. The declaration of the admirable Sir Matthew Hale, who was accustomed to say of himself, that he always found the week prosper in proportion as he had improved the previous Sabbath, was frequently in our departed friend's mouth: and probably he could have verified it from his personal experience. He kept the day holy, not by passing through a mere routine of forms, but by paying a serious attention

to its duties, both in the closet and in the sanctuary; by not doing his own pleasure upon it, but esteeming it a delight,—the holy of the Lord, —honourable; by considering it as a season set apart for God's peculiar honour and service.

"The accompaniment and the crown of all the other graces which I have noticed, was his *humility*. On this low and safe foundation was erected the superstructure of a holy life. In his own eyes he was ever lowest. He felt the extreme depravity of our nature; bewailed with deep sorrow the imperfections of his best actions; and placed his whole dependence for salvation, not on his own works or deserts, but on the perfect merits, most precious sacrifice, and all-prevailing intercession of the Son of God. This humility, united with a strong sense of the superiority of practical above speculative religion, kept him at the utmost distance from excess in questions of doctrine. Repentance, faith, love, obedience, with all those mighty and important truths on which they rest, these were the matters about which he principally exercised himself. Thus self-abased before God, he was in a high degree humble, modest, unassuming, in the society of men. In those scenes of business where his influence and his ascendency of character were the most undisputed, no tinge of arrogance or ostentation was discernible in his acts or his deportment. He freely consulted the opinions of judicious friends; listened with readiness to advice, and with courtesy to objection: and, content to achieve great, and good, and difficult undertakings, cheerfully left to others the credit and the reward.

"I will only add that which attested the sincerity of his character, and without which all the rest might, perhaps, have been doubtful —*an evident advance and growth in grace*, and in the knowledge of our Lord and Saviour Jesus Christ. Through all the hurry and the multiplied distractions of a very active public life, he not only appeared to preserve his faith unshaken, his love to God and man unabated, and his high purity and integrity of conduct unimpaired; but he grew in every visible branch of real holiness, in victory over his passions, in watchfulness against every evil tendency, in mildness, tenderness, and forbearance towards all with whom he had intercourse, in humble submission to the Divine will, in unaffected seriousness and spirituality of mind and demeanour, in the deep solemnity of his devotional observances, in the habit of a calm, earnest, and contemplative anticipation of his last hour, and of the world to come. I do not represent him as a perfect character: there is none good but one. He had, doubtless, his measure of faults or foibles, and he inherited, in common with us all, a nature prone to evil, and very far gone from original righteousness. But the grace of God does not fail those who seek it diligently, honestly, and in the use of the appointed means. The influence of the holy principles which, by the Divine blessing, he had embraced in early life, still more and more increased as he advanced in years. A sincere disciple of Christ, his spirit seemed more and more conformed to the mind of his heavenly Master. His path grew progressively brighter as he proceeded; till at length all seemed ripe for the perfect day.

"And it pleased God that that day broke unawares. During his whole life, he had risen to the full measure of the demands of his station. The spring of all his influence, as I have already remarked, was the actual discharge, in the very best manner, of the duties and functions assigned to him. He was ever 'diligent in business, fervent in Spirit, serving the Lord.' And in this honourable position he stood, when the last messenger arrested him as in a moment. In the midst of his labours, with a heart full of zeal for the diffusion of the know-

ledge of Christ, with his lips uttering sentiments relative to his favourite object, the spiritual welfare of India, without any lingering or protracted disease, by a release as placid as that of an infant, he fell asleep in the Lord. 'Mark the perfect man, and behold the upright; for the end of that man is peace!"

We cannot conclude this memoir without expressing our gratitude to Mr. Wilson, that, in the intervals of pain and lassitude with which we are concerned to hear he has for some time been struggling, he has been able to exhibit this interesting sketch of his revered friend's character, for the benefit of mankind. We are sure we shall best meet his feelings, if, in concluding our memoir, we add our earnest wishes and prayers that all into whose hands either Mr. Wilson's sermon or our own memoir may fall, may be stimulated by the perusal to follow the example of the revered individual whose removal we are lamenting, "even as he followed Christ."

To the Editor of the Christian Observer.

THE following is Tyndall's Address to the Reader, prefixed to the first edition of his New Testament, of 1526, faithfully transcribed from the copy preserved in the library of the Baptist Academical Institution at Bristol.

J. E. R.

To the Reder.

Geve diligence, Reder, (I exhorte the) that thou come with a pure mynde, and as the Scripture sayth, with a syngle eye, unto the wordes of health, and of eternall lyfe: by the which (if we repent and beleve them) we are borne anewe, created afresshe, and enjoye the frutes of the bloud of Christ; which bloud cryeth not for vengeaunce, as the bloud of Abel: but hath purchased lyfe, love, faveour, grace, blessynge, and whatsoever is promysed in the Scriptures, to them that beleve and obeye God: and stondeth bitwene us and wrathe, vengeaunce, cursse, and whatsoever the Scriptures threateneth agaynst the unbelevers and disobedient, which resist, and consent not in their hertes to the lawe of God, that it is ryght, wholy, iuste, and ought soo to be.

Marke the playne and manyfest places of the Scriptures; and in doubtfull places, se thou adde no interpretacion contrary to them: but (as Paul sayeth) let all be conformable and agreynge to the fayth. Note the difference of the lawe, and of the gospell. The one axeth and requyreth, the other perdoneth and forgeveth. The one threateneth, the wother promyseth all good things, to them that sett their trust in Christ only. The gospell signifieth glidde tydyngs, and is nothynge butt the promyses off good thynges. All is not gospell that is written in the gospell boke: for if the lawe were a waye, thou couldest not know what the gospell meante. Even as thou couldest not se perdon, favour, and grace, excepte the lawe rebuked the, and declared unto the thy sinne, mysdede, and treaspase. Repent and beleve the gospell, as sayth Christ in the fyrst of Marke. Applye all waye the lawe to thy dedes, whether thou finde luste in the bottom of thyne herte to the lawe warde; and so shalt thou no dout repent, and feale in the silfe a certayne sorrowe, payne, and grefe to thyne herte; because thou canst nott with full luste do the dedes of the lawe. Applye the gospell, that is to saye, the promyses, unto the deservynge off Christ, and to the mercye of God and his trouth, and so shalt thou nott despeare; butt shalt feale God as a kynd and a mercifull Father. And his Sprete shall dwell in the, and shall be stronge in the, and the promises shall be given the at the last, (though not by and by, lest thou shouldest forgett thy sylfe, and be negligent) and all threatenynges shal be forgeven the for Christis blouddis

sake, to whom commit thy silfe all togedder, without respect, other of thy good dedes or of thy badde.

Them that are learned Christenly, I beseche: for as much as I am sure, and my conscience beareth me recorde, that of a pure intent, singilly faythfully I have interpreted itt, as farre forth as God gave me the gyfte of knowledge, and understondynge: that the rudnes off the worke *nowe at the fyrst tyme*, offende them not: but that they consyder howe that I had no man to counterfet, nether was holpe with Englysshe of eny that had interpreted the same, or soche lyke thinge in the Scripture before tyme. Moreover, even very necessitie and combraunce (God is recorde) above strengthe, which I will not rehearce, lest we shulde seme to bost ourselves, caused that many thynges are lackynge, whiche necessaryly are requyred. Count it as a thyng not havynge his full shape, but as it were borne afore hys tyme, even as a thing begunne rather than fynnesshed.

In time to come (yf God have apoynted us thereunto) we will geve it his full shape: and putt out yf ought be added superfluusly: and adde to yff ought be oversene thorowe negligence: and will enfoarce to brynge to compendeousnes, that which is nowe translated at the lengthe, and to geve lyght, where it is requyred, and to seke in certayne places more proper Englysshe, and with a table to expounde the wordes which are nott commenly used, and shewe howe the Scripture useth many wordes, which are wother wyse understoude of the commen people: and to helpe with a declaracion where one tonge taketh nott another. And will endever, oureselves, as it were, to settle it better, and to make it more apte for the weake stomakes; desyrynge them that are learned, and able, to remember thur duetie, and to helpe thereunto: and to bestowe unto the edyfyinge of Christis body (which is the congregacion of them that beleve) those gyftes whych they have receaved of God for the same purpose. The grace that commeth of Christ be with them that love him.

Praye for us.

For the Christian Observer.

SCRIPTURE ILLUSTRATED BY INCIDENT AND EXAMPLE.—NO. I.

THERE never was, perhaps, a maxim which displayed more correct observation of human character, and which has been more fully verified by the testimony of experience, than that truth of the heathen moralist which denominated the mode of instruction by example the "brevis iter" to wisdom. The mind is often wearied by the monotony of dogma, and repulsed by that instruction which approaches it under the form of admonition or reproof. There may be much obscurity in the structure of an argument, or barrenness in the desultory processes of reasoning; but the ear ever listens with pleasure to the narration of an interesting incident, and the mind pursues with eagerness the development of a fact: and when the attention has been absorbed for a moment by these, the heart is often unwarily surprised into the adoption of a principle which, in any other shape, it would have rejected, or is inclined towards the admission of a reproof, by the perception of its utility or necessity in the cases of those whose character and circumstances are found to be running parallel with our own.

There can be no doubt that to this feeling is to be traced the general fondness of mankind for fable, and for the mode of instruction which it presents. But perhaps we may advance further, and suggest, whether to this we may now ascribe the circumstance, that so large a portion even of Holy Writ has been written in the narrative form. We

do not find in the Old Testament merely what we find so prevailingly in the sacred books of false religions—a long code of moral precepts, and an unillustrated system of doctrine: but we read the history of patriarchs and saints who lived in patience and died in faith; we follow them in the course they trod; see the hand of their God upon them all the way, sometimes pouring water out of the flinty rock, sometimes raining manna down upon them from heaven, leading them in the day by a pillar of a cloud, and all the night through by a light of fire: we read of their murmurings and their rebellions, their crimes and failings, and also of their troubles and punishments; and at length we are told that these things happened unto them for examples, and were written for *our* admonition, upon whom the end of the world is come. In the New Testament, again, we find our Lord adopting a similar method of instruction; and his parabolic discourses are but another form of conveying the lessons taught by the histories and biography of the Old. And we learn the good effect of this mode of instruction; for the dulness of the multitude was able to comprehend it: the common people heard him gladly; while the sophistries of the conceited could not elude it, for they perceived that he spake his parable of them.

In following out these thoughts, it has occurred to me, that the private histories of Christians, or the public events of life, often furnish, incidentally, useful illustrations of the sacred Scriptures. Sometimes a particular duty has been discharged under very peculiar and memorable circumstances; sometimes a particular promise has been most mercifully and unexpectedly fulfilled: and if such facts were gathered up as fragments of instruction that ought not to be lost, much edification might ensue. In the hope of encouraging some of your readers to adopt a habit of observation of this kind, I am induced to offer to their notice a few illustrative comments, should you feel disposed to indulge me with an occasional page for their insertion. My communications might, perhaps, appropriately find a place in your alternate Numbers, between the series of Scripture Illustrations of another kind from the pen of another of your correspondents.

My first illustrative anecdote shall be one which may be very properly placed by the side of Matthew vi. 6.

Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

It has been remarked, that secret prayer is a kind of rehearsal of the duties and conflicts which the mind anticipates in public: and when the Christian is thus faithful to his God, in endeavouring to prepare to glorify him, God will be faithful to him, in imparting strength sufficient both for conflict and duty, and will thus, as in other ways, reward him openly. There are not a few instances of this in holy Scripture. The case of Elisha, mentioned in 2 Kings iv. 33, who "went into his chamber, and, *when he had shut the door*, prayed unto the Lord;" and the Lord heard him, and granted his petition; and that also of Daniel, who went into his chamber and prayed and made supplication unto his God; and the angel Gabriel was sent to him, and said, that at the beginning of his supplication he was heard; are striking illustrations of this point. But sometimes the reward is apparently of a more incidental kind, of which the following modern anecdote furnishes an instance:—

John Sharp, archbishop of York (one of the ancestors of Granville Sharp), himself the son of a very pious and devout father, once obtained, when a child, an accidental view of his father's secret devotions:

through a chink in the door of an adjoining room he perceived him at his private prayers. Childish curiosity brought him frequently to the spot; and he observed, in his father's manner of addressing himself in secret to his God, an importunate earnestness of devotion, which so forcibly affected his heart that the impression was never effaced. It is said, that to this circumstance he attributed some of his earliest religious feelings and desires. Was not this a portion of the recompence of a parent's prayer?

Another interesting practical comment, on another passage, St. John xiii. 16, "The servant is not greater than his Lord," may be furnished from the example of Granville Sharp himself. A more simple and affecting exemplification of the spirit which that passage implies and inculcates could scarcely, perhaps, be found except in that Divine instance of condescending love with which the passage stands connected: "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet; for I have given you an example that ye should do as I have done unto you." But it is no mean honour to have followed, though at an infinite distance, this Divine example of humility: and as an instance of the spirit of his heavenly Master, may be cited the following anecdote of Granville Sharp. He was a constant and regular attendant at the holy communion, where spiritually "man doth eat angel's food." One day, however, he lingered for a time behind his fellow-worshippers; and at length was seen advancing, leading along with him a livery servant, newly entered into his service, whose devotions he had till then been assisting for the solemn rite. With a tenderness and simplicity scarcely to be paralleled, he would not advance till he had made his servant first kneel down, and then both master and servant, on their bended knees, "did eat of the same spiritual food, and drank the same spiritual drink," before that God who is "no respecter of persons."

H.

To the Editor of the Christian Observer.

ONE of your correspondents having lately communicated to your readers the leading topics of the excellent Archbishop Cranmer's Sermons, as handed down to posterity by one of his auditors, I send, by way of counterpart, the following curious Injunction, the date of which I cannot ascertain, but should be much obliged to any of your liturgical correspondents who could favour me with the information.

"Every priest shall explain to the people, four times a year, the fourteen Articles of Faith, the Ten Commandments, the two Evangelical Precepts, the seven Works of Mercy, the seven Deadly Sins with their consequences, the seven principal Virtues, and the seven Sacraments of Grace. The fourteen Articles of Faith (whereof seven belong to the mystery of the Trinity, and seven to Christ's humanity), are, 1. The Unity of the Divine Essence in the three Persons of the undivided Trinity. 2. That the Father is God. 3. That the Son is God. 4. That the Holy Ghost, proceeding from the Father and the Son, is God. 5. The creation of heaven and earth by the whole and undivided Trinity. 6. The sanctification of the church by the Holy Ghost; the Sacraments of Grace; and all other things wherein the Christian church communicateth. 7. The consummation of the church in eternal glory, to be truly raised again in flesh and spirit; and, opposite thereunto, the eternal damnation of the reprobate. 8. The incarnation of Christ. 9. His being born of the blessed Virgin. 10. His sufferings and death upon the cross. 11. His descent into hell. 12. His Resurrection from the dead. 13. His ascension into heaven. 14. His

future coming to judge the world. The Ten Commandments are the precepts of the Old Testament. To these the Gospel addeth two others; to wit, the love of God, and of our neighbour. Of the seven Works of Mercy, six are collected out of the Gospel of St. Matthew; to feed the hungry, to give drink to the thirsty, to entertain the stranger, to clothe the naked, to visit the sick, and to comfort those that are in prison; and the seventh is gathered out of Tobias, to wit, to bury the dead. The seven Deadly Sins are pride, envy, anger or hatred, slothfulness, covetousness, gluttony, luxury and drunkenness. The seven principal Virtues are faith, hope, charity, which respect God; prudence, temperance, justice, fortitude, with regard unto men. The seven Sacraments of Grace are baptism, confirmation, orders, penance, matrimony, the eucharist, and extreme unction."

E.

FAMILY SERMONS.—No. CLXXXIII.

Psalm xxiii. 1.—*The Lord is my Shepherd; I shall not want.*

WHAT a delightful description does this Psalm present of the blessedness of true religion! We hear in it nothing but the language of joy and hope, of confidence and thanksgiving. The Psalmist seems to have no want left unsupplied; no wish ungratified. He rejoices in his past deliverances, his present safety, and his future expectations. His Almighty Protector, who had hitherto befriended him, he knew would never forsake him. He might be exposed to the storms of life; every thing might be dark around him; in his family and in his kingdom he might meet with the bitterest afflictions; but he had, amidst all, a peace which, as the world could not give, it could not take away. He was at peace with God; his iniquities were pardoned, and his sins covered; he enjoyed the comforting and sanctifying influences of the Holy Spirit; he walked in the light of the Divine countenance; he knew that all things, even pain, and sorrow, and death itself, worked together for his good: he therefore feared no evil, for God was with him; when he was weary and destitute, his faithful Shepherd would cause him to lie down in green pastures; when he thirsted, and his soul fainted within him, he would lead him beside the still waters; when he wandered from the right way, he would mercifully restore him, and guide him in the paths of righteousness; he would anoint his head with the oil of gladness; he would make his cup to run over with mercies; his goodness would follow him all the days of his life; in the valley of the shadow of death he would support and comfort him, and in eternity he would be his everlasting reward. All this the Psalmist sums up in one expressive image—"The Lord is my Shepherd;" from which Divine relationship, and from his past experience of God's care and protection, he confidently adds, "I shall not want." He reposes in full security upon the power, the wisdom, and the mercy of his God: Jehovah was his strength; his defence was the munition of the Rock of Ages.

In contemplating this delightful picture of the Psalmist's happiness, there are three points which especially merit our consideration.

First, The character which God bears to his people as a Shepherd;

Secondly, The benefit which results to them from this relation—"They shall not want;"

And, thirdly, The importance of our ascertaining, each of us for ourselves, whether we are a part of his flock.

First, We are to consider the character which God bears to his people as a Shepherd. The Bible abounds with allusions expressive of the care and tenderness of God. He is a Master, whose yoke is easy,

whose service is perfect freedom, and who will mercifully reward with an abundant recompence the work of faith and labour of love of his servants. He is the Bridegroom of the bride, his church: he regards it with affection and complacency; he protects it in danger, he supports it in weakness, he cherishes it in distress. He is a Father whose eye beams pity on his children; who bears with their failings, forgives their transgressions, provides for their wants, instructs them amidst their ignorance, and receives them with tenderness and compassion, when, after wandering as prodigals from their home, they repent of their folly and ingratitude, and return with humility to his paternal arms. And, not further to multiply allusions, he is a Shepherd; a character well understood by the Royal Psalmist, who had himself sustained it, and who frequently brings it forward as an expressive illustration of the relationship which God bears to his people. They are called "the sheep of his pasture." Ignorant of the right way, prone to wander, exposed to innumerable dangers, surrounded by enemies which would find them an easy prey, they need an unerring Guide and powerful Protector. And such is God: he is wise to direct, and patient to guard, and strong to deliver. He is the Shepherd of Israel, that neither slumbereth nor sleepeth. He says of himself, "Thus saith the Lord God, Behold I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." "I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick."

In this tender character, the promised Redeemer was prophesied of many hundreds of years before his birth. "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom." And he truly fulfilled the prediction. He is spoken of in the New Testament, by St. Paul, as "the Great Shepherd;" by St. Peter as "the Chief Shepherd;" and by himself as "the Good Shepherd." His claim to this title he maintained with his own blood; for "he gave his life for his sheep." He was the Shepherd mentioned in the book of Zechariah, against whom the sword of Divine justice awoke, when he voluntarily bore our sins, and was wounded for our iniquities. In every age of his church he has been faithful to his pastoral character; he has shewn himself deserving of our fullest confidence: we cannot stray so long as we listen to his voice; we cannot be injured when we resort to his protection. He feeds us with the food of eternal life; he brings us back from our wanderings; he leads us in the rich pastures of his word; he strengthens us in his sacred ordinances; he refreshes us with his heavenly consolations. To use the language of the Apostle, he is made of God unto us wisdom, righteousness, sanctification, and redemption. God hath reconciled us to himself by him: He is the way unto the Father, the door by which we enter into the heavenly fold and are saved. All hopes of salvation are unfounded, except those which rest upon him as their basis. A storm is speedily approaching, which shall sweep away all other refuges; but "there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." "My sheep," he says, "hear my voice, and I know them; and they follow

me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand."

Such is the character which God bears to his people as their Shepherd: let us now, in the second place, consider the benefit which results to them from this Divine relation,—"they shall not want." We are not to understand by this expression that, in this life at least, every wish they may form shall be at once, or literally, gratified: very far from it: indeed such an indulgence of our short-sighted, and often corrupt, wishes, would too frequently be a curse and not a blessing. But what is meant by the declaration is, that they shall not want any thing that is really beneficial for them; as the Psalmist himself expresses it in another passage: "They that seek the Lord shall not want any *good* thing." Whatever is bestowed, or whatever is withheld, shall in the end, in either case, be for their advantage. The word of God abounds with promises of this nature; for "godliness is profitable for all things, having the promise of this life and of that which is to come." The Psalm from which the text is taken, as well as the whole history of David, strikingly illustrates this truth. He was often in want, and sickness, and danger as to his body; often in the deepest affliction, in the mire and clay, in the depths and in the horrible pit, as to the feelings of his soul; yet, amidst all, God supported and protected him, and at length delivered him. As his Shepherd, whatever exertion of care and tenderness is implied in that allusion, was afforded to him in his necessities. The chief offices of a shepherd towards his flock are to protect them and to provide for them; and neither of these was wanting in the case of David, or shall be in that of any who, like him, make God their refuge and strength.

First, they shall not want *protection*. True, they are exposed in a sinful world to innumerable snares and dangers; but the very hairs of their head are numbered. The tempter truly said to God concerning Job, "Hast thou not made a hedge about him, and about his house, and about all that he hath on every side?" It was customary for shepherds in countries exposed to ravenous animals, to light fires during the night, to scare away the depredator; and "I, saith the Lord, will be to her a wall of fire round about." Safe in this protection, the Christian commits his life, his health, his beloved friends and relatives, his property, and all his temporal concerns to the care of his ever-watchful Shepherd. His confiding language is, "Thou, O Lord, art a shield unto me, I laid me down and slept; I awaked, for the Lord sustained me. I will not be afraid of ten thousands of people that have set themselves against me round about." His soul, in a still more especial manner, he resigns to his care; he seeks protection against the temptations of the world, the evil tendencies of his own heart, and the assaults of that spiritual enemy who "as a roaring lion walketh about seeking whom he may devour."

So also the Christian shall not want any necessary *supplies*, whether for the soul or for the body. With regard to the latter, he is taught in whatsoever state he is therewith to be content; to know "how to be abased and how to abound; how to be full and to be hungry, how to abound and to suffer need." In every thing he learns to give thanks as the dictate of a contented and a happy spirit. His language is "Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the field shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stall, yet will I rejoice in the Lord, I will joy in the God of my salvation." And still more with regard to the wants of the soul is he led to trust to his heavenly

Shepherd to supply his necessities. He is fed by him with knowledge and understanding: My flesh, said the Saviour, is meat indeed, and my blood is drink indeed. Nourished by his word and ordinances, he grows in grace, and in the knowledge of his Lord and Saviour Jesus Christ. Out of his fulness he derives all his supplies. He is rich and abounds; he has pardon, and peace, and sanctification, and acceptance with God. He who gave his Son to die on his behalf will, with him, also freely give him all things. The barren pastures of this world's gratifications can never satisfy or support an immortal soul, created originally in the likeness of God, and still needing his presence and favour, as its true and highest enjoyment. The "paths of righteousness," in which the Divine Shepherd leads his flock, are the only paths of safety or of happiness. The way of transgressors is hard: it is dangerous also and fatal to the soul. The prodigal, voluntarily exiled from his paternal home, wished to feed on "the husks that the swine did eat;" but how different the supply provided for his wants, when, returning to the bosom of his parent, the ring was put on his hand, and shoes on his feet, and the best robe was brought out to cover him, and the fatted calf killed to support his faint and exhausted nature! Such is the spiritual provision made by our merciful Father to his returning children. They are not permitted to want any thing that is good; they were guilty, and he forgives them: they were weak, and he strengthens them; they were unholy, and he sanctifies them; they were wretched, and he comforts them; they were dead, and he raises them to a new and spiritual life, the earnest of that eternal life which he has provided for them in the heavenly world, where "they shall hunger no more, and thirst no more, neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

Such then being the blessedness, for time and for eternity, of those who have the Lord for their Shepherd, it is infinitely important, in the third place, that we should ascertain, each for ourselves, whether we are a part of his flock. "The Lord," says the Psalmist, "is *my* Shepherd." He was not content with a general knowledge of the character of God, but was anxious for a personal interest in his paternal care. In a general sense, all mankind are under the government and providence of God; all enjoy his mercies; all owe to him obedience. He hath made us, and not we ourselves; and having made us, he preserves us, and fills our cup with innumerable blessings, causing his sun to shine upon the evil and the good. But there is a much higher view in which the true Christian is the sheep of God's pasture. The great majority of mankind think nothing of God as a Shepherd: they obey not his voice; they acknowledge not his protection; they even find their delight in erring and straying from his ways. Now it is the very beginning and turning point of true religion, to acknowledge and deeply to lament these our sinful wanderings, and to turn with full purpose of heart to the Shepherd and Bishop of our souls. The Christian considers himself as the property of God; and that not only in right of his creation, and in return for the temporal mercies which he so richly enjoys, but, above all, in virtue of his redemption by Christ Jesus, and his voluntary choice to take the Lord for his God. He is not his own; he is bought with the price of the blood of Christ; and he has also entered into a willing covenant with his Creator, Redeemer, and Sanctifier; outwardly in baptism, and inwardly by a cheerful self-dedication to the service and glory of God. It is thus

then that we may ascertain whether we are the sheep of Christ, whether we may scripturally use the personal application in the text, "The Lord is *my* Shepherd." We must examine our own hearts as to whether we have entered his fold. Christ, as we have already heard, is "the door:" it is through faith in him that we gain access to God; not merely by being born in a Christian country, and calling ourselves his disciples. "He that hath the Son hath life, and he that hath not the Son hath not life." We are, by nature, lost sheep; we have turned every one to his own way; but the Lord hath laid on him the iniquity of us all; so that by returning to him, and entering the fold by the door of life, we are saved, and we go in and out and find pasture to our souls.

What then are the pastures in which you delight to feed? Do you "go forth by the footsteps of the flock, and feed beside the shepherds' tents?" or are your enjoyments in the sinful unwholesome pleasures of a corrupt and unsatisfying world? Is your lamentation, "I have gone astray like a lost sheep;" and your prayer, "Seek thy servant, for I do not forget thy commandments?" Or are you content to be still a wanderer from the fold of the Saviour? Some are even "wolves in sheep's clothing;" bearing an outward appearance of religion, but inwardly hating it, and opposing themselves to its influence, whether in their own hearts or in the world around them. But, whatever may be the variety of distinctions in this present life, whatever the degrees of virtue or vice, there shall at the last day be but two great classes, in one or other of which all mankind will be found. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set his sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Such will be the eternal issue of our present state. Let us then enter the fold of Christ: the young are invited to become the lambs of his flock; nor shall the aged be rejected, if, after their disappointment in other pastures, discovering at length where alone true joys are to be found, they place themselves under the protection of the good Shepherd. Happy through life, in death, and in eternity, are the people that are in such a case: yea, happy are the people who have the Lord for their God.

To the Editor of the Christian Observer.

AMONG the errors which have infested the Christian church, one, which appears by no means the least worthy of attention, has been the attempt to exhibit the practice of *merely* moral virtues as unfavourable to the future reception of Divine grace. In other words, the profligate has been represented as entering into the kingdom of heaven before the virtuous man.

It is remarkable too, that this error has found patrons among persons of greater weight for piety and sober judgment, than perhaps has been the case with any other of equal magnitude. I shall bring forward but one instance. "God seems, in the doctrine of the Cross," says the late excellent Mr. Cecil, "to design the destruction of man's pride. Even *the murderer* and *the adulterer* sometimes become subjects of the grace of the Gospel; because the murderer and the adul-

conversion, under the influence of Divine grace, it is sufficient to reply, that we have no proof of this; that St. Paul speaks of believers themselves as having been "children of wrath, even as others;" and that, if the assertion were true, we ought to extend the same charitable supposition to virtuous characters amongst ourselves.

But before I proceed, I must just notice the concluding sentence of the above remark. It is couched, to say the least, in very exceptionable terms. I will not, however, cavil at the words, but confine myself to what appears to have been intended to be conveyed by them. The humble application, then, of the thief upon the cross, and the self-righteous justification of the Pharisee, ended in the salvation of the one and the ruin of the other. Most justly ought we to glorify Christ, in the freeness and fulness of his mercy, extended to the dying malefactor! But a worse instance, to prove the comparative frequency of the salvation of murderers and adulterers, could scarcely have been brought forward. And as to the *virtuous* Pharisee, take even Mr. Cecil's own words, and his virtue, whatever it might be, seems to have been thrown into the back ground by his pride. Indeed, the whole of the error which I am combating appears to rest on the strange mistake of allowing pride, hypocrisy, and immorality to pass for virtues. On this point, however, I shall not enlarge, but refer the reader to the important remarks of your reviewer, in the Christian Observer for November 1823, p. 717, particularly the note appended to the second column of that page.

I have only, sir, in conclusion, to protest against the ill use which may be made of these remarks, as if it were intended that mere morality would call down upon men the Divine blessing. On this subject I entirely accord with Article XIII. of our Church. The grace of God, I believe to be, in the fullest sense, free*; but on what grounds of Scripture, or reason, or experience the opinion that virtue *as such* puts men at a further distance from the prospect of the Divine favour, than vice, can be supported, I am at a loss to conceive. I am, indeed, well aware that some of the worst vices may bear soft and virtuous names. Murder, for instance, may be called honour; hypocrisy may appear in the form of devotion; and persecution assume the garb of religious zeal: but if this be what is intended to be meant by *virtue*, only let terms be explained, and the difficulty will cease. It will readily be admitted that *such* virtuous persons come within the scope of Mr. Cecil's argument; but then I deny their claim to be called virtuous: a virtuous "proud." Pharisee is a solecism; the Pharisees did not either wish or pray "to do the will of God;" and it was on this account, as our Lord himself teaches, that "they did not know of the doctrine" which he taught.

INDIGNISSIMUS.

To the Editor of the Christian Observer.

SOME of the remarks of your correspondent H. G., respecting the posture of the minister during Divine Service appear to me liable to objection; and, as they go to impugn the general practice of the clergy upon this point, I beg leave to offer a few words in their vindication. I admit, that these are not "the weightier matters of the law;" but as points of decency, and order, and uniformity in the public worship of God, they are not undeserving an occasional page or two of discussion.

* I use this expression, in conformity to the custom of many religious persons, and because I cannot perhaps so well convey my meaning to many by any other term. At the same time I agree with an able writer of our own day, that "free grace is a tautology: it is not grace at all but in proportion as it is free." See Dr. Wardlaw (of Glasgow)'s Sermon on 1 Cor. i. 26—29.

terer are more easily convinced and humbled: but the *man of virtue* is seldom reached, because the man of virtue disdains to descend. 'Remember me,' saved a dying malefactor: "God, I thank thee,' condemned a proud Pharisee." (Cecil's Works, vol. iv. edition 1811, p. 52.)

Now, sir, no observation can be more just or scriptural than the introductory remark of the passage which I have quoted. The whole of Christianity is directly levelled at the pride of the human heart. But how far is the remark borne out by the sentence by which it is followed? Is it more humiliating to human pride, that a murderer or an adulterer should confess that he is a miserable and a grievous sinner, than that a similar heartfelt acknowledgment should proceed from the lips of one whose life has been stained by no notorious crime?* But whatever may be the answer to this inquiry, do Scripture and experience justify the assertion that the former mentioned characters are in a more favourable state for the reception of the Divine grace than the latter? Have we any reason to believe, or to suppose, that the majority of the Twelve Apostles, or of the Seventy Disciples had been individuals of profligate character? The occupation of Matthew has indeed excited suspicion; but even as it regards him we have no Scripture proof of immorality. Judas was indeed a thief; and we know how far his end was from being in favour of the hypothesis against which I am pleading. We must, I think, put Joseph and Mary, Nicodemus, Joseph of Arimathea, and Nathaniel, amongst the number of virtuous persons: nor am I aware of any moral stains supposed to have been attached to the characters of Timothy, Titus, Gaius, Lydia, and many other persons mentioned in the New-Testament records*. If we are not expressly told that they were, before their conversion, persons of moral character, yet, if they had not been so, it is more than probable, from the impartiality of the Divine records, and the circumstances in which many of them were placed, that some intimation of their former abandoned conduct would have been conveyed. The particulars noticed in regard of Zaccheus, one of the Maries, Onesimus, and others, encourage this opinion.

Should it be said of the virtuous characters mentioned in Scripture that they were, throughout their whole history, even before their

* The reader will perhaps be reminded of a late awful instance of obduracy, and will be ready to ask whether it costs less to a Thurtell to humble himself to the penitent acknowledgment of his crimes than to draw the same confession from many persons who, in the main, must be considered men of virtuous character. I admit, indeed, that it is God only who can humble the proud heart of man, and to him all obstacles are equal; but, *humanly speaking*, there are various degrees of impressibility, and it is far from being scriptural or correct to suppose that all the impressibility is on the side of the profligate vices. The truth is, that pride is the great obstacle to be subdued; and pride may co-exist either with the more decorous or the more flagitious traits of character.

* I have not appealed to Old-Testament history, though I conceive it would equally bear out my argument: witness the characters of Abel, Enoch, Noah, Abraham, Isaac, Lot, Moses, David, Samuel, Josiah, Hezekiah, &c. How would the doctrine under consideration, I would ask, affect the hearts of pious parents? God is a Sovereign in the distribution of his grace; but his tender mercies are over all his works, and special promises are made to the children and descendants of them that fear him. But in what way are they to look for the fulfilment of these promises? Let the history of Eli determine. "The sons of Eli made themselves vile, and he restrained them not." (1 Sam. iii. 13.) He could not infuse a principle of piety into their souls; but from visible immorality he ought to have restrained them. What should we have thought if he had said, "I did not bring up my children to exercise a gentle, modest, and becoming temper and conduct, because I know that adulterers *sometimes* become subjects of Divine grace," but "men of virtue are seldom reached?"

My objections particularly apply to the construction put upon the words "all kneeling" in the rubric, which, your correspondent asserts, do not, *in general*, include the officiating minister.

His mode of supporting this observation is by no means satisfactory. He grounds the remark upon a rubric in the Commination Service. "Then shall they *all* kneel upon their knees, and the priest and clerks kneeling (in the place where they are accustomed to say the liturgy) shall say this Psalm." Now, asks H. G., if the words "*all kneel*" included the officiating minister, why should a special direction be given to him and the clerks?

To this I answer, that the special direction is superfluous; but there is no proof that the word "*all*" did not include the minister. Instances of rubrical direction *ex abundanti*, are by no means uncommon in our liturgy. To mention one: in the Morning Prayer, after the Absolution, not only is the minister (who had been standing on that occasion) desired to kneel, but the rubric goes on; "the people also kneeling," &c. Now, the people needed no direction here to kneel, for this part of the service finds them actually in that posture. They had been directed to assume it at the Confession, and nothing had since occurred to cause them to rise. Other instances might easily be cited. The truth is, that our rubrics are not worded with such strict accuracy as might be wished; and therefore, to ground arguments upon their phraseology of so severe and hypercritical a nature as that upon which H. G. relies, would frequently involve us in absurdities.

But, in order to judge how far the general rule laid down by H. G. is just, let us submit it to the test of examination.

First, I will quote his rule: "In referring to the rubrics, it must be observed that the words '*all kneeling*' do not, *in general*, include the officiating minister. There appear to be but two exceptions to this remark; and those are in two instances where the minister is directed immediately afterwards to stand up, and, consequently, where no mistake can be made."

Now, if this general rule be entitled to credit, we shall of course find numerous instances of its application. With this view, let us examine the Morning Prayer.

1. After the Exhortation we have the General Confession "to be said of the whole congregation, after the minister, *all kneeling*." In this (the first use of the expression, which naturally serves as a guide to the *general interpretation* of it), H. G. admits (for it is one of his exceptions) that it applies to the minister and people jointly. Next comes the Absolution, where the minister alone is directed to stand. Then he is to kneel again at the Lord's Prayer, &c.

2. The next direction in which the word "all" occurs is a direction to stand up. If "all," however, mean only the people, then the minister must continue in that kneeling posture which he had been just before directed to assume. I do not think this observation unfair; for though H. G. supposes only the expression "*all kneeling*" to refer to the people alone, and says nothing of "*all standing*," yet it is but reasonable to suppose that the compilers of the liturgy used the latter expression with a sort of parity to the former. But it is unquestionable that the direction "*all standing*" includes the minister.

3. The next occurrence of the word "*all*" is after the Creed, when certain prayers are to be said "*all devoutly kneeling*." This is the second of H. G.'s exceptions (or, as it appears to me, a third instance of the general rule being quite contrary to what he supposes), and where, consequently, he admits that it includes the minister.

4. The minister having been directed to stand up in repeating the versicles after the Lord's Prayer,

next follow three collects to be said "*all kneeling.*" Here we are at issue. H. G. would have the minister continue standing. The general practice is to kneel; and this I think to be the intention of the rubric. Let it be remembered that the people *are kneeling*, and the minister standing at this very time. Let it also be considered, that, wherever the expression had before occurred, it confessedly comprehended both minister and people. For whose sake, therefore, is it most reasonable to suppose that it is here introduced? for the people only, who are at the time kneeling, or in order to specify that this is another of the places where the Church deems it proper that the minister should change his standing posture and join the people in one universal act of humiliation—one act in which "*all*" are included?

The only way, I think, of meeting this argument is by saying that this is another instance of superfluous direction to *the people*; but besides that this involves an admission which makes against H. G.'s inference from the rubric in the Commination Service, it is to be remarked, that, before this answer can be depended on, it should be shewn that the natural signification of the term "*all*" is to mean "*the people simply.*" It is not like the former superfluity, where, the minister being desired to kneel, "*the people also*" (who were kneeling) are directed to use the same posture. There the superfluity is clear. But we cannot *assume* the superfluity and *thence* contend for the meaning of the expression. In truth, in the present rubric "all" seems to be used for brevity's sake, as equivalent to the former rubric where (the parties being in corresponding situations) the minister and people are both expressly directed to pray kneeling.

Thus it appears, that in the Morning Prayer the general rule laid down by H. G. does not take place in one single instance, and even on his own shewing there would be but one example of it and three exceptions. But that is not a general rule where the exceptions so greatly overbalance the examples.

On looking over the other rubrics throughout the liturgy, I feel more strongly confirmed in the notion that the term "all" never applies to the people exclusively. One instance occurs in the Communion Service, where it does not include the officiating minister, so as to require him to kneel at the particular time when the people are thereby required to kneel; namely, at the delivery of the elements; but the use of the word there is obviously to comprehend the *accompanying clergy and the people*, who are *all* to kneel at the time he delivers the elements into their hands; and indeed I might say that it does extend to himself in reference to the time of his own reception.

I will make only one further observation. In the Evening Prayer, the minister, having stood to repeat the versicles before the collects, is not afterwards directed to kneel. But this seems to be an omission, and it is of little importance because the analogy of the service may direct him to kneel in the evening upon the same occasion as he had knelt in the morning; and for which, as I contend, a clear direction had been then given. However, it is the observation of an accurate writer (Shepherd) on the Common Prayer, that "from some accidental inadvertencies the rubrics are not perfectly free."

D. R. N.

MISCELLANEOUS.

NEGRO SLAVERY.—No. VII.

INSURRECTIONS OF SLAVES IN THE WEST INDIES, PARTICULARLY IN DEMERARA.

ALL who are acquainted with the past history of the Slave Colonies, must be aware, that disturbances among the Slaves have frequently occurred, of a far more dangerous character than any which have taken place during the past year.

The rebellions in Jamaica, and the necessity to which the local authorities there were reduced, of negociating with the insurgents, and granting them favourable terms, will be found displayed in the works of Long and Edwards. The rebellion of 1760, in that island, was marked by outrages on the part of the Slaves, and by a refinement of cruelty towards the criminals on the part of the Colonial Administration, the relation of which makes the blood run cold. In Grenada, in 1794, an insurrection, caused by French intrigue, led to a savage and sanguinary contest, which lasted for many months. On this occasion, the Christian Slaves, who had been converted by the Methodists, remained faithful to their masters; and many of them fought gallantly in their defence. In Dominica, about the year 1788, a serious revolt took place among the Slaves, which was subdued with difficulty. Since that time more than one revolt has occurred there, which it was necessary to employ a military force to repress. It was on the occasion of the last of these, in 1813, that Governor Ainslie issued the proclamation which attracted so much notice at the time, offering rewards to those who should bring in any of the insurgents, men, women, or children, dead or alive. St. Vincent's has also been the scene of similar disturbances.

At Honduras an extensive revolt of the Slaves took place about four years ago; and it was the more dangerous, because there the Slaves were accustomed, from the nature of their employment, to the use of fire-arms, and were actually possessed both of arms and of ammunition. The gallant officer who commanded the settlement at that time, Colonel Arthur, was himself no Slave-holder; and the Slaves had also learnt to appreciate the rectitude and benevolence of his character. In his dispatch to Earl Bathurst, of the 16th May, 1820, he stated, that before he proceeded to employ the force which he had prepared to subdue the insurgents, he resolved to try the milder means of persuasion. He went fearlessly among them, and inquired into their grievances, and was much concerned, he adds, to ascertain that they "had been treated with very unnecessary harshness by their owners, and had certainly good ground for complaint." He justly thought that to institute such an inquiry not only was the duty of a British governor, but was a much more likely method of subduing the insurrection, and securing the future tranquillity of the colony, than having recourse, in the first instance, to violence. He completely succeeded in his benevolent efforts. The evil was stayed without shedding a drop of blood; and the Slaves were induced to return peaceably to their work. This is an example well worthy of record and of imitation.

We will not dwell on the rebellions in Surinam or in Berbice, but come at once to Demerara, which will occupy the remainder of the present communication. In this colony, alarms of insurrection, and partial disturbances, have been frequent. We have already adverted* to the insurrection of 1796, the termina-

* Negro Slavery, No. VI.

tion of which was followed by executions of so ferocious a description as to equal, if not surpass, in atrocity, the most revolting tales of savage life. No man will pretend that this disturbance, or any of those mentioned above, originated either with the Abolitionists or the Missionaries. Nothing was then known in Demerara either of the one or the other. Under the stern rule of the Dutch, the sullen repose of the colony had not yet been invaded by the intrusions either of philanthropy or of Christian zeal.

Since that period, partial disturbances have occasionally taken place: "I have known Demerara," says one gentleman, "for a number of years, and during that time the alarms of insurrection have been frequent." Those who resided there at the time cannot have forgotten the case of Mr. Von B——. His Slaves had gone to complain to the Fiscal of excessive suffering; and, receiving no redress from him, had set off in a body to the woods. His son perished in an attempt to bring them back; on which parties were sent out into the woods to subdue them. They may also recollect another rising, a short time before; which was subdued, however, in a very different manner. The Missionary, Davies, was sent among them; and, by pointing out to them the fatal effects of their conduct, and employing the weapons of reason and persuasion, he induced them peaceably to return to their work. In the spring of 1822, also, upwards of a year before the parliamentary discussions on the subject of Slavery commenced, there was a fresh alarm of insurrection, and a plot was said to have been discovered for setting fire to George Town, the capital of the colony; and such was the impression of danger on this occasion, that a reward of one thousand pounds was offered for the discovery of the incendiaries. Little or nothing, however, was publicly said in this country of that, or of preceding alarms. It would have answered no colonial purpose, at that time, to blazon them abroad.

In No. VI., we have pointed out some of the predisposing causes of insurrection in Demerara; and, in No. I., we have also given a delineation of the general character of Negro bondage in that colony, as it existed in 1822. Since that time we are led to believe, that none of its harsh features have been at all softened; that there has been no abatement of the severe exaction of labour, no cessation of the cart-whip, no more ready attention on the part of public functionaries to the redress of grievances. On the contrary, letters from the colony describe the evils of Slavery to have been aggravated rather than diminished, during the past year; while at the same time a new cause of discontent was unhappily and most gratuitously furnished by the Colonial Government.

In 1810, the intolerance of the local authorities with respect to religious instruction, had placed the Missionaries under the necessity of applying for relief to his Majesty's Government. Lord Liverpool was then Secretary of State for the Colonial Department. His lordship, with that humanity and consideration which so much distinguish him, immediately interfered: and, in 1811, transmitted instructions to the Governor of Demerara on the subject, which proved effectual for securing the freedom of religious worship, and obviated the many hindrances which had previously been thrown in the way of the attendance of the Slaves. Under the operation of these judicious instructions, things proceeded with little or no interruption, except from occasional individual hostility, until the month of May last. In that month, Governor Murray issued a proclamation, imposing new restrictions on the freedom of religious worship; and, by an ingenious perversion of the liberal terms of Lord Liverpool's dispatch of 1811, which he actually makes the basis of the

new regulations, he endeavours to shield his ill-timed policy from censure. The manifest tenor of his lordship's dispatch was to relieve the Slaves from unnecessary restraint, and not to restrain them, in their attendance on the means of instruction. The proclamation of Governor Murray had a direct contrary tendency. What could have dictated such a proclamation, at such a time, it is not easy to conceive. Its effects, whatever were the motives, have been disastrous; and to this rash and ill-judged measure may be traced much of the evil which has since occurred. The proclamation prohibited the Slaves from going to their chapel, even on a Sunday, without a written pass from their owner or manager; and it recommended to the planters to attend themselves, or to send an overseer to attend, along with their Slaves, in order to judge of the soundness and safety of the doctrines which might be preached by the Missionaries. As no means were prescribed by which owners or managers could be compelled to give passes to the Slaves, the obstacles to their attendance were thus greatly increased. Passes were either entirely refused, or they were not given till it was too late to make use of them, or the owner or manager was absent or busy; and, even when their requests were complied with, the applicants were often exposed to contumely and reproach on account of their religion. Besides, to write and sign twenty, fifty, or a hundred passes, was no light task on a Sunday morning; and the manager who was called upon to perform it, might almost be excused for displaying his ill humour. But this was not all. Many of the Slaves to whom passes were refused resolved to brave all hazards rather than forsake the worship of God. They thus rendered themselves liable to punishment, for having violated the Governor's regulation, and cart-whippings on this account are said to have become frequent. Some of the planters interpreted the proclamation of the Governor to mean that the Slaves were not to engage in religious exercises, even in their own houses, without the leave of their master or manager; and this interpretation being, of course, favoured by such as were hostile to religious instruction, became a further source of vexatious interference. Such exercises were in some cases prohibited; and, in others, their religious books were taken from the Slaves, and destroyed. We know the exaltation of mind which suffering for the sake of religion is capable of generating; and this feeling, akin to the heroism of the martyr, is not confined to the colour of the skin. Some of the Slaves persevered in their attendance at chapel, and in religious exercises in their own houses, notwithstanding the penalties attached to such observances. In one case, a whole family which had distinguished itself by firmness in enduring punishment rather than omit the worship of God, was advertised for sale, with the design, as has been expressly stated, of separating its members and scattering them to a distance from each other. The disturbance broke out only a few days before this sale, which had excited much interest among the Slaves, was to have taken place.

Such was the state of things in Demerara in the months of June and July last, when at the close of the latter month the dispatch of Lord Bathurst arrived in the colony requiring the flogging of women to be abolished, and the whip to be laid aside in the field, as the instrument of coercion in the hands of the driver. We have before us the copy of a letter from a person holding a public situation in Demerara, dated the 6th September last, in which he states that at this time "the public mind was much excited; and that it was well known among the Slave population that something was going forward for their benefit, although the colonial newspapers were prohibited from touching on the subject;

and it seemed evident to every one that the sooner some step, according with the wishes and desires of the General Government, was taken by the Colonial Government, the better; and every one looked to an immediate promulgation on the subject on the meeting of the Court of Policy; so much so, that on the day of its first meeting people were in town, we mean White persons, from most estates, for the purpose of returning to their estates informed and prepared how to act. The Court met, continued its sittings for several days; but nothing was done or known. Upon its adjourned meeting, a fortnight afterwards, precisely the same thing. A third adjourned meeting took place, to no better purpose. It was now understood, however, that there was a difference of opinion among the members of the court, and that some of those who are extensive proprietors argued that every concession to the Slave population was so much taken from the value of their property, and was leading to the absolute destruction of it, and that it was better to correspond with the Government before taking any step; and perhaps the matter might, on representation, be entirely abandoned. Thus the Court of Policy, after meeting for the *third* time, rose without doing any thing; at least without either public or private communication on the subject, or as to the result of their sittings."

It may be easily conceived in what a state of perturbation and anxiety the minds of the Negroes must have been kept, during this awful and protracted period of suspense. Every thing dear to them was felt to be at issue; and, knowing the men to whose decision their fate and that of their children was left, their alarms and apprehensions might be pardoned. We must place ourselves in their situation, if we would duly estimate its difficulties and temptations.

The Governor of Berbice, on receiving Lord Bathurst's dispatch, very judiciously employed a Missionary to explain its purport to the Slaves, and to address to them the necessary precautions and qualifications. At Berbice all has remained tranquil. Such was not the course pursued at Demerara. Whether Governor Murray imagined that the matter might be kept secret from the Slaves until a communication could be had with Lord Bathurst on the subject, we know not. In that case, he ought at least to have adopted measures for preserving the public peace in the interim. But the gentleman whom we have last quoted affirms, that "no measures of security were taken, nor any additional surveillance, except increasing nominally the militia drill days to two days in the week: and even this," he says, "was not strictly acted on; the police, in all its branches, remaining in the same state of looseness and inactivity as usual." The Governor omitted even to guard the privacy of his own domestic circle. The whole tenor of the evidence on the trial of the riotous Slaves proves that the information respecting the contents of Lord Bathurst's dispatch, reached them principally through the medium of the Governor's own domestics *. On the trial of Jack Gladstone, whose name has become familiar to our readers, it appeared that Jack told his fellows that he had been informed by his friend Daniel, the Governor's servant, that "it was really true about their freedom." Not satisfied with this, the witness says he asked him whether he had himself read the newspaper? to which he answers, No; but, in order to obviate all distrust, he adds, "I'll tell you a little news. The manager of Port Estate lately said to a Negro who was being flogged, 'What, because you are to be freed, you don't want to work!' What say you to that?" To this the

* How it has happened that these domestics were neither brought to trial, nor produced as witnesses, is a mystery yet to be explained.

witness says he replied, as well he might, "I am glad of it."

The expectations, therefore, on the part of the Slaves of some favourable change in their condition appear to have been derived either from the information conveyed to them by the Governor's domestics, or from the indiscreet expressions of their superiors, who, like the manager of Port Estate, chose to add to the severity of their penal inflictions the bitterness of disappointed hopes. As if it had been said to them—"You thought you were going to be free, and that the King was going to put an end to the whip; I will shew you what freedom you are to expect, and that, whatever the King may say, we will whip on." It has been asserted indeed, that several proprietors thought it their duty to begin on their own estates the work of reform by laying aside the whip in the field. Whatever truth there may be in this statement as it respected a few individuals, whom it is impossible too highly to honour for their conduct, it is certain that the bulk of the planters pursued a different course; nay, some of them, in open and insolent contempt and derision of Lord Bathurst's instructions, sent their drivers into the field armed with two whips, instead of one.

Can we wonder at the extraordinary excitement which all these circumstances produced among the Slaves? Was it possible that men like them, uninfluenced by principles and motives which might have produced a more unqualified forbearance, should not, under such circumstances, manifest some impatience of their lot? Was it possible that men, writhing under the lash, and witnessing its shameful infliction on the bared bodies of their wives and daughters, when they learnt on good authority that these severities had been proscribed by the supreme authority of the state, though they were nevertheless continued and even aggravated by their managers; was it possible, we say, for men in such circumstances, to remain in a state of undisturbed quiet, without a single movement for their relief? It was utterly impossible. The object of the movement which they did make, it is obvious from the whole of the evidence, was to obtain, from the constituted authorities of the colony, an explicit declaration as to the intentions of the Government towards them, and as to what their future condition was to be. In the prosecution of this object, the Slaves of several estates on the east coast appear to have agreed to lay aside their tools; in other words, to strike work until they could obtain the requisite satisfaction. The 18th of August was the day chosen for the purpose. On that day several outrages were committed by the Slaves. They seized such arms as they could obtain, which however were few in number; and they confined in the stocks several overseers and managers, who either resisted their proceedings, or were quitting the estates in order to spread the alarm of insurrection; and they are also said to have fired some shots, and to have roughly handled some individuals. But even this degree of violence appears to have been beyond their purpose. Telemachus says, that orders were given that "they must not hurt the White people;" and several White persons testified that when Jack, who seemed to be the leader, knew of their confinement in the stocks, he immediately caused them to be released. It was reported at first that several White persons had been put to death by the Slaves; but this report appears, after a minute inquiry, to have had no foundation in truth. One White man only, we believe, was killed; and his death is said to have been caused by an accidental shot from his own party.

Such appears to have been the extent of the violence of which the refractory Slaves were guilty. Neither in the evidence which has been published, nor in the various statements of individuals, have we

been able to discover one well-authenticated fact which goes beyond it. They do not appear to have taken the life of a single White, to have demolished a single house, or to have set fire to a single cane-piece. It is a remarkable circumstance that on the very day on which they struck work, a considerable body of the Slaves, amounting, it is said, to about a thousand, had a long conference with the Governor, who happened to be riding out in the direction of the disturbed estates. To him they came forward to represent their grievances, and to solicit his interference. They are said to have also expressed to him their loyalty to the King, and their desire to act peaceably; and it does not appear that any one of those who were present at *this* conference were guilty of any violence, or even of any disrespect towards the Governor. What tone he took we have yet to learn: we have reason however to believe, that he quitted them without having made any satisfactory communication on the subject which chiefly agitated them, and we have not been told that he gave them any assurance that the grievances under which they laboured would be inquired into and redressed. Had he done so, it would, without doubt, have been stated by the planters by way of aggravating the guilt of the insurgents. No such statement, however, has been made in any public or private communication which we have seen. It may therefore be assumed that no such assurance was given; and this reserve on the part of the Governor would naturally be associated, in the minds of the Slaves, with the discouraging circumstance that he was himself a planter.

The Slaves, however, do not seem on this account to have abandoned the hope of effecting their object without violence. Two days more pass, and no cane-piece is consumed, no house is demolished, no life is taken; though in the interval some of their number are said to have been killed and some made prisoners. Nay, when Colonel Leahy advanced to the disturbed estates with a considerable force composed of King's troops and militia, the Slaves were so far from manifesting any hostile purpose that they came forward in a large body to confer with that officer. They are said to have represented to him, as they had done to the Governor, their loyalty to the King, and the confidence they placed in the friendly feelings of the King's officers towards them. To the King's officers, therefore, they addressed themselves, imploring their protection against the planters, of whose exactions and severities they complained. While they were thus conferring with Colonel Leahy, or just as their conference ceased, the troops are said to have begun firing upon them, and, some accounts add, without orders. As the Slaves were crowded together, and were not expecting an attack, the carnage was considerable. In a few minutes one hundred and fifty of them, or, according to some statements, two hundred, lay dead or wounded on the spot; the rest, as soon as they recovered from their surprise, fled with precipitation, and without offering any resistance whatever *. The carnage appears to have been for a time pursued. The Indians were called in and used as bloodhounds to track the fugitives in the woods, and to bring them in alive or dead; whether with the stipulation of the usual reward, or the exhibition of the right arm of the murdered Slave, we know not. Courts-martial were immediately put in requisition to try the prisoners; and we have yet to learn how many hundreds of these wretched beings have perished by the sword and the gallows. But, be the number what

* Different statements have been given of this important transaction. But after a careful comparison of those statements, and a minute inquiry into the circumstances of the case, the above has appeared to us to be the most correct account of it.

it may, a thousand as some say, or eight hundred, or one hundred, it becomes the Parliament of this country to make diligent inquisition respecting the blood which has been thus profusely shed, and to judge fairly between the oppressor and the oppressed.

The very mode in which these trials are said to have been conducted, will afford no small matter of deep reflection to the people of England. It will enable them to appreciate the system which they are upholding, not less by their fleets and armies than by the large amount of money they are annually paying to the planters, in the way of bounties and protecting duties on their sugars.

The accused were brought to the bar of the Court not only strongly guarded, but tightly pinioned; and they are said to have remained pinioned during their trial. They had been made previously to undergo interrogatories, and the particulars which had thus been drawn from them were in the hands of the President of the Court. They had no legal assistance. They had not even been informed of the specific charges on which they were to be tried until placed at the bar. The accusation was then read to them, and the trial proceeded. The evidence admitted by the Court was of the most vague and unsatisfactory description, such as would not have been tolerated for one moment in any court of justice in this country *; and it is obvious, that, under the circumstances of the case, the accused could have no adequate means of bringing forward exculpatory testimony. After conviction, confessions were drawn from many of them, which were directed, almost exclusively, to that point which appears to have formed the supreme wish of the planters; we mean the inculpation of Mr. Smith, the Missionary. These confessions, however, would serve of themselves to vindicate the character of that deeply-injured individual. They are destitute of all pretence to be regarded as evidence; and they sufficiently betray their origin—the hatred of Smith entertained by the Planters, and the terror of the Slave in the view of the gallows that awaited him. Many of these confessors, however, when they found that their falsehoods would not avail to save them from death, declared, in the most explicit terms, the perfect innocence of Mr. Smith; and deplored, as the most painful circumstance of their lot, that they should have been induced, by the combined influence of hope and terror, unjustly to accuse that good man.

The case of Mr. Smith must be reserved for another opportunity. That of the Slaves is sufficient to engage our present attention.

We will not stop to compare the conduct of the constituted authorities at Demerara with that which was pursued, on a similar occasion, by the authorities at Honduras, as we have stated it above; although there might be found reason to believe that the motives which respectively influenced them were as different as the results. We would beg, however, to contrast the measure of justice dealt out, in the West Indies, to rioters, according as they are White or Black. In Barbadoes a White mob assemble and commit the most violent outrages, deliberately protracted for several days, in the very midst of the capital of the colony, and in sight of the goverment house; they set the laws at open defiance; they threaten and even attempt the lives of his Majesty's subjects, and force them into exile after having destroyed their property; they openly denounce vengeance on any one who shall dare to take any part in bring-

* Be it remembered also, that the testimony on which so much blood has been shed was that of Slaves—a species of testimony rejected as utterly unworthy of credit, as totally inadmissible, by all our Colonial Legislatures, in any cause affecting a free man, whether civil or criminal.

ing the delinquents to justice; and they promise to these, if brought to trial, all the impunity which a friendly jury, determined to go all lengths in their behalf, can ensure to them. And what is the conduct of the King's Governor? He absolutely refuses to interfere for the protection either of the injured and outraged individuals or of their property. "I am sorry for you," he says; "I wish you well; but I fear that the arm of protection, if I extend it to you, will be represented as the arm of tyranny." And when, after having been called upon in vain to prevent the crimes which were about to be perpetrated almost in his view, he issues at length (the crimes having been perpetrated) a proclamation offering a reward for the detection of the delinquents. The delinquents, who glory in what they had done, pour the contempt which it deserved on this impotent effort to save appearances: they brave the Governor to his face, and set utterly at nought his tardy interference.

We have no such misplaced lenity, no such limping and powerless exertion of authority to complain of, in the case of the Black mob of Demerara, as we have to contemplate in that of the nearly contemporaneous White mob of Barbadoes. Martial law, blood, slaughter, pursuit, summary and sweeping execution are promptly resorted to by the local authorities of Demerara. Day after day, and week after week, witness the steady and undeviating march of their retributive vengeance. Scores, nay hundreds, of victims are required to satisfy its demands. And the audacity of the Negro in having indulged even a thought or a dream of *freedom* (a word not even to be murmured in the West Indies), and in having dared (somewhat impatiently and irregularly, inconsistently at least with plantation discipline) to demand what it was which the reported benevolence of his sovereign really designed for him, must be expiated by a river of blood.

Let us suppose such a case as this to have occurred in England. Let us suppose that the miners of Cornwall, or the iron-workers of Wales, or the keelmen of the Tyne, or the weavers of Lancashire, had conceived themselves (whether justly or not) to have been aggrieved by their masters, whom they suspected, on what appeared to them good grounds, of withholding from them the advantages which the law allowed them; that in consequence of this apprehension they had struck work, and refused to resume it until they had obtained the requisite explanations; and that they had even gone the length of threatening violence to their masters, and of maltreating such of their body as continued to work in the usual way. Let us suppose all this, yet would it be tolerated that these men should be forthwith attacked by a military force, killed in cold blood by hundreds, hunted down like wild beasts, tried and executed by scores as traitors? What would be said of such a proceeding? Let the clamour produced by the unhappy affair at Manchester testify. Or suppose, when such large bodies of Spitalfields weavers crowded last year to Westminster, filling Palace-yard and all the avenues and passages of the Houses of Parliament with their numbers, beseeching and imploring the members of the Legislature to protect them from the unjust purposes, as they deemed them, of their masters; suppose, we say, that Parliament, instead of lending a patient ear to their complaints, and suspending even the intended course of legislation, in deference to their perhaps unreasonable fears and misapprehensions (for such was the line of its policy), had called out the military to sabre and hunt them down by hundreds, and had then tried and executed the survivors by scores; what would have been the general feeling amongst us? Should we not have raised our voices as one man against such insufferable tyranny and oppression?

Or take a still stronger case, that of the agricultural labourers, who in open day have been proceeding in bodies to the destruction of threshing machines, and to other acts of lawless violence; or that of the Luddites; or that of the Blanketeers; and let us ask whether it would have been endured that even these misguided, and many of them most criminal, individuals should have been dealt with as the poor, ignorant, oppressed, cart-whipped Slaves of Demerara have been dealt with? Again, therefore, we say it, the country is bound to make inquisition respecting the blood which has been there so profusely shed. Let the whole of the documents on the subject be forthwith laid on the table of Parliament, and, if the statement we have now made be incorrect, its incorrectness will thus be established: if otherwise, Parliament and the Public will feel that if they hesitate to apply an effectual remedy to such evils as have now been placed before them, they will be justly chargeable with all the atrocities which have been or may hereafter be committed, and with all the blood which has been or may still be shed, in the maintenance of this abominable system.

And if, in a case in which the insurgents conducted themselves with such singular moderation and forbearance, neither taking away life nor being guilty of massacre or conflagration, their irregularities and their refractory conduct have been visited with such tremendous vengeance, what are we to expect will be the nature and extent of the punishments which those are fated to endure, who may hereafter be led by their present experience of the tender mercies of their superiors, to plunge, on any future occasion of the same kind, still deeper in crime, and to regard it as the only course of safety, not to complain or to remonstrate, not to strike work or to apply to the constituted authorities; but to proceed at once to devastation and blood? Again, we say, let the documents necessary to elucidate this transaction be produced—the entire documents—the records of the Fiscal's office, the dispatches of the Governor, the reports of the inferior officers, both civil and military; the examinations and depositions of witnesses, the previous interrogatories addressed to the accused, with their answers, the whole detail of the proceedings on their trial, their defence, their sentence, and their punishment. And let the evidence of witnesses and the declarations of prisoners be communicated to us, not in the language into which they have been *translated*, but in that in which they were given; not in the balanced phrases which would be unintelligible to the Slaves even in our other colonies, but in the mongrel dialect of Dutch and English, which forms the colloquial language of the Slaves of Demerara. We shall then be in a better capacity to judge between the parties; and shall be able, with satisfaction to ourselves, to ascertain whether our wretched fellow-subjects in that colony have met with their fair share of even-handed, temperate, British justice.

Before we conclude this Number, it will be proper to advert to a document on which much stress has been laid by West-Indians; we mean what is called the "defence" of Jack; and which is, without doubt, as pure a piece of mystification as ever was employed to prop up a bad cause. So important, however, as we understand, has it been regarded by the authorities of Demerara, that Jack's life has been spared; and this defence, besides being dwelt upon by their periodical organs in this country, as decisive proof of the guilt both of the Anti-Slavery Society and of "Parson" Smith, has been stated by several planters resident among us to be worth a thousand pounds to their cause. We do not believe it will do them any good whatever. It overshoots its mark, and, by attempting too much, lays bare its real

purpose. A man with a halter round his neck, who knows that the tightening or the loosening of it will depend on the satisfaction which what he may say shall give to the arbiters of his fate, is very likely to consider, not what is true, but what will please these awful personages, and so save himself. Accordingly, the prisoner very judiciously labours in his "defence" to shew that Mr. Wilberforce, and "Parson" Smith, and the Bible, were the three great incendiaries who had lighted the flame of insurrection in Demerara. This last point was a master stroke of policy; for the wise men of that colony knew that if they could but discredit the Bible, and establish its character as an instrument of sedition and rebellion, they should not only get rid of "Parson" Smith, but get rid also at once of all the vile and troublesome Missionaries who have been wickedly labouring to shed light on the pagan darkness of the West Indies. The Bible being condemned as a bad and dangerous book, those whose special work it is to teach its doctrines to the Slaves, must, of course, be proscribed also with it, as bad and dangerous men. Jack's "defence" is so conducted, that the British public are led to infer from it, that he was a member of Mr. Smith's congregation; but the fact is, that though his father, Quamina, belonged to it, he himself never did belong to it; nay, that he had never made any religious profession whatever. He had been united, indeed, by one of the Missionaries, to a young woman on a neighbouring estate, by whom he had two children; but *her* master had deprived him of her, and appropriated her to his own use; a circumstance which was not calculated to increase his attachment to the present system. But mark the words put into the mouth of this Negro, and how admirably they go to confirm all the favourite views and preconceived notions of the planters. "Before this court," he says, "I solemnly avow, that many of the lessons and other parts of Scripture selected for us in Bethel Chapel, tended to make us dissatisfied with our situation as Slaves; and had there been no Methodists* on the East Coast, there would have been no revolt. Those deepest in the rebellion were in 'Parson' Smith's confidence. The half sort of instruction we received, I now see was highly improper. It put those who could read a little, on examining the Bible, and selecting passages applicable to our situation as Slaves, and served to make us dissatisfied with our owners; as we were not always able to make out the real meaning of such passages. I would not have avowed this to you now, were I not sensible that I ought to make every atonement for my past conduct, and put you on your guard in future."—Those who can bring themselves to believe that this was the speech of a Demerara Slave, must be prepared also to admit that the time is come for giving such Slaves their freedom. Jack is certainly as fit, intellectually, as his masters, to take his place in the Court of Policy, and is fully prepared, (to use the language of the parliamentary resolutions) "for a participation in those civil rights and privileges which are enjoyed by other classes of his Majesty's subjects."

But we should be deceiving ourselves, if we were thus to judge. The speech is not the speech of Jack. It bears, however, a close resemblance to some passages in the elaborate but most fallacious report of Mr. Robertson, the registrar of the colony, who expresses, we presume, the general sentiments of the colonists on the subject of the Missionaries. Jack very prudently coincides in their views, as

* Jack, if he knew any thing of Mr. Smith, must have known he was not a Methodist; and as for the Methodists, it has been asserted by themselves, and the fact has not been contradicted, that not one Slave who was a member of their society took any part in the disturbance.

he would have coincided in any other set of views which would have answered the same important end of saving his life. But who has manufactured his speech, and *done* it into good English, and given to it its air of philosophical moralizing? This is a question to which we should much like to have a true answer. At all events, as Jack is happily still alive, Government may send for him to this country, that we may profit by the profound results of his experience; and that we may judge, by actual intercourse, of his capacity to make such orations. The planters say, Jack's speech is worth a thousand pounds to their cause. We are sure that Jack's presence, after that speech, would be worth a thousand pounds to ours.

To shew that we are supported in this view of the subject by no mean authority, we quote from the *Guiana Chronicle* of the 17th Dec. 1823, published in George Town, the capital of Demerara, the following passage: The Editor deems it "a task of considerable difficulty" to "explain to the Negroes the sentiments conveyed in Lord Bathurst's dispatch." "To make a Negro thoroughly understand the difference between simply *ameliorating* his condition and bestowing on him absolute freedom, requires a knowledge of African and Creole character which few are endowed with." "A Negro can comprehend what is meant, by allowing him one, two, or three days in the week to himself, &c.; but it will take more shrewdness, skill, and dexterity, than commonly falls to the lot of human kind, to beat into his head the real purpose of indefinite measures for his *amelioration*." "We should like to hear a manager give a satisfactory answer to a Negro, who should ask him what the King meant by 'ameliorating his condition;' we think it would be a posing question. The references, too, which the noble Secretary makes to 'special benefits, British Parliament, Majesty's Government, and House of Commons, will carry with them dark and mysterious significations, which it will require considerable powers of invention to elucidate to Quashy's satisfaction."

If this statement be true, and we believe it to be so, then, we again ask, who made the speech which has been put into the mouth of Jack Gladstone?

REVIEW OF NEW PUBLICATIONS.

FRANKLIN'S *Narrative of a Journey to the Shores of the Polar Sea.*

(*Concluded from* p. 118.)

WE now proceed to mark the progress of our travellers from Fort Enterprize to the mouth of the Copper-mine River, and along the coast of the Arctic Ocean. The hardships of their journey may be inferred from the following particulars:—

The travelling distance between these two points is about 334 miles; and, for 117 miles of this distance, the canoes and baggage were to be dragged over snow and ice. But this was only a small part of their perils, either in experience or in prospect. The number of their hunters was reduced to five; two of the most active having declined to go further. Akaitcho and his tribe had been furnished with ammunition, for the purpose of securing an adequate supply of food; but Captain Franklin soon found that he could place little dependence on their exertions: the killing of a single deer became now a matter of importance. At one point, however, they shot some musk oxen; animals which, during the summer months, frequent these high lati-

tudes, and feed on the same substances with the rein-deer. The course of the Copper-mine River lies very much between rocky elevations of primitive formation, and is interrupted by frequent and dangerous rapids. On the 14th of July, Dr. Richardson ascended a lofty hill; whence he obtained the first view of the sea, which appeared covered with ice. On the following day they encamped near a spot strewn with human skulls and bones, answering exactly to the description given by Hearne of the place where the Chipewyans, who accompanied him, perpetrated their dreadful massacre on the Esquimaux; and which, from that circumstance, bears the appellation of *Bloody Fall*. Here they came up with a small party of Esquimaux, who, recollecting the fate of their countrymen, were much terrified on hearing that Akaitcho and his Indians were in the neighbourhood. We cannot afford space for relating their pleasing interview with the venerable old man, Terregannœuck, of the tribe of Naggeook-tormæous; names which we would rather put down upon paper than attempt to articulate. The sea is only nine miles distant from Bloody Fall; and here they arrived on the 18th of July, after a journey from Fort Enterprize of a little more than thirty days. Here Mr. Wentzel left them, with a promise of laying up a store of provisions for them at Fort Enterprize, in case they should return that way; a promise which, either from want of means or of proper diligence, he failed to perform, and thus became the cause (we hope the *innocent* cause) of much of their subsequent calamities.

They now embarked upon the Polar Sea in two small canoes, with only fifteen days' provisions, wholly uncertain whither their course might lead them; in imminent peril from the shock of storms or floating ice on the one hand, and from the attacks of want and famine on the other. A nobler instance of adventurous courage was surely never displayed; it might be almost termed unjustifiable presumption, had it not been founded, as we really believe it to have been, in a sense of duty. Captain Franklin and his English party had engaged in a specific task; and they resolved that no danger should deter them from pursuing it, while there appeared the smallest chance of success. It is pleasing to observe, that in the midst of all these perils, they seem to have found time and inclination for celebrating Divine service every Sunday. We insert the following account of their doubling Cape Barrow, in a gale of wind.

"At noon the wind coming from a favourable quarter tempted us to proceed, although the fog was unabated. We kept as close as we could to the main shore; but having to cross some bays, it became a matter of doubt whether we had not left the main, and were running along an island. Just as we were endeavouring to double a bold cape, the fog partially cleared away, and allowed us an imperfect view of a chain of islands on the outside, and of much heavy ice which was pressing down upon us. The shore near us was so steep and rugged, that no landing of the cargoes could be effected; and we were preserved only by some men jumping on the rocks, and thrusting the ice off with poles. There was no alternative but to continue along this dreary shore, seeking a channel between the different masses of ice which had accumulated at the various points. In this operation both the canoes were in imminent danger of being crushed by the ice, which was now tossed about by the waves that the gale had excited." Vol. II. pp. 200, 201.

Soon after, they penetrated into a deep and spacious bay, named George the Fourth's Coronation Gulph. This gulph is indented by numerous inlets, and abounds with islands, which appear linked together by masses of immoveable ice. After descending to the bottom of the gulph, they coasted along its eastern boundary, till they arrived in sight of a point of land, which they denominated Point Turn-again. It now became evident that, with their present scanty store of pro-

vision, with the little prospect which they had of increasing it to any adequate supply, and with the near approach of another Arctic winter, it would be little short of madness to attempt to proceed farther eastward. They therefore embarked inland, at the mouth of a river which falls into Arctic Sound, and which they denominated Hood's River, intending to make the best of their way across the country to their former winter residence, at Fort Enterprise. They had coasted from the mouth of the Copper-mine River to Point Turnagain, a distance of 500 miles. During this part of their progress, they observed several traces of the Esquimaux, but saw no human being.

Captain Franklin "favours the opinion of those who contend for the practicability of a North-West passage." That there is a vast ocean to the north of the Copper-mine River, studded with islands, of very various extent, is, we think, almost ascertained by the discoveries of Captain Parry's first voyage, combined with those of our present travellers. But the practicability of navigating this ocean seems yet a very doubtful point; and, as every one knows, has been rendered more doubtful than it was before, by the result of the late expedition to Repulse Bay. At the same time, the distance between the head of Chesterfield Inlet and the most easterly point of Captain Franklin's journey, appears, comparatively speaking, so short, that we do not yet despair of a discovery of the whole line of coast which forms the northern boundary of the American continent. What may not be achieved under such leaders?

We have now to call the attention of our readers to what we deem the most interesting part of the narration. A more affecting tale of physical suffering was never recorded. Reality may here be said to outstrip romance; and the only wonder is, that any human beings could survive such extremities of want and suffering as they had to undergo. Captain Franklin, having planted the English flag on the loftiest sand hill, near the mouth of Hood's River, and left on the same spot a tin box, containing a letter for the information of Captain Parry, in case he should touch at these points, proceeded up the river on the 26th of August, 1821. His intention was, to advance up this stream as far as it might prove navigable, and then to construct some canoes out of the materials of the larger ones, small enough to be carried on men's shoulders, in crossing the barren grounds to Fort Enterprise. Even at this time of year, such was the severity of the climate, that snow was upon the ground, and the small pools were frozen. They saw very few animals; their remaining provisions were rapidly diminishing; and their ammunition, upon which their future sustenance depended, was also getting very low. A short distance up the river, they came to a tremendous chasm, with perpendicular walls of 200 feet in height, where its waters are precipitated over a rock, forming two magnificent and picturesque falls, close to each other. These they denominated Wilberforce Falls; "as a tribute," says Captain Franklin, "of my respect for that distinguished Christian and philanthropist." They quitted the river on the 3d of September, and made across the country for Point Lake. This was the beginning of their sorrows. From this period to the 7th of November following, when the poor remains of their scattered party were relieved by the arrival of some Indians at Fort Enterprise, a scene of labour, distress, exhaustion, hunger, and mortality ensued, such as has seldom been experienced, and still more rarely been described. The narrative is calculated to excite feelings of the most painful interest. The ground was covered a foot deep with snow; and the swamps, over which they had to pass, were entirely frozen; but, the ice not being sufficiently strong,

they frequently plunged knee deep in water. They were obliged to sleep in their socks and shoes, constantly drenched as they were with water, in order to prevent them from freezing. Their stock of provision, which they brought with them from the Copper-mine River, being now gone, they were reduced to subsist chiefly on a sort of lichen, called *tripe de roche*, except when the hunters were fortunate enough to kill a few partridges. Some days they passed without taking the least nourishment; and the ordinary pains of hunger were augmented by that keenness of appetite which is engendered by cold and exercise. Pieces of skin, bones of deer that had been devoured by wolves, and even their old shoes, at last became articles of food. In the mean time, some of the Canadians had, with the most unaccountable and infatuated improvidence, thrown away the fishing nets, and burnt the floats, their only resources for procuring provision when the land animals should fail. Before the party reached the banks of the Copper-mine River, their only remaining canoe was broken, and rendered entirely useless. There was neither time nor timber either for repairing it or constructing a new one. On the 26th of September they reached the banks of the river, but without the means of crossing it. From this time to the 4th of October eight invaluable days were wasted in ineffectual attempts to pass it. The following picture exhibits all the energy of exertion occasioned by a desperate exigency.

"The men began at an early hour to bind the willows in faggots for the construction of the raft, and it was finished by seven; but as the willows were green, it proved to be very little buoyant, and was unable to support more than one man at a time. Even on this, however, we hoped the whole party might be transported, by hauling it from one side to the other, provided a line could be carried to the other bank. Several attempts were made by Belanger and Benoit, the strongest men of the party, to convey the raft across the stream, but they failed for want of oars. A pole, constructed by tying the tent poles together, was too short to reach the bottom at a short distance from the shore; and a paddle which had been carried from the sea-coast by Dr. Richardson, did not possess sufficient power to move the raft in opposition to a strong breeze, which blew from the opposite shore. All the men suffered extremely from the coldness of the water, in which they were necessarily immersed up to the waists, in their endeavours to aid Belanger and Benoit; and, having witnessed repeated failures, they began to consider the scheme as hopeless. At this time Dr. Richardson, prompted by a desire of relieving his suffering companions, proposed to swim across the stream with a line, and to haul the raft over. He launched into the stream with the line round his middle; but when he had got a short distance from the bank, his arms became benumbed with cold, and he lost the power of moving them; still he persevered, and, turning on his back, had nearly gained the opposite bank, when his legs also became powerless, and to our infinite alarm we beheld him sink. We instantly hauled upon the line, and he came again on the surface, and was gradually drawn ashore in an almost lifeless state. Being rolled up in blankets, he was placed before a good fire of willows, and fortunately was just able to speak sufficiently to give some slight directions respecting the manner of treating him. He recovered strength gradually, and by the blessing of God was enabled in the course of a few hours to converse, and by the evening was sufficiently recovered to remove into the tent. We then regretted to learn that the skin of his whole left side was deprived of feeling, in consequence of exposure to too great heat. He did not perfectly recover the sensation of that side until the following summer. I cannot describe what every one felt at beholding the skeleton which the Doctor's debilitated frame exhibited." Vol. II. pp. 287—289.

At length they succeeded in reaching the opposite shore, by means of a wretched canoe, or rather basket, which they had constructed for this purpose, and in which they were transported successively, one by one. By these frequent traverses the canoe was materially injured; and, towards the last, filled each time with water, before reaching the shore, so that all their garments and bedding were wet,

and there was not a sufficiency of willows to make a fire to dry them.

Mr. Back, with three of the Canadians, was now sent forward in search of relief from the Copper Indians; while Captain Franklin, with the rest of the party, moved on as well as their extreme weakness would permit. As yet none of their number had actually perished; but now some of the Canadians began to drop behind, from the united severities of cold, hunger, fatigue, and despondency. The English party were borne up by a firmer tone of animal spirits, increased in no small degree by the influence of religious feelings and considerations. Mr. Hood's weakness, however, was such, that he was obliged to be left behind, in company with Dr. Richardson and Hepburn, while Captain Franklin bent his course, with infinite difficulty, towards Fort Enterprise. His party was soon diminished to four persons besides himself; the rest having sunk through fatigue; while their companions were reduced to the dreadful necessity of abandoning them in this forlorn condition. On reaching the Fort, how bitter was their grief and disappointment at finding it wholly destitute of supplies! "There was no deposit of provision, no trace of the Indians, no letter from Mr. Wentzel to point out where the Indians might be found." "The temperature was now between 15 deg. and 20 deg. below zero." Two days after their arrival Belanger came with a note from Mr. Back, stating that he had seen no trace of the Indians. Here, then, they remained from the 12th of October to the 7th of November, in a state of the most afflicting destitution, feeding on deer skins which they found buried under the snow, several of which were putrid, and scarcely eatable even by men suffering the extremity of famine. A very few days more must have sealed the destruction of the whole party, when some Indians, whom Mr. Back had at length met with and informed of their distresses, most providentially came to their relief: but, of eighteen Canadians who had accompanied the expedition, not more than five or six seem to have survived their sufferings.

On the evening of the 29th of October, while Captain Franklin and his wretched companions were seated round their fire, they were suddenly surprized by the approach of visitors, whom they at first hailed as a party of Indians, coming to their relief, but presently found to be Dr. Richardson and Hepburn, the only poor remains of the party who had been left in the rear. The account of their meeting is affecting beyond expression.—

"We were all shocked at beholding the emaciated countenances of the Doctor and Hepburn, as they strongly evidenced their extremely debilitated state. The alteration in our appearance was equally distressing to them, for since the swellings had subsided we were little more than skin and bone. The Doctor particularly remarked the sepulchral tone of our voices, which he requested us to make more cheerful if possible, unconscious that his own partook of the same key.

"Hepburn having shot a partridge, which was brought to the house, the Doctor tore out the feathers, and having held it to the fire a few minutes, divided it into seven portions. Each piece was ravenously devoured by my companions, as it was the first morsel of flesh any of us had tasted for thirty-one days, unless indeed the small gristly particles which we found occasionally adhering to the pounded bones may be termed flesh. Our spirits were revived by this small supply; and the Doctor endeavoured to raise them still higher by the prospect of Hepburn's being able to kill a deer next day, as they had seen, and even fired at, several near the house. He endeavoured, too, to rouse us to some attention to the comfort of our apartment, and particularly to roll up, in the day, our blankets, which (expressly for the convenience of Adam and Samandré) we had been in the habit of leaving by the fire where we lay on them. The Doctor having brought his Prayer-book and Testament, some Prayers and Psalms, and portions of Scripture, appropriate to our situation, were read, and we retired to bed." Vol. II. pp. 324—326.

"Amidst this scene of calamity, it is truly delightful and edifying to observe the steady piety of the English party, and the efficacy of right religious feelings and principles, in enabling them to hold up under a pressure of suffering which overwhelmed those who had nothing better to lean upon than their animal strength and spirits. The Canadians had an advantage over the English, with respect to bodily strength, and the habit of being exposed to the hardships and severities of a North-American winter. Yet they all sank, as much through the influence of despondency, as through cold, hunger, and fatigue; while their less robust companions weathered and outlived the storm. Some may be disposed to ascribe this to the greater fortitude inspired by superior reflection and intelligence. We attribute it far more to the operation of religious hopes, feelings, and principles, kept alive by frequent acts of devotion, and displaying themselves in a spirit of profound resignation to the will of God, attended with a cheering trust in the continued protection of his good Providence.

Dr. Richardson's narrative is distinguished by a mixture of pious reflection and resolute conduct, under circumstances the most trying to a benevolent and religious mind. His pious feelings may be collected from the following short passage.

"Through the extreme kindness and forethought of a lady, the party, previous to leaving London, had been furnished with a small collection of religious books, of which we still retained two or three of the most portable, and they proved of incalculable benefit to us. We read portions of them to each other as we lay in bed, in addition to the morning and evening service, and found that they inspired us on each perusal with so strong a sense of the omnipresence of a beneficent God, that our situation, even in these wilds, appeared no longer destitute; and we conversed, not only with calmness, but with cheerfulness, detailing with unrestrained confidence the past events of our lives, and dwelling with hope on our future prospects. Had my poor friend been spared to revisit his native land, I should look back to this period with unalloyed delight." Vol. II. pp. 328, 329.

Dr. Richardson's resolute conduct, under very delicate and difficult circumstances, will appear from the following afflicting statements. On Sunday, October 20th, Mr. Hood, in a state of extreme debility, which must have terminated his life within a few days, was sitting before the tent, at the fire side, arguing with Michel, an Iroquois, and the only American now in their company. Dr. Richardson and Hepburn, who were at some little distance, were surprised at the report of a gun; and on coming up, found poor Hood lifeless, having been shot through the head. All the circumstances concurred to fasten suspicion upon Michel, as the murderer; and his subsequent behaviour served to confirm that suspicion. In short, the proof of his guilt may be said to have amounted to a moral certainty. We cannot help interrupting this narrative for a moment, in order to notice the pleasing symptoms of Mr. Hood's piety, at the moment when he was called out of the world. *Bickersteth's Scripture Help* was found lying open beside the body, as if it had fallen from his hand; and it is probable that he was reading it at the instant of his death *. But to

* We cannot pass over the mention of Mr. Bickersteth's name without strongly recommending to our readers a little work lately given to the public from his pen, entitled, "Practical Remarks on the Prophecies." This tractate states, with great moderation and knowledge of Scripture, the general bearings of sacred prophecy, particularly in reference to a question which has of late much interested many devout minds; namely, the due application of scriptural predictions to the case of Jews and Gentiles. If any of our readers, in perusing Mr. Faber's sermon before the Jews Society, or any similar line of argument, should have been inclined to feel any degree of chilliness creep over them, as respects their support of missions to the heathen, they have but to

return to Michel—This man's behaviour continued to excite the most reasonable alarms in the minds of our two surviving English travellers; and Dr. Richardson soon found himself reduced to the dreadful necessity of taking away the life of a fellow-creature, in order to preserve his own, and that of his companion. The following is his defence of the conduct which he pursued on this occasion.

"Thick snowy weather and a head wind prevented us from starting the following day; but on the morning of the 23d we set out, carrying with us the remainder of the singed robe. Hepburn and Michel had each a gun; and I carried a small pistol, which Hepburn had loaded for me. In the course of the march Michel alarmed us much by his gestures and conduct, was constantly muttering to himself, expressed an unwillingness to go to the Fort, and tried to persuade me to go to the southward to the woods, where he said he could maintain himself all the winter by killing deer. In consequence of this behaviour, and the expression of his countenance, I requested him to leave us, and to go to the southward by himself. This proposal increased his ill-nature, he threw out some obscure hints of freeing himself from all restraint on the morrow; and I overheard him muttering threats against Hepburn, whom he openly accused of having told stories against him. He also, for the first time, assumed such a tone of superiority in addressing me, as evinced that he considered us to be completely in his power; and he gave vent to several expressions of hatred towards the White people, or, as he termed us, in the idiom of the voyagers, the French, some of whom, he said, had killed and eaten his uncle and two of his relations. In short, taking every circumstance of his conduct into consideration, I came to the conclusion, that he would attempt to destroy us on the first opportunity that offered, and that he had hitherto abstained from doing so from his ignorance of the way to the Fort, but that he would never suffer us to go thither in company with him. In the course of the day he had several times remarked that we were pursuing the same course that Mr. Franklin was doing when he left him, and that by keeping towards the setting sun he could find his way himself. Hepburn and I were not in a condition to resist even an open attack, nor could we by any device escape from him. Our united strength was far inferior to his, and, beside his gun, he was armed with two pistols, an Indian bayonet and a knife. In the afternoon, coming to a rock on which there was some *tripe de roche*, he halted, and said he would gather it whilst we went on, and that he would soon overtake us. Hepburn and I were now left together for the first time since Mr. Hood's death, and he acquainted me with several material circumstances which he had observed of Michel's behaviour, and which confirmed me in the opinion that there was no safety for us except in his death, and he offered to be the instrument of it. I determined, however, as I was thoroughly convinced of the necessity of such a dreadful act, to take the whole responsibility upon myself; and, immediately upon Michel's coming up, I put an end to his life by shooting him through the head with a pistol. Had my own life alone been threatened, I would not have purchased it by such a measure; but I considered myself as intrusted also with the protection of Hepburn's, a man, who, by his humane attentions and devotedness, had so endeared himself to me, that I felt more anxiety for his safety than for my own. Michel had gathered no *tripe de roche*; and it was evident to us that he had halted for the purpose of putting his gun in order, with the intention of attacking us, perhaps, whilst we were in the act of encamping." Vol. II. pp. 341—343.

We have thought it of importance to extract this passage, though somewhat long, as it contains Dr. Richardson's justification of his conduct, under these trying circumstances. This was evidently one of those very peculiar cases which lies so far beyond the application of ordinary rules, that it could answer no beneficial purpose to attempt to reason upon it. However necessary and justifiable it might be, it was, as Dr. Richardson himself confesses, "a dreadful act;" and the author of it, as a highly humane and con-

peruse Mr. Bickersteth's pages to warm them again into new ardour and animation. There is, however, nothing controversial in this little work, which, like all the author's other publications, is devout, candid, scriptural, and directly adapted "to the use of edifying."

scientious man, must have experienced no ordinary struggle of mind before he could bring himself to perform it.

We cannot conclude our extracts from this most interesting Narrative, without affording room for the following passage, from Captain Franklin, tending to shew the influence of bodily weakness, in producing that sort of mental imbecility which displays itself in a childish waywardness and pettishness of disposition. It may be useful to invalids in putting them on their guard against their infirmities, and to those around them in teaching them to bear with it. The former part of the extract is curious, as illustrating the strange vagaries of a state of sleep.

"I may here remark, that owing to our loss of flesh, the hardness of the floor, from which we were only protected by a blanket, produced soreness over the body, and especially those parts on which the weight rested in lying, yet to turn ourselves for relief was a matter of toil and difficulty. However, during this period, and indeed all along after the acute pains of hunger, which lasted but three or four days, had subsided, we generally enjoyed the comfort of a few hours' sleep. The dreams which, for the most part, but not always, accompanied it, were usually (though not invariably) of a pleasant character, being very often about the enjoyments of feasting. In the day-time we fell into the practice of conversing on common and light subjects, although we sometimes discussed with seriousness and earnestness topics connected with religion. We generally avoided speaking directly of our present sufferings, or even of the prospect of relief. I observed, that in proportion as our strength decayed, our minds exhibited symptoms of weakness, evinced by a kind of unreasonable pettishness with each other. Each of us thought the other weaker in intellect than himself, and more in need of advice and assistance. So trifling a circumstance as a change of place, recommended by one as being warmer and more comfortable, and refused by the other from a dread of motion, frequently called forth fretful expressions which were no sooner uttered than atoned for, to be repeated perhaps in the course of a few minutes. The same thing often occurred when we endeavoured to assist each other in carrying wood to the fire: none of us were willing to receive assistance, although the task was disproportioned to our strength. On one of these occasions Hepburn was so convinced of this waywardness that he exclaimed, 'Dear me, if we are spared to return to England, I wonder if we shall recover our understandings.'". Vol. II. pp. 354—356.

We must omit noticing Mr. Back's narrative. It is, like the rest, a tale of woe. The hardships he encountered may be judged of from the following short remark. "We halted at five among some small brushwood, and made a sorry meal of an old pair of leathern trowsers, and some swamp tea."

Captain Franklin's party left Fort Enterprise on the 16th of November, nine days after the arrival of the Indians to their relief; and from this period to the 26th of the same month, they continued gradually improving, under the care of their Copper-coloured friends, who behaved towards them with a kindness and attention that could hardly have been exceeded by natives of the most civilized countries. On the 26th, they reached Akaitcho's habitation, and on the 11th of December arrived at Fort Providence. "Our sensations," says Captain Franklin, "on being once more in a comfortable dwelling, will be much better imagined than any language of mine can describe them. Our first act was again to return our grateful praises to the Almighty for the manifold instances of his mercy towards us." The speech and behaviour of Akaitcho, on finding himself disappointed of his expected recompence, in consequence of the non-arrival of the supplies, is really too admirable to be passed over without notice.

"He spoke of this circumstance as a disappointment, indeed, sufficiently severe to himself, to whom his band looked up for the protection of their interests, but without attaching any blame to us. 'The world goes badly,' he said: 'all are poor, you are poor, the traders appear to be poor, I and my party are poor likewise; and since the goods have not come in, we cannot have them. I do not regret having supplied you with provisions, for a Copper

Indian can never permit White men to suffer from want of food on his lands, without flying to their aid.' I trust, however, that we shall, as you say, receive what is due next autumn; and at all events,' he added, in a tone of good humour, 'it is the first time that the White people have been indebted to the Copper Indians.' We assured him the supplies should certainly be sent to him by the autumn, if not before. He then cheerfully received the small present we made to himself; and, although we could give a few things only to those who had been most active in our service, the others, who, perhaps, thought themselves equally deserving, did not murmur at being left out in the distribution. Akaitcho afterwards expressed a strong desire that we should represent the character of his nation in a favourable light to our countrymen. 'I know,' he said, 'you write down every occurrence in your books; but probably you have only noticed the bad things we have said and done, and have omitted to mention the good.' In the course of the desultory conversation which ensued, he said that he had been always told by us, to consider the traders in the same light as ourselves; and that, for his part, he looked upon both as equally respectable." Vol. II. pp. 368—370.

Surely, if minds like that of Akaitcho should continue permanently in their present low condition, as to moral and intellectual improvement, it must be more owing to our neglect of teaching and good example than to any want of a capacity for receiving instruction in the subjects of savage life.

The travellers continued at Fort Providence for more than five months. This long interval nearly restored them to their accustomed health and vigour. About the latter end of May they embarked for Fort Chipewyan, and thence proceeded to York Factory, which they reached by the 14th of July, 1822, after an absence of nearly three years. During this period they had journeyed, by land and water, 5550 miles.

Throughout the whole of this arduous, and, in the end, most calamitous expedition, the five Englishmen appear to have discharged their duty in the most exemplary manner. We have already more than once had occasion to introduce Captain Franklin and Dr. Richardson to the reader's notice. Dr. Richardson represents Mr. Hood as "a young officer of distinguished and varied talents and application, whose loss would be felt and duly appreciated by the eminent characters under whose command he had served; though the calmness with which he contemplated the termination of a life of uncommon promise, and the patience and fortitude with which he sustained unparalleled bodily sufferings could be known only to the companions of his distresses." Respecting the merits of Mr. Back, as he was a survivor, facts of course speak more forcibly than words. But we cannot withhold our feeble tribute of applause and admiration from the honest seaman, John Hepburn. The vigour of his constitution, united to his hardy and robust habits of life, enabled him to hold up for a longer period than most other individuals of the party. And he made a noble use of this advantage. He was foremost in encountering perils and hardships, and always at hand to administer to the relief of his companions. His courage and fortitude seem to have inspired the whole party, from time to time, with fresh resolution. Without him the Canadian voyagers might have refused to embark on the Polar Sea. At the same time, he appears to have been free from all improper forwardness and pretension, perfectly submissive to his superiors, and disposed to distinguish himself in no other way than by a patient, persevering industry, in the discharge of his arduous and painful duties, and by a constant serenity and good humour under the pressure of the severest sufferings. The common seamen of the British navy never probably could boast of a greater ornament to the service than John Hepburn.

We have now, we hope, given our readers a tolerable sketch of this interesting and important narrative. Captain Franklin offers an apology

for the defects of the style. We will only say, upon this subject, that we should have been too much taken up with his matter to feel disposed to criticise his composition, even had that composition been open to the censures of criticism, which it certainly is not.

As Christian observers, we must be permitted once more to allude to the pious feelings and devout practice manifested by these celebrated travellers. The volumes of Captain Franklin are interspersed with little facts and observations which strongly betoken the habitual influence of religious and Christian principles; and all these facts and remarks occur so naturally and so incidentally that they bear the strongest marks of genuine sincerity. Even under their greatest difficulties the Lord's-day appears to have been solemnized with all the pious reverence which their circumstances admitted. "The Sabbath," says Captain Franklin, "was always a day of rest with us: the woodmen were required to provide for the exigencies of that day on Saturday, and the party were dressed in their best attire. Divine Service was regularly performed; and the Canadians attended, and behaved with great decorum, although they were all Roman Catholics, and but little acquainted with the language in which the prayers were read. I regretted much that we had not a French Prayer-book; but the Lord's Prayer and Creed were always read to them in their own language." During that dreadful interval of suffering, which occurred during their last visit to Fort Enterprise, when their extreme debility, though doubtless calculated to excite the most serious reflections on another world, might, perhaps, almost have excused them from the labour of much audible reading, they never failed, after the arrival of Dr. Richardson and Hepburn, to read prayers, and a portion of the New Testament in the morning and the evening; and "I may remark," adds Captain Franklin, "that these duties always afforded us the greatest consolation, serving to re-animate our hope in the mercy of the Omnipotent, who alone could save and deliver us." We confess that, when we compare these traits of Christian piety and resignation with that lurking scepticism or cold insensibility to religious considerations which characterizes the narratives of too many travellers, they appear to our view like so many spots of verdure and fertility amidst a wide encircling desert. They shed a moral warmth and beauty over the scenery of the *barren grounds*. They increase our interest in all the adventures of the travellers; and, while in some respects they add to our sympathy with their sufferings, they leave no room for that painfulness of reflection which arises in a Christian mind, from the view of sufferings unsanctified and unimproved. We are not without hope that the example of this narrative may tend to give a more serious and religious tone to the volumes of future travellers; that it may teach them the benefit and importance of attending as much as possible to the observance of the Lord's day, and lead them to view mankind more in the character of moral, accountable, and immortal beings; beings, not created for the mere purpose of *strutting and fretting their hour upon the short stage* of the present life, but informed with spirits which are destined to be saved or lost for ever. It cannot be denied that, in travellers not previously fortified by sentiments of piety, and by the principles of true religion, a rambling curiosity, and an extensive observation of the varieties of the human species, have some tendency to confirm sceptical opinions, and to increase irreligious practice. Such travellers are too much absorbed in the endless amusing novelties and varieties of their progress, willingly to admit a train of serious and saddening reflections; for such is the train of reflection which an impartial survey of the

world, as it now exists, can hardly fail to produce in every pious and well ordered mind. They see much that, on a light and cursory observation wears the appearances of chance, caprice, and confusion. Amidst the moral blindness and depravity of pagan countries, they sometimes fancy that they witness a condition of low physical enjoyment, denied to nations of a higher intellectual and moral standard in the scale of society. They are apt to mistake the mere absence of civilization and refinement for the simplicity of innocence and virtue. They think they see nations tolerably happy, though destitute of the light of Revelation: and they too easily conclude that, even if it were desirable to impart to them that light, the obstacles and impediments to success are too many and too great to be surmounted. They gradually bring themselves to think, not only that "priests of all religions are the same," but that all religions are pretty much alike, as it respects the future destinies and happiness of man; that sincerity is the only requisite; and that none but the atrociously wicked have any thing to fear. There is only one thing which can duly counteract the baneful influence of these erroneous views and maxims; and that is, a better acquaintance with the discoveries, and a firmer and more practical belief in the declarations, of the Bible. This will generate the habit of contemplating human nature by the light reflected on it from the mirror of the Divine word. It will teach men the propriety of submitting to be ignorant, wherever that light may prove insufficient for clearing up the difficulties that surround them. And, by enforcing a regular attention to religious duties, it will keep the mind in that posture of calm, serious, impartial observation, which will best prepare it both for the discovery, and for the communication, of important truth. Should the publication of Captain Franklin's Narrative produce any of the good effects here anticipated, we feel assured that he will regard this alone as an ample remuneration for all the toils and sufferings he has been destined to encounter.

We alluded, in our last Number (p. 111), to the missionary efforts already commenced, at Captain Franklin's instance, in favour of the native tribes whom he visited. Believing, as we do, their conversion to be possible and practicable, we conceive that no doubt can exist, in the mind of any serious professor of Christianity, as to the duty of using our best endeavours for promoting this glorious end. We are, however, told by a recent author, the Abbé Dubois, that, whatever may be the case in our northern regions, there is at least *one* country on the face of the earth where all such attempts are absolutely hopeless. The experiment, he says, has been made in India during the last three hundred years, but without the least success: Christianity, at the present moment, instead of keeping up its numbers there, is, according to his account, fast declining, and must ultimately come to nought. Of the 1,200,000 nominal Christians, whom he admits as existing among the natives of the Eastern world, he is doubtful whether one single individual be a sincere convert, adorning his profession by a suitable life. And, in entertaining such doubts, he is perfectly consistent; for who does not see that only a single example of a true convert would go far towards demolishing his hypothesis? Bibles, it seems, are of no use, because they cannot be understood. The present translations are of no use, because they are conducted with such ignorance of the native languages as to expose the Scriptures to ridicule and contempt. The Abbé himself has been resident thirty-two years in Hindostan; during which time his zealous and persevering efforts have only been able to collect a congre-

gation of three or four hundred nominal converts, from the lowest of the people. All this, it must be confessed, would form a very sad and discouraging picture, did we see reason to rely with confidence on the author's judgment, and on the wisdom of his past proceedings. We are not now attempting to confute his mistatements; though, were it the proper place, we pledge ourselves that we could do it from authentic sources of information. But, when a writer deals continually in round, conjectural numbers; when he speaks alternately in a tone of certainty and hesitation upon the same subject; when, at one time, he informs us that the native Hindoo Christians are, upon the whole, better than the pagan inhabitants; and, at another time, that all those of his flock, who continue Christians, are worse than the renegades who have again apostatised to Paganism; when, at one moment, he represents the people of India as lying under an everlasting anathema, and in a state of downright reprobation; and, at another, enters upon a laboured vindication of their moral characters; when he tells us, that, should a revolution take place in the religion of this accursed and devoted soil, it will rather be in support of theoretical as well as practical Atheism, than in favour of Christianity; when he acknowledges that the command of our Saviour to preach the Gospel to every creature, is to be understood with that universal application which the words evidently imply, and yet scruples not to insinuate that there may be countries of immense population, with respect to which that command is, in the strictest sense, *a dead* and ineffectual *letter*;—when a writer heaps upon us, within the compass of 200 short pages, all this mass of paradox and inconsistency, we must confess that we cannot but entertain the strongest doubts of his competency for the bold task which he has undertaken to perform. And such a writer is the Abbé Dubois. He may have been a resident missionary in the East for more than thirty years. He may have been exceedingly zealous in his way. Some of the few facts which he relates may wear a very unfavourable aspect. But we must have much fuller and more satisfactory information, before we can regard the conversion of the Hindoos, or indeed of any other people, as hopeless and impracticable. We cannot take the Abbé's word for so sweeping a conclusion. We are sure, too, that in whatever else he may have acted rightly, there is at least one particular in which he has acted wrong; namely, in his endeavours to accommodate Christianity to the habits, customs, and prejudices of the Hindoos. We should have thought that the condemnation of such conduct by the Church of Rome, and the result of the experiment, in the case of Xavier and the Jesuit missionaries, would have deterred him from following their example in this respect. This is an artifice which, when detected, has always recoiled upon the practisers of it, and tended, first to produce a large body of hypocritical professors, and then to ruin the cause which it was the design of the missionaries to promote and propagate. When St. Paul *became all things to all men*, it was assuredly not in any such meaning, or to any such extent. But we must remember, that we are not now writing a review of the Abbé's work. We think, however, that the *internal evidence* of his book is, of itself, quite sufficient to prevent any judicious and reflecting reader from depending on him, as a competent, much less an unerring, guide. Ardently do we hope that the poor Indians of North America will be found more open to conviction than their more civilized brethren in the East. We are the advocates of no rash, hasty, angry, or impolitic proceedings, with regard to missions. But we feel more and more strongly, every day, the duty of missionary exertions, conducted

with requisite prudence, and in a right spirit. Whenever the great work shall prosper, it will prosper, through a Divine influence co-operating with human agency; but no human wisdom or policy, without that influence, will ever be the means of bringing a single individual to true conversion of heart. At the same time, since God works by the instrumentality of his rational creatures, we cannot doubt but that, if Christians had better performed their duty towards the heathen world, in the way both of instruction and of good example, a very different result would now have been the consequence; and we should not, at this moment, have had to mourn over so vast a portion of the habitable globe immured in all the darkness of pagan ignorance, and in all the pollutions of idolatry.

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1. *A Dissertation on the Sabbath, in which the Nature of the Institution, and the Obligations to its Observance, are stated and illustrated.* By the Rev. JOHN MACBETH, A. M. Glasgow. 1823. Price 5s.
2. *A Treatise on the Sabbath, or Illustrations of the Origin, Obligation, Change, Proper Observance, and Spiritual Advantages of that Holy Day.* By the Rev. JOHN GLEN. Edinburgh. 1822. Price 5s.

IN the state of primæval innocence, it was the exalted happiness of man to hold communion with his Maker, and to worship him with devout and admiring adoration. After the fall he lost, in a great measure, the knowledge of God, and contracted both a dislike and a moral incapacity for communion with him. The Divine revelation, which has graciously disclosed to us how we may be restored to the perfection of our nature, and the happiness of the heavenly world, has enjoined us to dedicate a stated portion of our time to the public worship of God. Our dedication to God is indeed a spiritual service; an act of the mind: but the sentiments of love and veneration, of trust and submission, which we feel towards him, must be expressed by suitable outward signs; such as prayer and praise, and the reading of the Scriptures; and the day of sacred rest is particularly given us for the cultivation of these devout exercises. It is therefore of high importance to our present comfort, as well as to our eternal welfare, that our belief in the sanctity and moral obligation of the Christian Sabbath should be established upon a sure foundation. We wish we could say that there was as little scepticism as *cause* for scepticism on this subject; but whether owing to a wish to reconcile the conscience to laxity of practice, or to a love of paradox and quibble, or to both these combined, there certainly are to be found persons who affect to doubt whether the sacred observance of one day in seven is really binding upon Christians, as a moral obligation, or is more than a mere matter of expediency. Our late revered friends and correspondents, Mr. William Hey and Mr. Thomas Scott, addressed to us some valuable papers on this subject, which our readers will find, the former in our first volume, pp. 351, 417, 489, and 559; the latter, in our volume for 1817, p. 345. To these we confidently refer all who entertain any latent doubts on the point. They contain, in our view, the best concise summary of the argument to be found in the language; and little needs be added to it, in order to embrace the whole controversy, except an expansion of the heads of the discussion. This will be found in the two treatises now before us; either of which will convey to the reader all that is necessary for a full vindication of the sacred institution which has been so rudely assailed by some of its opponents, and so feebly and unsa-

tisfactorily defended by Paley and others of its avowed friends. It is not, to our minds, a pleasing omen for modern Scotland, that two treatises expressly on this subject should be considered as necessary, in addition to the volumes already to be found in our theological libraries, and the innumerable dissertations in sermons, bodies of divinity, and other publications. Our two authors probably knew nothing of each other's intention or performance, yet both concur in attesting that they had found amply painful cause for drawing up their remarks. We would, however, still trust that whatever may be the report from the Edinburgh or the Glasgow press, in the more retired and less populous parts of the country, the day of sacred rest still wears all its revered Scottish solemnity; while, even in the crowded haunts of manufacture and commerce, it still bears an appearance of external sanctity, which, though it may be removed from the strict model of ancient discipline, is yet much more decent than the grosser desecrations of too many of our English towns and cities.

Those of our readers who are acquainted with the works of Heylin, Dr. Owen, Wright, and various other authors who have written on the subject under consideration, either professedly in distinct publications, or incidentally in the course of their pulpit discourses and treatises on divinity, will not expect from Mr. Glen or Mr. Macbeth much original matter; for on a subject so trite, there is little scope for any modern writer, except to furbish anew the trusty weapons of his predecessors. Mr. Macbeth, in his preface, modestly declines all claim to originality; and, indeed, the remarkable coincidence between his own treatise, and that of Mr. Glen, shews how greatly each has availed himself of the information to be obtained from common sources. Neither work, however, is the less calculated on this account to be useful within the sphere of its circulation; and we cheerfully recommend either, or both, to those who are seeking for information upon the subject, without attempting the delicate task of too nicely balancing their separate merits.

The syllabus of contents of Mr. Glen's treatise will shew the general nature of the argument for the Christian Sabbath. He, in his first chapter, proves its original institution from the words of Moses, Gen. ii. 3: from a few remote allusions to it in sacred and profane history; from the eminent piety of the patriarchs; from the manner in which its approach was intimated at the giving of the manna in the desert, and in which the mention of it was afterwards introduced in the Fourth Commandment; and, lastly, from the words of the Apostle to the Hebrews, chap. iv. 3, 4. In his second chapter, he argues its moral and perpetual obligation, from its appointment at the close of the creation; from the manner in which the Fourth Commandment was given, the situation which it holds in the Decalogue, and the duty which it imposed on the stranger in the Jewish state; from the Old-Testament prophecies concerning the observance of it in New-Testament times; and from the declarations of our Lord Jesus Christ, and the language of the Apostle James. Chapter iii. states the reasons and evidence for the change of the Sabbath from the last to the first day of the week as follows:—Reasons for the Change of the Sabbath: (1.) On the first day of the week our blessed Lord rose from the dead, and evinced the accomplishment of our redemption. (2.) As the day which completed the deliverance of the Israelites out of Egypt was fixed on as their Sabbath, so the day which evinced our deliverance from worse than Egyptian bondage should, on the same principle, be kept as a memorial of that event. (3.) As every part of the instituted worship of God, under the New-Testament economy, has

a direct reference to Christ, so should also the day on which that worship is publicly performed.—The Evidence for the Change of the Sabbath: (1.) The practice of the Apostles and first Christians. (2.) The declaration of the Apostle John in the isle of Patmos. (3.) The testimony of ancient uninspired writers.—Mr. Glen also devotes a chapter to the manner in which the Christian Sabbath should be observed, and another to the advantages which result from keeping it holy.

We now turn to Mr. Macbeth, whose plan is in a great measure similar to Mr. Glen's; some sections of the two treatises being almost identical in their ground-work, and sometimes in their language. Each writer, however, has distinctive matter of his own, and even on their common topics there is often considerable variety of illustration. As we have given Mr. Glen's table of contents, it will perhaps best answer the purpose of justice to both authors, and also vary the subject to our readers, to glance over a few particulars in the body of Mr. Macbeth's work. In his preface he states, that

"The subject is one respecting which mankind are very much divided in opinion; and he is not without hope that the present work may prove useful, by calling the attention of the reader to a view of it, which has not been very generally contemplated. He is sensible, that there is much omitted, which might, in the opinion of others, have been introduced; and the discussion of some controverted points may not be so full as a polemical writer would exhibit or expect. But it has been the author's study, to reject all extraneous matter, to avoid all unnecessary controversy,—and to state and illustrate arguments, which might contribute to advance the knowledge and piety of the reader, rather than display his own acuteness or dexterity." Macbeth, pp. v, vi.

In a short introduction, the temporal value and expediency of the Sabbath are thus adverted to:—

"In the view only of affording relief to our toilsome condition, the appointment of one day of rest in seven, must appear peculiarly seasonable and salutary. If we do not regard the bulk of mankind as mere drudges, whose destiny it is to toil in hopeless poverty, while the higher classes draw from their labours, the means of ease and luxury—if we admit that all men have a right to personal enjoyment, and have certain duties to perform, as rational and accountable beings—it must be allowed, that it is of the highest importance to their intellectual improvement and happiness, that there should be regular and fixed intervals of rest, devoted to the cultivation of moral and religious truth. This is one end of the institution of the Sabbath." Macbeth, pp. 13, 14.

But this is comparatively a very confined and inferior end of the most ancient and venerable institution known to human society. As the means of uniting us in fellowship with God, and of recalling to our minds his creating power and redeeming love; as the symbol of that blessedness which awaits the faithful, in the land of uninterrupted purity and rest; there is no appointment of Providence, and no ordinance of religion, which points more directly to the present dignity of man, and his future destination to glory. With these views of the importance of the Sabbath, Mr. Macbeth proceeds to trace its origin and antiquity to the creation. The tradition concerning the space of time employed in the creation of the world, and the ordinance of God respecting the sanctification of the seventh day, published immediately after that event, can alone satisfactorily account for the antiquity and universality of the custom of computing time by weeks consisting of seven days. We believe with both our authors, and with all the best writers on the subject, notwithstanding the objections of Paley and others, that we have as full evidence as the nature of the case will admit, that the practice of computing time by week prevailed among the Patriarchs; and that there can be no reasonable doubt, that it was a practice coeval with the history of man, and ob-

served by him in honour of the creation. Our readers may refer, for a brief but satisfactory view of this part of the argument, to Mr. Scott's paper above mentioned.

A distinction has been very generally adopted, respecting the nature of some of the Divine commandments, which Mr. Macbeth thinks has had a very extensive and pernicious influence in relaxing the obligations to obey that one in which the duties of the Sabbath are enjoined. He alludes to the common classification of human duties into moral and positive; that is, duties founded on the fitness of things, and duties which became such merely by their being prescribed. He considers that too much stress has been laid upon this distinction; and that it is not, to the extent which has been alleged, founded on the nature and philosophical relations of the human mind.

"Notwithstanding all that has been said and written about the eternal fitness of things, sympathy, a moral sense, and public utility, as tests of virtue, we cannot give up the conviction, that the safest the broadest, and the most universal standard of duty, is the will of God." Macbeth, p. 39.

"We do not believe that the human mind is, of itself, capable of discovering and feeling all the obligations of moral duty; that is, we do not believe that the bare perception of what is good in any action, constitutes in the estimation of man, the obligation to its performance; or, that the perception of what is bad constitutes the obligation to avoid or resist it." Ibid. p. 48.

"The doctrine of the eternal fitness of things, as it is generally understood, and of the immutable distinctions of right and wrong, discovered and established by human reason, as a rule of duty, is calculated at once, we think, to exalt natural religion above revealed, and to render man independent of the knowledge of the will of God. We believe, then, that although we admit, and this we most readily do, that there is an eternal fitness of things, and an essential and incommutable distinction between right and wrong, mankind are not, in all situations, or in all cases, able to perceive them, or to feel the obligations to their observance." Ibid. pp. 49, 50.

This reasoning is undoubtedly just. Revelation became necessary, because our reason could not discover the knowledge of those truths in which our present and future happiness is involved. As it is given to assist us, where reason entirely fails, or can only conjecture, its dictates demand implicit submission. Even as regards many points of morals which to us appear among the most obvious, such is the variety of opinions among men that a positive ordinance, or appointment of Heaven, could alone give efficacy to the natural distinctions of virtue and vice, and establish their obligation and observance on broad and indisputable grounds. Mr. Macbeth goes on justly to observe:

"The will of God, revealed as the rule of our faith and practice, can alone give a beneficial direction to the fears and the hopes of the human mind, and bind us to the performance of the great duties of holiness and justice, benevolence and integrity, and restrain us from their violation, by the consideration of a future and eternal retribution. In this sense, then, all the moral duties of religion are positive: that is, their obligations rest upon an express statute of Heaven." Macbeth, pp. 51, 52.

"The dedication of one day in seven, to the public worship of God—to the commemoration of his creating power and wisdom, and redeeming goodness and love,—is not an act which reason, of itself, could have discovered to be obligatory on man; but, when it is revealed to him as a Divine ordinance, its wisdom and utility at once recommend it, and we are constrained to acknowledge, that it ranks among the highest duties imposed upon us. If what we have already stated, however, be correct, the very same character belongs to all the other commandments of the Decalogue; and thus the distinction which has been made between the Fourth and the other nine, is founded on error, calculated to mislead men in their notions of moral obligation, and productive of very baneful consequences to the general interests of religion." Macbeth, pp. 55, 56.

We must pass over the fifth and three following sections, in which Mr. Macbeth proves the moral obligation of the Sabbath from the primary end of its institution, reviews the objections urged against the an-

tiquity and moral obligation of the institution, shews from the Old Testament that the observance of the Sabbath had a moral and not a ceremonial obligation, and points out this moral obligation also under the Christian dispensation. The following is a portion of the argument in the last of these sections:—

"'Do we then make void the law through faith? God forbid! Yea, we establish the law; for Christ is the end of the law, for righteousness to every one that believeth.' Here again we must recur to a remark which we formerly made, and which, it is of importance for us to bear in mind; namely, that every example of duty, and every form of public or private devotion, which are recorded in the life of our Saviour, are equally binding on us, as if they were enjoined by a particular precept, and enforced by the most solemn sanctions. The authority of Jesus Christ, as a moral Legislator, was supreme.....; all the moral virtues which he taught and practised; all the religious solemnities which he observed, and all the public appointments and usages which he sanctioned, either by precept or by practice, are alike obligatory on us, and on all men, as if they had been announced to us, and impressed upon us, by the most express and authoritative accompaniments of the power and majesty of God.....The example of our Lord's Apostles, on this and all similar points of public duty, carries with it, also, the recommendation and sanction of a general precept. Admitting then, all that our opponents contend for—that there is no express written law in the New Testament for the observance of the Sabbath—we maintain, that we have what is equivalent to it; a confirmation of the original statute which enjoins it, by the uniform example of our Lord and his Apostles. That example was followed by the first converts to Christianity, and by all who subsequently embraced it; and no doctrine of the New Testament has been more universally believed, none held to be more efficacious, for the growth of holiness, and the diffusion of the virtues of the Gospel, than the punctual observance of that Commandment which enjoins us to 'remember the Sabbath-day, to keep it holy.'" Macbeth, pp. 125—127.

Mr. Macbeth urges very successfully, in the ninth section, the usual arguments to account for, and to vindicate, the change of the Sabbath, from the seventh to the first day of the week. We detach the following remarks:—

"Without dwelling long on the early period of the institution, I have simply to observe, that, from the scanty historical details which we have of the first ages of the world, it is by no means certain, whether or not the Jewish Sabbath was the seventh day, in regular succession, from the creation of the world: and therefore, it is impossible to determine, whether it was the precise day which God blessed and sanctified, when he rested from his works. Now, it must be obvious to every person of ordinary understanding, that this point must be clearly established, before any opinion respecting the immutability of the day can be allowed to possess any weight or influence over the judgment or conscience of man. But this point it is impossible to establish on satisfactory or indisputable grounds, and, consequently, the objections of those, who, on this account, deny the obligations of the Christian Sabbath, lose all their validity and force of application." Macbeth, pp. 133, 134.

The uniformity of practice which existed between St. Paul, St. Peter, and the other primitive disciples, is strongly in proof both of the Divine obligation and the change of day. Mr. Macbeth remarks on this subject, after Dr. Dwight,—

"Whence did these persons, thus separated, derive this agreement in their observance of the first day of the week? The only answer that can be given to this question is, From the inspiration which guided them. Had they been uninspired, their agreement, in a case of this nature, where they acted independently of each other, would have proved, that they derived the doctrine, and the practice grounded on it, from a common source. Their character, as inspired men and apostles, proves, beyond doubt, that the common source from which they thus harmoniously derived a religious institution, was God." Macbeth, pp. 156, 157.

The tenth section treats of the manner in which the Sabbath is to be sanctified. Mr. Glen, as our readers have seen, has a section on the same subject. Hitherto both treatises have been chiefly argumentative: in what remains they are hortatory and practical. Both au-

thors earnestly address themselves to the hearts and consciences of their readers, and make a close application of the principles of the Gospel to their different characters. Each has also a concluding chapter on the advantages attending the sanctification of the Sabbath.

"We believe," says Mr. Macbeth on this subject, "that none but such as have become dead to all sentiments of virtue and piety, by the debasing influence of infidel principles, or profligate habits, will deny, that the observance of the Sabbath —that the dedication of one day in seven, to a respite from secular labour, and to the attainment of religious instruction—the enlargement of moral enjoyment, and the contemplation of the great and momentous concerns that belong to our everlasting peace, is calculated in the very highest degree, to promote the spiritual and temporal happiness of all ranks and professions of men." Macbeth, pp. 227, 228.

"It is in the sanctuary of God's house alone that we behold this pleasing spectacle of a mingled multitude, composed of the high and the low, the rich and the poor, assembled on the first day of the week, having their hearts warmed by the same gratitude, animated by the same hopes, and united in the same bonds of benevolence and peace. It is there only that they appear possessed of the same substantial and glorious privileges, in virtue of which they can draw near to the Throne of Grace with confidence, as children to a Father, who is able and willing to help them in every time of need." Macbeth, p. 239.

We have taken the above passages from Mr. Macbeth's work, for the sake of unity of plan in our series of extracts; but it would be unjust to Mr. Glen not to allow him also to address our readers in his own words. We shall, therefore, extract his concluding remarks on the advantages of keeping holy the Sabbath-day. He had premised that the evils to be abstained from on that day are, every thing sinful, all worldly business, all worldly pleasures, all worldly thoughts; and that the duties to be practised are, a devout and joyful attendance on the public service of God, including prayer, praise, partaking of the Lord's supper, and hearing the word of God preached,—the domestic duties of watchful inspection of the conduct of our families, the instruction of our children and servants, and the worship of God in the family,—and the private duties of devout meditation, self-examination, reading the Scriptures and devout books, and prayer; also, in general, works of piety, necessity, and mercy. He then sums up the benefits, such as the refreshment of the body, the prevention of irreligion and infidelity, the promotion of our progress in holiness, the enjoyment of the Divine favour, and the increase of our consolations in the pilgrimage of life. On this last topic he remarks:

"In the present world, the Christian is exposed to various trials, which are apt to press upon his spirits, and to unnerve his exertions. From the power of remaining corruption within him,—for it is never wholly subdued while he continues on earth,—he is sometimes ready to exclaim with the Apostle, 'O wretched man that I am, who shall deliver me from the body of this death?' And, from the temptations and distresses which assail him from without, arising from the relations and circumstances in which he is placed, he may be led, at an unguarded moment, to sin against God, by yielding to the one, or repining at the other.

"Now, in these cases, religion alone can administer relief, by reminding us that 'the Lord will never cut off his people, nor forsake his inheritance;' that he will 'strengthen them, yea, will help them, yea, will uphold them with the right hand of his righteousness;' 'that he who hath begun a good work in them will perform it until the day of Jesus Christ.' But it is especially on the season which he has consecrated for his immediate service, that the springs of consolation are opened, and the Divine promises exhibited, explained, and applied. Yes, by the devotional exercises in which we then engage, our hopes are brightened, our confidence increased, and our souls replenished and refreshed. The views set before us of the heavenly Canaan, our meditations on the glory to be revealed, and the intercourse we hold with the Father of our spirits, combine to cheer and support us amid the trials of our pilgrimage, and stimulate us with renovated zeal and vigour to perform the duties, and to prosecute the journey, of life.

"Again, the sanctification of the Sabbath prepares us for looking with comfort on the approach of death. For if we keep that day as we ought, we are not only regaled with the assurance, that beyond the confines of time, 'there remaineth a rest for the people of God;' but are convinced that, having laid hold on the hope set before us, and withdrawn our affections from earthly objects, 'for us to be absent from the body is to be present with the Lord.' And with this conviction, we can contemplate, without regret, our departure from a world which faith has enabled us to overcome, and from which our hearts have been already abstracted." Glen, pp. 235—237.

Both our authors have an appendix of notes, some of which are remarkably coincident; for instance, note B. in each volume, is devoted to a critique on the phrase "God blessed the seventh day, and hallowed it," with an examination of Dr. Kennicott's translation of that passage, taken from his dissertations on the oblations of Cain and Abel. So again in note A. of Mr. Macbeth, and note D. of Mr. Glen, there is the same line of argument, to shew that the seventh day was deemed sacred among the ancient heathen, with the same quotations in proof of the point from Linus, Hesiod, Homer, and Callimachus. The coincidence was unavoidable; for the old authorities were necessary to be produced, and new ones were neither to be expected, nor even wished for. We impute no unjustifiable plagiarism to authors who have to write on exhausted topics, that they are obliged to use in common the materials laid up by the laborious hands of their predecessors. The new book may circulate where the old is unknown or neglected: it may also be free from its defects; it may likewise combine, in a compendious form, the different excellencies of several distinct treatises, and add something at least of its own to the common stock. In this view we are thankful to both our authors for their labours; and we trust each of their volumes will prove, by the blessing of God, useful for checking the deplorable evil which they so strenuously and Christianly deplore.

LITERARY AND PHILOSOPHICAL INTELLIGENCE

&c. &c.

GREAT BRITAIN.

PREPARING for publication:—Aids to Reflection; or, Aphorisms extracted from the Works of Archbishop Leighton; by S. T. Coleridge;—Ezekiel's Temple, with a ground plan and bird's-eye view; by S. Bennett;—A complete History of London, from Public Documents; by J. Bayley;—Original Letters illustrative of English History, from the autographs; by Dr. Ellis;—The Library Companion; by the Rev. T. F. Dibdin;—The complete Works of the Rev. P. Skelton, with his Life; edited by the Rev. R. Lynam;—The Remains of Hearne; by P. Bliss.

In the press:—Tour through France, Holland, &c., with eight Original Letters of Bonaparte; by C. Tennant;—Voyage to Brazil, and Residence there; by Mrs. Graham;—Memoirs of the Founders and Benefactors of Oxford and Cambridge; by A. Chalmers;—Olympia and the Ruins of Elis; by J. S. Stanhope;—An Anglo-Saxon Grammar; by the Rev. J. Bosworth;—The Economy of the Eyes; by Dr. Kitchener;—The Influence of the Holy Spirit, traced through successive Periods of the Church of God, from the Formation of Man to the Consummation of all Things; by the Rev. T. T. Biddulph, M.A.;—Douglas, on the Miracles; abridged and revised by the Rev. W. Marsh, of Colchester;—The Cross and the Crescent; an Heroic Metrical Romance; by the Rev. J. Beresford, M.A.;—Edinburgh Sacred Classics; to consist of a Series of the most interesting Religious Works in the English Language;—Gesta Romanorum; or, Moral Stories, invented by the Monks; translated from the Latin, and illustrated with Notes; by the Rev. C. Swan, with the preliminary Observations of Warton and Douce;—

Massillon's Thoughts on Moral and Religious Subjects, translated from the French; by R. Morris, English Minister at Calais.

The extensive collection of the standard weights of foreign countries, which were some time since transmitted to the British Government and compared with English standards, has been lately deposited at the London Mint, for permanent reference. They form a most important national treasure. The experiments were made by Robert Bingley, Esq. the king's assay-master of the mint; and the calculations by Dr. Kelly.

Sir Humphrey Davy, in a paper on the cause of the corrosion of copper used for covering the bottoms of ships, has pointed out a method of remedying this evil. The cause, he ascertained, was a weak chemical action, which is constantly exerted between the saline contents of sea-water and the copper. He finds that a very small surface of tin, or other oxidable metal, any where in contact with a large surface of copper, renders it so negatively electrical, that sea-water has no action upon it; and a little mass of tin brought even in communication by a wire with a large plate of copper, entirely preserves it. By the desire of the Lords of the Admiralty, he is now bringing this discovery to practice on ships of war.

At a late meeting of the Bristol Philosophical and Literary Society, the Rev. W. D. Conybeare communicated information he had received from Professor Buckland, of the recent discovery of the fossil skeleton of a most remarkable animal, somewhat resembling the *Ichthyosaurus*, but distinguished by the extreme length of its neck, which consists of about forty vertebræ, and which would enable the living animal to extend its head to its tail. The length of the whole is about five feet.

It will be recollected that, on the return of Captain Ross from Baffin's Bay, much surprise was excited by the account of the red snow (as it was called) which covers some of the snow mountains near the coast in those high latitudes. "It is a little remarkable," says a recent traveller in Switzerland, "that it should have escaped public attention at the time, that the same phenomenon occurs every year in the Alps, though at a season when it is not often exposed to the view of travellers. Several persons informed me that they had seen this red snow, and, on referring to Saussure, I find he has given a very full account of it, as occurring in Mont Breven, and on the great St. Bernard. Saussure was inclined to believe that the red powder was the pollen of some alpine plant; but it is a subject still involved in obscurity, as there is no plant known in Switzerland which yields such a powder."

A very interesting communication was lately read before the Royal Society of Literature; namely, Observations on the River Euphrates, by Sir William Ouseley. In journeying from Persia to Constantinople, through Armenia, Sir William stopped on the Euphrates at Satan's Valley (so called from abounding in scorpions and noxious creatures), a spot of verdure and beauty. Here he swam across the river, and found it to be from three to six feet in depth, broad, winding, and rapid, over a stony and rugged bed. During his travels along its channel, especially during the last twenty, or seventy miles, he remarked that it flowed between steep rocky banks, finely clothed with wood, and displaying such willow trees as are mentioned in that melancholy strain of the Hebrew captives, in which they describe their griefs, suspending their harps, and weeping while they thought on Jerusalem. In its course, the river utters a loud and hollow noise; the effect of which is increased by the silence prevailing around. The Euphrates was styled "Great" by ancient authors, and also emphatically "The River," (Hebrew Book of Joshua, Greek Apocalypse of St. John, Lucan, &c.); and several of its appellations serve to mark it as consisting of several streams, and having been cut into artificial canals. The etymology of the word Euphrates is unknown. Sir W. Ouseley directed his inquiry towards the source of the river in Armenia, and endeavoured to ascertain what name it had borne and continued to bear in that region. The highest period at which he could arrive was the fifth century, when Moses of Chorene, in his History of Armenia, calls it Ephrat, or Efrat; very slightly differing from the Greek. At the present day, many Armenians and Turks upon its banks, pronounce it as written in Arabic, Frát, or Forát, sometimes softened into Forád, and sometimes with the first letter changed into a mingled sound of M and V. The concluding portion of the essay related to the site of the terrestrial paradise, of which the four rivers were, the Pison, Gihon, Hiddekel, and *Phrath*, of Moses. There are a multitude of hypotheses on this point, of which we instance a few:—1st, The Garden of Eden existed between that place where the Euphrates and Tigris unite their streams, and the spot where now stands the city of Basrah.—[Huet, Bishop of Avranches;

Dr. Wells; &c. &c.] 2. In Armenia, among the fountains of the four rivers, Phasis, Araxis, Tigris, and Euphrates.—[Reland's Dissert. de Parad. Terrest. &c.] 3. Near a town called Edneissar (in lat. 41, and between 72 and 73 long.), at the foot of the mountain on which has been erected the city of Mardin.—[Father Angelo, who travelled in Asia between the years 1664 and 1678, and describes this situation, as being called in Turkish "the thousand fountains;" whence, says he, issue the four rivers, Tigris, Euphrates, Kouksou, or Bluewater, and Nahar-gilics, or Sword-river; which two latter, equivalent to the Gihon and Pison, fall respectively into the two former.] 4. In the territory of Canaan; Palestine, or the Holy Land. 5. Near Damascus in Syria. 6. On the tract now covered by the Caspian Sea. 7. In Egypt. 8. In the Island of Ceylon, or Serandib.

Besides these various conjectures, each of which has had its advocates, it has been maintained by others, that the terrestrial paradise was on the banks of the Ganges, under the equator in Africa, in Europe, and even in America. And even beyond this, Huet tells us, "There have been some who would place paradise in the third or fourth heaven; in the heaven of the moon; in the moon itself; in a mountain adjoining the lunar heaven; in the middle region of the air," &c. The Mohammedans confound it with their bowers of bliss; and the Jewish Rabbis have held that it reached to the seventh heaven, where the four rivers were of milk, wine, balsam, and honey. Sir W. Ouseley, with all his learning and intelligence, does not presume to determine which is right.

It appears from the Reports of the National Vaccine Board, that the applications for lymph have been more than usually numerous. Since the last Report, lymph had been dispatched to the East and West Indies, to Ceylon, to the Cape of Good Hope, the island of Mauritius, the coast of Africa, New South Wales, and to France and Italy, &c. The Report states, that it has been distributed in this kingdom with great success, "for the small-pox has prevailed as an epidemic with more than ordinary malignity in various parts of this island lately, and has committed great ravages in those districts where it found victims unprotected against it by a previous process. The advantages of vaccination in places subject to these severe visitations have been confessedly decisive and remarkable; those who had used this resource being observed to remain generally unhurt in the midst of danger; and if there were any whom the contagion was able to infect, these were remarked, almost universally, to have the disease in that mitigated form which is not attended with danger." The total number vaccinated from 1818 to 1822 in the United Kingdom (excepting the capital) is 327,521; and the total by the stationary vaccinators for the same time, 34,275. In 1821 there were 90,000 persons vaccinated in Ceylon; 20,149 in the presidency of Fort William, and 22,478 in that of Bombay.

The Common Council of London have resolved to place in their court a marble bust of that eminent patriot, philanthropist, scholar, and Christian, Granville Sharp.

GERMANY.

The number of students at the university of Tubingen amounts to 789, distributed into different departments of instruction, as follows:—Protestant theology, 189; Catholic theology, 66; jurisprudence, 154; medicine and chirurgery, 110; philosophy, 196; principles of legislation and government, 74. The King, who had already founded certain prizes to stimulate the students, remarking the neglect of pulpit eloquence, has recently created two new prizes for its encouragement; one in Protestant, and the other in Catholic, theology.

SWITZERLAND.

The Government presiding in the canton of the Valais are prosecuting with diligence the repairs of the grand route of Le Simplon, throughout the parts where it crosses their territory. Its extremities, on the side of Piedmont, call loudly for reparations and finishing works.

Since last winter, the condition of the Monks of St. Bernard has been greatly ameliorated. These men, so useful to the traveller in the bleak and dangerous regions, were accustomed to pass the winter in cells, in which the thermometer of Reaumur was sometimes as low as fifteen degrees below zero. We are happy, however, to learn that the subscription set on foot for their relief has provided the means of warming their inclement retreat with stoves and pipes; so that their winter residence will in future be very tolerable.

SWEDEN.

In the Royal Library at Stockholm is a remarkable manuscript, entitled the Codex Giganteus, or the Giant. It was brought away from a Benedictine monastery at Prague, in the thirty years' war. In height it rises to about two Swedish

ells, with a proportionable breadth. Besides the Latin Vulgate, it contains a collection of Jewish antiquities, by Josephus, Isidorus, and others; as also the Comes Prayensis, and Chronicon Bohemiæ; together with a Treatise on Magic, accompanied with a coloured figure of the devil.

RUSSIA.

The university of Moscow has proposed the following subject for a prize competition:—The Florentine copy of Justinian's Pandects is considered as the most correct and ancient of all at present known in Europe; the others being for the most part transcripts of it. It is proposed, therefore, to trace the means and course of its arrival at Florence, which has been a litigated point among the learned. The prize is 250 roubles. The essay is to be in Russian, Latin, French, or German, and is to be sent in by April 1825.

GREECE.

In the island of Scio, the remains of the population, not discouraged by their afflicting circumstances, are zealously promoting the publication of the ancient Greek classics, under the direction of M. Coray, who is considered as the patriarch of ancient and modern Greek literature. In the Anthology of Florence, a letter from a Greek correspondent, detailing the prosperous state of the island previous to its vicissitudes:—a population of 100,000 souls; a public library, enriched with 12,000 volumes; schools of literature, philosophy, and the sciences; a printing-office; and various other establishments of a benevolent and enlightened description. It was likely to become a sort of capital of Greek learning. The population is now reduced to 8000; their sufferings arising from no other cause than endeavouring to put themselves on a level with civilized nations, in the cultivation of useful and tranquil studies.

SYRIA.

A stratum of coal, of considerable thickness, it is said, has been discovered in Syria, a few miles inland from the coast; and a pit opened, from which the Pacha of Egypt is preparing to draw supplies for the steam-boats which he is intending to employ on the Nile and its branches.

SIERRA LEONE.

An Agricultural Society has been established at Sierra Leone; and an extensive tract of land, in the province of Hastings, is devoted to experiments, with cotton, ginger, pepper, and indigo, which grow wild. The roads opened into the interior have conducted native traders to the Free-town; and, instead of cofilahs of slaves, caravans of gold merchants now visit that place. One of the richest ever known in the colony lately arrived from Melicouri, and the trade with the interior increases daily. The number of stone houses in Freetown is 107, and twelve more are in progress.

INDIA.

A Missionary in India gives the following illustration of the debased and superstitious character of the native mind, even among the more intelligent classes:—

"The son of the expounder of Hindoo law in Burdwan came to me, accompanied by another Brahmin who highly extolled his learning. In the course of the conversation I told him, that I could not possibly conceive how men of learning could degrade themselves so much as to prostrate themselves before cows; and, lying upon their faces, pay divine worship to these beasts. He replied, that cows were worthy of such honour because they were sprung from a deity. I said, 'But you see that man's excelleney consists chiefly in his reasonable soul, but a cow is entirely devoid of reason: what difference is there then between cows and other beasts?' Hereupon he exclaimed, 'No! highly venerable, highly venerable are the cows! *their want of reason excepted*, they are, in every other respect, the representatives of God:' and then he proceeded, with the most fervent zeal, to ascribe to cows a far greater value than he could put upon himself. One of our school-boys, who had been present at this conversation, said, after they were gone—'It is really the case, that the people esteem the cows so highly; for if a man of a moral character dies, they are used to say, 'Oh! what a good man he was! He was as virtuous as a cow.'"

The Diana steam-boat, built at Kidderpore, near Calcutta, was launched on the 12th of July last; and on the same day made, on the Ganges, between Calcutta and Chinsurah, the first trip ever performed in India by the aid of steam. As the vessel passed up, the banks of the river were crowded with natives, gazing with wonder on this novel scene. A vessel stemming a furious tide, without the aid of oar or sail, and sending forth from a black column, standing in the usual place of a mast, a volume of smoke, was a sight on which they could not gaze without silent amazement, or loud expressions of astonishment, utterly unable as they were to divine the power by which the vessel was impelled with such velocity.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Observations on the Religious Peculiarities of the Society of Friends; by Joseph John Gurney.

Christian Philosophy; or an Attempt to display by Internal Testimony the Evidence and Excellence of Revealed Religion; by the late Vicesimus Knox, D.D. 8vo. 9s.

The Object of Revelation, the present as well as eternal Happiness of those to whom it is addressed.

A Sermon on Gaming, occasioned by recent deplorable Events; by the Rev. J. L. Chirol, A. M.

The Aged Pilgrim's Triumph; a Series of unpublished Letters; by the Rev. J. Newton. 4s. 6d.

A Dissertation on Slavery under the Levitical Law, and among the Hebrews, till the Coming of Christ; by the Rev. B. Bailey, M. A.

Christianity against Deism, Materialism, and Atheism; by R. Hindmarsh. 1s.

The Three Capital Offences of the Church of Rome; the Sale of Indulgences, the Murder of Heretics, and the Deposition of Princes; by Rusticus.

A Selection of Two Hundred Revised Prayers, for Family Devotion, exclusively from Works of Divines of the Established Church; by Rev. John Sheppard, M. A. in ten monthly Numbers, 6d. each.

Bishop Heber's Missionary Hymn, set to Music for Voices, and the Organ or Piano Forte; by the Rev. W. H. Havergal, A. M. 2s. 6d. The profits will be given to the Church Missionary Society.

Remarks on Dr. Henderson's Appeal to the Members of the British and Foreign Bible Society, on the Subject of the Turkish New Testament; by Professor Lee of Cambridge.

A Discourse on Edification; by the Rev. C. Davy. 2s. 6d.

A Speech delivered before the Synod of Glasgow and Ayr, in the Case of Principal M'Farlane, on the Subject of Pluralities, by T. Chalmers, D.D.; with a Preface by Dr. Macgill. 6d.

An Appeal on the Subject of Church Patronage in Scotland, with a Plan for its Amendment.

Tactica Sacra; an Attempt to exhibit by tabular Arrangements, a general Rule of Composition prevailing in the Holy Scriptures; by the Rev. T. Boys, A. M. 4to. 10s. 6d.

The History of the Jews, from their Origin to their Dispersion, with Notes; by M. Mayers.

The Anti-Slavery Magazine, and Recorder of the Progress of Christianity in Countries connected with Slavery, published monthly. 3d.

MISCELLANEOUS.

Pompeiana; by Sir W. Gell and J. P. Gandy. 2 vols. 8vo. with 100 engravings. 6l. 6s.

Essays on Belles Lettres; by D. Scott, M.D. 12mo. 7s.

Peace and War, an Essay, in two parts. 8vo. 2s. 6d.

Baynes's General Catalogue of Books in all Languages, for 1824.

Memoirs of Amos Green, written by his late Widow. To which are prefixed, Suggestions on Christian Education, &c. with a portrait. 8vo. 10s. 6d.

Secret Memoirs of the Court of Louis XIV. and of the Regency. 8vo. 14s.

The Life of Salvator Rosa; by Lady Morgan. 2 vols. 28s.

A Praxis on the Latin Prepositions; by Sam. Butler, D.D. 7s. 6d.

History of the Darker Ages; by C. Chatfield. 8vo. 7s. 6d.

Memoirs of the Court of Henry the Great. 2 vols. 1l. 4s.

The Character of the Russians; by R. Lyall, M. D. 4to. 4l. 4s.

Sicily and its Islands; by Capt. W. H. Smyth, R. N. 4to. 2l. 12s. 6d.

The Civil and Literary Chronology of Greece; by H. F. Clinton, M. A. 4to. 22s.

Letters to an Attorney's Clerk; containing Directions for his Studies and general Conduct; by W. H. Buckland. Fcap. 8vo. 7s.

Remarks on the Folly of Gambling; by J. Hawkshead. 8vo. 1s.

Memorials of Columbus; now first published from the original MSS. 8vo. 18s.

Batavian Anthology, or Specimens of the Dutch Poets; by J. Bowring, and L. H. S. Van Dyk. Foolsc. 8vo. 7s. 6d.

The Fifth Report of the Committee of the Society for the Improvement of Prison Discipline, and the Reformation of Juvenile Offenders, 1823. 8vo. 5s.

An Address on the State of Slavery in the West-India Islands, from the Committee of the Leicester Auxiliary Anti-Slavery Society. 8vo. 1s.

RELIGIOUS INTELLIGENCE.

CEYLONESE SUPERSTITIONS.

A MISSIONARY, lately returned from Ceylon, has drawn up the following account of the superstitious worship which prevails in that island. Every such concurring testimony to the debased and awful nature of the faith and ritual of heathenism, adds a new claim upon the sympathies and zealous assistance of Christians to diffuse around the world the knowledge of the one true God, and of Jesus Christ whom he hath sent.

"In Ceylon, there exist at least five systems of heathen idolatry—Brahminism, Buddhism, Capoism, Baliism, and Yakadurism. A minute description of these different forms of idolatry, the nature and tendency of the ceremonies connected with them, and the demoralizing effects which they severally have upon the native inhabitants, would excite the deepest sympathies in behalf of these benighted heathens.

"The literal meaning of 'Yakadurism' is, the 'expulsion of devils;' but when the whole round of its ceremonies is considered, it properly means the 'worship of devils.'

"Whether such a form of idolatry does really exist in any part of the heathen world, has, I am aware, been called in question. That people, at a distance from the spot where such scenes are practised, should entertain doubts, is not to be wondered at; for, on the first annunciation of so deplorable a fact as that of the devil being worshipped, the thing appears altogether so shocking, that very strong testimonies are required to make such a relation of human woe at all credible. But this paper will be filled up with a statement of a few facts, collected by one who has been many years resident in the country, and has availed himself of every means of information on the subject; and, for the purpose of satisfying his own mind, has often done violence to his feelings, by being present on occasions when these horrid ceremonies have been performed: and it is hoped that a testimony of this kind will give additional weight to similar statements, which have been often made in missionary and other communications from that part of the world.

"Therefore I now state, and I wish it to be heard in every corner of the Christian world, that the devil is regularly, systematically, and ceremoniously worshipped by a large majority of the native inhabitants of the island of Ceylon!

"The established heathenism of this island is Buddhism, which both condemns, and prohibits the worship of devils: at the same time, the essential principles of Buddhism are such as open the way for the introduction and establishment of the degrading notions which have established this species of satanic adoration in this country. Buddhu was an atheist, in the most absolute sense of the word: his writings, or, more properly, the writings of his learned followers, which are very voluminous, exhibit a most complete and sophistical system of atheism. In these writings, the eternity of matter is asserted—the existence of a Creator is unequivocally denied—every idea of the existence of one Eternal Almighty God, the maker and upholder of all things, is banished from the minds of the reflecting Buddhists: they are truly left in the state described by the Apostle—without God in the world. They have no 'Universal Father'—no Divine Superintending Power: the world has no moral and righteous Governor; and, consequently, no final Judge! It is an awful fact, that, in every part of the world where Buddhism has established its atheistical influence, the inhabitants are left to the uncontrolled dominion of the devil! And in such regions, presenting so few obstacles to the usurpations of the grand adversary of mankind, Satan has established his throne—usurped universal empire—legislated for his own dominions—dictated the form of his own government—and prescribed the religious ceremonies (if such words can be used) that are most congenial to his own mind!

"It is an humiliating fact, that, while Buddhism has made so many successful efforts to erase from the minds of men all ideas of the existence of a God, their writings every where abound with accounts of the devil: for during the three hundred and fifty transmigrations of Buddhu in the different bodies which he assumed, the existence of the devil is acknowledged, and Buddhu meets him at every turn as his grand and chief adversary; and a native painting, made in the Burman empire, is now by me, representing Buddhu's

last grand conflict with the prince of devils, who is leading on an army of devils to oppose his assumption of the character of Buddhu: so that, in these writings, the existence of the devil is acknowledged, and he is recognised also in his own infernal character.

"In the form of devil worship established in Ceylon, this chief of devils, in his own real character, is also recognised and acknowledged. Under him is a succession of subordinate devils, of different sizes, dispositions, and colours! These all have to do with human affairs. In a word, the world, and all things in it, are under their controul and government. The demon worship of the Greeks and Romans acknowledged good as well as evil demons: but, from all that I have ever been able to collect, I have never yet heard of a benevolent being in the worship, as practised in Ceylon. They are all evil; exercising a most wicked and malicious influence over the affairs of men: and, on this account, the natives are in continual fear of them. Hence a very sensible native young man, in my company one evening, refused to pass under a large tree which overhangs the road; and, on my asking his reasons, he told me, with great gravity, that every branch and twig of that tree was full of devils. The ideas, which the natives have of the nature and character of these objects of their devotion, may be inferred, both from the accounts given of them in their books, their attempts at representing them in pictures, and the manner in which they invariably speak of them; all of which, if we may add the services rendered them, go to shew that these invisible beings, in the opinion of the Natives, are wicked, malignant, mischievous, cruel!—in a word, diabolical! And such are the objects of devotion pointed out by the Yakadurism of Ceylon!

"This system of idolatry has its prescribed forms; which are found in records, the antiquity of which it is not easy to trace: it has its priests, and round of established ceremonies; which point out, in all their appalling display, the place from whence they sprang. The object to which all these lead, is the devil. From the brief sketch just taken of the atheistical opinions of the people, it is plain that he must be considered by them as the being into whose hands fall the government and sole management of human affairs. To conciliate the esteem and friendship of the devil, or, more properly, to avoid his malignant or mischievous interference in their concerns, the natives propitiate him by various offerings and ceremonies, which it is impossible in this place to detail.

"The chief actors in these ceremonies are the 'Yakadurayas.' These men are supposed to carry on continual intercourse with the devil: they are also supposed not only to have a particular acquaintance with him, but also great influence over him. They are resorted to in cases in which persons dedicate themselves to one of these infernal beings; for it is a practice of the natives to place themselves under the protection of the devil. I forbear to describe the ceremonies practised on these occasions of self-dedication to Satan. Like most of their *works of darkness*, they are performed in the night. Children, at the hour of their birth, are generally dedicated to some one of these evil beings; and it is an awful fact, that, in hundreds and thousands of instances, the poor deluded people are so anxious to place themselves and all connected with them under the care and protection of the devil, that their children are solemnly dedicated to him before they are born! In such cases, the first thing put on the body of the infant, at the period of its birth, is the amulet or the charm, or, in other words, the writing which contains the name, the colour, the office, the influence, and general character of that devil to whom the child is dedicated.

"So generally does this superstition prevail, that, in a sermon which I once heard the worthy Petrus Panddetta Sekera preach out of doors to a large congregation against the worship of devils, he made a solemn appeal to his congregation; and said, that he feared almost every individual who heard him that day was living in the practice of devil-worship. He stated, also, a fact, which shews to what an extent the superstition prevails: That when he was a priest of Buddhu, he commenced a journey to the city of Kandy, with a number of other priests, to attend a celebrated festival: they arrived at a certain place, one evening, said to be under the government of a very noted devil; and all his companions feared to pass through that part of his dominions, without making some offering to him. Petrus, heathen as he was at the time, remonstrated with his fellow-travellers, but in vain: every one of them went to the place where the devil was worshipped, and, by an act of devotion, acknowledged their submission to his power.

"When the Portuguese had possession of the island of Ceylon, they prohibited

devil worship by government regulations; and made it a capital offence for any one to profess himself a devil-priest. The Dutch enacted laws against it, but of a less rigorous kind. How far such measures were successful, it is difficult to say; but it is a fact, that the delusion has so complete a hold on the hearts of the people, and occupies their hopes and fears so strongly, that nothing but the Gospel of Christ can effectually succeed in eradicating its principles and destroying its practice.

"Of late years many important steps have been taken toward a complete overthrow of this system. The Missionaries, on the various stations which they now occupy, have directed much of their attention to it, and have exposed it by every prudent means: and in all our schools, among the children, the horror of this wicked worship is deeply impressed on their minds. So successful have we been in this respect, that the Christian youths, taught in our schools, not only refuse to have any thing to do with such ceremonies themselves, but, by the most public opposition, manifest their dislike. When they hear of preparations being made, in any house, for what is called a 'devil dance,' a small party of them will often go to the spot, remonstrate with the people, and, if their own arguments will not avail, threaten to inform, and bring the Missionary, which is generally successful.

"In the large and populous village of Colpetty, I have known many instances in which our elder boys have, by their own exertions, put down these vile ceremonies: hence, in that village, which a few years ago abounded with such practices, a ceremony of this kind is now scarcely ever performed. At another large and populous village, about two miles to the south of Colpetty, where the same practices were very prevalent, a number of 'Yakadurayas' and 'Cappoas' united together to have a grand ceremony, which was to continue a week, and at which thousands of people were expected to attend with offerings; in this village several pious natives reside, who have been truly converted to God: they were shocked to witness the preparations going on; they united to protest against the ceremony, exerted all their influence to prevent it, and came to me to beg that I would assist them. I went to the spot, witnessed the shocking preparations, and shall never forget the zeal of the pious natives, who were principally females: after contending the matter for two days, with a whole host of devil's priests, our friends succeeded in preventing this ceremony being performed; and, pleasing to tell, these men have scarcely ever since been able to raise their heads in public.

"Our excellent friend, George Nadoris, a short time before I left the country, was taken very ill, and was ordered by the doctors to go to his native village for a change of air. That village (Amblom Goddy) is the most notorious in the island for devil-worship, and is proverbially given up to it. When George arrived there, he was instantly surrounded by his family, his friends, and their numerous connexions, entreating him to allow them to send for the devil's priests, to expel the devil, and cure him of his disorder. But George was firm, and proof against all the attempts made upon him; and not only opposed these practices, as they related to his own case, but continued, while there, to reason with the people on their wickedness; and assured them, that Christianity had taught him to look to God, and to cast all his concerns into the hands of a merciful Saviour, Jesus Christ. God graciously raised him up from the bed of death, and restored him to his friends and his work again; and, on his return to Colombo, I had from himself the particulars of this Christian triumph over the works of darkness.

"One of these agents of Satan, with whom I had much conversation on the subject, lately begged a New Testament from me, which I gave him on his solemnly promising that he would take care of it, and read it with attention and prayer. A day or two before I went on board, he came from his village, about fifteen miles from Colombo, and brought a petition signed by about fifty of the chief men of the village, requesting a Christian school, with the names of about fifty children as a commencement. He offered himself as the master, and engaged, if we would help and stand by him, that he would not only teach the school on Christian principles, but would drive the worship of the devil both from his own and the neighbouring villages."

PROGRESS OF CHRISTIANITY IN SOUTH AMERICA.

The conductors of the Missionary Register have for several years furnished the public with an annual survey of the progress of Christian Missions which has at length become the most complete and important table of missionary statistics to be found in any language. We present our readers, as a specimen,

with the following synoptical view of the incipient efforts now in progress for the promotion of Christian truth and its accompanying blessings in South America. The chief facts have already appeared at different times in our pages; but our readers will not be displeased at a summary recapitulation of circumstances so fraught with the brightest hopes for that extensive continent.

The progress of education in the new States of South America is gradually consolidating their civil liberties, and opening the way to religious freedom. In Columbia, between forty and fifty schools of mutual instruction have been established; one of which, at Santa Fé, contains six hundred scholars. In Peru, the Government has manifested the deep interest which it feels in the universal education of the people, by a decree, issued July 6, 1822, for the establishment of the system throughout the whole of Peru. The work had met with delay; but, in May last, it had been entered on with one hundred scholars, in the college of the Dominicans, at Lima, the whole of which has been appropriated by the Government to this object. For the preservation and extension of the design, the conduct of it has been committed to a special society; and an article has been adopted in the Constitution, by which every person will be disqualified, after the year 1840, from becoming a citizen, who cannot read and write—time being given for the operation of this law, from a consideration of the neglect in which education has been left in these countries. In Chili, the Government had issued, on the 19th of January, a similar decree, establishing a society for the promotion of universal mutual instruction, under its own especial authority and patronage. In Buenos Ayres, at Mendoza at the foot of the Andes, Mr. Thompson, who has rendered in this State, and in those of Chili and Peru, the most important aid, organized a flourishing female school, under the highest patronage: at San Juan and Monte Video, also, schools were established. Of the state of education in the Brazils, no particular information has appeared. That some judgment may be formed of the manner in which the subject of education is viewed in these lately emancipated portions of the New World, we shall quote the decrees, above mentioned, issued by the Governments of Peru and Chili. In that of Peru, it is said—

"Without education, there is, properly speaking, no society. Men may, indeed, live together without it; but they cannot know the extent of the duties and the rights which bind them one to another, and it is in the knowledge of these duties and rights that the well-being of society consists. The bringing of education to some degree of perfection is, from the nature of the thing, slow: to accomplish it, time is required, and some degree of stability in the Government, as well as some other circumstances both natural and moral: all these must combine, in order that the education of the people may become general, and that thus a foundation may be laid for the continuance of those institutions which may be established among them. Of the various improvements which the Government has been desirous of making, none has been more earnestly and constantly kept in view, since the moment of its commencement, than the reformation of public education. In those intervals of tranquillity which have been enjoyed from the clamour of arms, this object has occupied their attention."

In the same truly wise and patriotic strain the Government of Chili speaks—

"The surest method of promoting the happiness of any country, is to make all the people in it well informed and industrious. An end has at length been put to the obstacles which prevented the natives of Chili from enjoying those blessings which are enjoyed by other nations less favoured by nature, but who have preceded us in the cultivation of literature and the arts: it is hence necessary now to strain every nerve to regain that time, which idleness and darkness have thrown away. We begin, then, by offering an opportunity of acquiring knowledge to all classes of the community, without respect of rank or fortune, of sex or age. The propagation of this system holds out the surest means of extirpating those principles formed among us during the time of darkness. The Government has resolved zealously to protect this establishment; and, as the best way of fulfilling its intention, has resolved to unite with it in this object those persons who have the same sentiments on the subject, and who at the same time possess that activity, zeal, and energy, which this important matter demands. The object of this institution is, to extend, in every direction throughout Chili, the benefits of education—to promote the instruction of all classes, but especially of the poor—to seize all the advantages which this new system of education holds out, and to open resources by

which it may be adapted to the circumstances and necessities of the country."

Connected with education, all enlightened friends of mankind will augur well of the intelligence and happiness of a country in proportion to the circulation of the Scriptures among its inhabitants. A Peruvian gentleman, at the seventh anniversary of the Bible Society of the United States, shewed, in an able and impressive manner, that the Scriptures are the great blessing which South America requires. In communicating to its inhabitants this boon, the British and American Bible Societies continue to co-operate. In briefly surveying this continent in the order already adopted, we find it reported, that, in Columbia, the demand for the Scriptures, particularly among the poor and in the public schools, is rapidly increasing. In Peru, 500 Spanish Bibles and 500 Testaments were circulated, at Lima, in two or three days; had their number been 5000, they would have been disposed of. So great was the concourse of people pressing to obtain copies, that the gentleman to whom they were consigned was obliged to close his door upon the applicants: the number sold paid the cost of the whole. The New Testament is being translated into the Quichua tongue, spoken by the numerous descendants of the ancient Peruvians. In Chili, an American captain found much difficulty in disposing of forty Testaments; but the state of things soon afterward improved: one gentleman sold all the copies of the Scriptures which he had, and had no doubt but that the sale would increase from year to year: of two hundred Testaments, committed to the care of the captain of a vessel, nearly three-fourths were paid for. He found the copper-miners, in particular, most anxious to possess and read the Scriptures. At Mendoza, across the Andes, in Buenos Ayres, the Scriptures meet with a very favourable reception: at the city of Buenos Ayres, an Auxiliary Society has been formed, and the New Testament is in free circulation; and, from that place, makes its way in all directions, into the surrounding country, and even into Patagonia. At Bahia, Pernambuco, and Rio Janeiro, in the Brazils, the Portuguese Scriptures have been circulated: at Pernambuco, they were admitted duty free, and were applied for by the people in crowds; at Rio, an American captain found them much esteemed, and thankfully received. In Guiana, the Negroes, in various places, willingly purchase copies and manifest the benefit derived from them.

In reference to the spirit of toleration in the New States, it is remarked, in an American publication—

"Although a bigoted attachment to Romanism is visible in all the South American provinces, still as much liberality of sentiment has already been manifested, with respect to the introduction and toleration of the Protestant religion, as, from their previous opinions and habits, could have been reasonably expected."

It is not, therefore, to be wondered at, that the hostility to the free circulation of the Scriptures, which all over the world now characterizes the Romish Church and marks its apprehensions, should display itself in this quarter; and that while, as was the fact, the people were eagerly crowding for the Scriptures in Lima, the public papers should break out into opposition: but it is certainly a ground of congratulation and thankfulness, that when some of the clergy in Chili endeavoured to throw obstacles in the way of their circulation, the Government was as ready to remove them.

Christian knowledge is, moreover, making its way among the people of this vast continent, by means of Scripture extracts and religious tracts.

Of the first of these it is said, in a letter from Lima—

"We have printed, at different times, lessons for our schools, consisting of extracts from the Scriptures; and these lessons are now used in the schools in Buenos Ayres and Chili. In this place, I am printing an edition of these lessons, consisting of 2500 copies, at the Government printing-office. No objections have hitherto been made to my introducing the Scriptures into the schools in this manner, nor is there any interference in the manner of selecting the parts of Scripture for these lessons. You will easily perceive the great advantages arising from this indirect circulation of the Scriptures. Instruction will be communicated thereby, at that age in which the tender mind easily receives, and to a certain extent permanently retains, the impressions then made. From the slow progress of truth, of religion, and virtue among men, and from the adherence to evil in all its forms, I turn my eyes, and I turn them with pleasure, to children. There the great reformation must begin; upon this foundation must be built all that is noble in our species, by which God may be glorified: and the deeper this foundation is laid, that is, the earlier instruction begins, so much more majestic and beautiful will be the edifice erected."

On the subject of tracts, we quote the last Report of the Religious Tract Society:

"Your correspondents in South America unite in stating, that a general avidity for publications of all descriptions now prevails throughout that extensive field of operation. Increased facilities for the circulation of tracts have thus been given; and their distribution has become an object of the greatest importance. Wherever an increased desire for information exists, it must be of the utmost consequence to diffuse what shall prove food for the mind; even those leaves which are given for the healing of the nations. Tracts have every where been found to awaken a desire for the perusal of the holy Scriptures; and in no part of the world is this of more importance than in South America, where the greater number of the inhabitants, including many of the ministers of religion, have literally never seen that precious volume, which contains the words of eternal life."

SOCIETY FOR POOR PIOUS CLERGY.

The Committee of this Society lay before the subscribers and the public, the following among other extracts from the many letters which they have received in the course of the last year. They afford painful proof of the necessity and utility of the institution, and are its best recommendation to the patronage of those who are anxious to assist the ministers, and promote religion among the members, of our church establishment.

1. "The grateful sense of the seasonable and liberal aid extended to us on former occasions shall never be erased from my mind, and I and my family shall never cease to pray for the advancement of the objects of your most excellent institution. My income is eighty pounds, on which nine of us are dependent for support.

2. "Among the causes of my present necessities is the very distant and expensive removals of myself and family, from one curacy to another. I know not indeed how to obtain deliverance from a debt that oppresses me, except through the providential instrumentality of your Society.—Trials are my lot; but it becomes me to exercise faith in that Scripture which saith, 'All things work together for good.' To human reason and human inclinations the difficulties with which I am surrounded may seem grievous and profitless; but I can say truly, the sweetness of beholding daily bread supplied by that providential Hand which fed the prophet in the wilderness, amply compensates for all the bitterness of those cares and anxieties which my situation unavoidably occasions.

3. "May I be permitted, once more, to petition the very benevolent Society for admission amongst the numerous objects of its relief? My soul often magnifies the Lord, that amongst his manifold mercies and loving-kindness to the children of men, he hath provided such a refuge, where the really necessitous may be succoured in their penury; and whence seldom or ever such are sent away empty.—With a stipend of sixty pounds a year, I have to provide for a family of six persons; namely, myself, my wife, three children, and a servant girl; which comes short of four shillings a week for each of us! My wife, being now in the family way, is rather impaired in her health, which is the occasion of our keeping a servant. I have no advantage whatever either from a cow or a horse, but am obliged to pay for every thing, even a little milk for the children, and am situated in a dear part of the country. It is a great pleasure to see how the parish children have increased in knowledge, in a Sunday-school which I have raised since I came here, and which also I attend after the duties of my two churches. The children, with seriousness, correctness, and attention, repeat, by heart, publicly in the church, the second lessons for the day.

4. "Though liberally relieved some years ago, by your Society, I am obliged once more to crave their assistance. My two children have been attacked by severe illness, which has continued three months; and which rendered it necessary to employ two medical attendants. Without some assistance it would be very long before my small income would enable me to extricate myself from the debt, in which this unlooked-for incident has involved me. But I trust, by making the case known to your Committee, some relief may be obtained from the funds of your Society. My income, from the church and scholars is seventy pounds per annum, on which seven persons depend for support."

5. "I am truly sorry, that my circumstances are such as to urge me to make my humble application to your very excellent Society, for their kind relief. I assure you, that nothing less than poverty makes me solicit your beneficence. My

Vicar ——, with a large family, being so poor himself, and I believe insolvent, can give me but very little salary. Out of 40*l.* my nominal stipend, I have received less than twenty for the last twelvemonth, which, as I have a wife and five young children to support, involves me in difficulties. I have the happiness to say, that my congregation is on the increase, the Sunday-school thriving, and that I trust a good work is going on among us. The parishioners, though they are but poor, and can do but little for me, are very kind and affectionate, and I should be sorry to leave them."

6. "It has pleased our heavenly Father to permit my poor wife to labour under very great affliction since Christmas, 1821. Her sufferings have been great, but she was wonderfully supported and comforted in the day of affliction by the Holy Spirit. My eldest daughter was very ill all the winter, and my own health is greatly impaired; but I have cause to be thankful to my heavenly Father, that my condition is not worse, and that it hath pleased Him to deal so mercifully with me and them. I have six children, the eldest not quite fourteen years of age, dependent on me for support. The whole of my income will not exceed sixty-two pounds this year, and that very uncertain, as the farmers are so poor. The number of my communicants is about 120. The sacrament is administered every month."

7. "I take the liberty of addressing you once more for that assistance, of which I stand as much in need as ever.—I have a family of six children at home, and the other four, I provide with clothes, with a salary of fifty pounds per annum. The produce of my farm, this and the last year, was so much damaged, and almost spoiled, that it is worth little more than the charges attending it; and I am obliged to buy corn to support my numerous family till the next harvest! However, as things are, I desire to praise God for such a truly Christian Society, where the faithful ministers of the Gospel can pour out their tale of woe, when depressed by pinching poverty, and bowed down with urgent wants; and where they generally find friends to alleviate their distresses."

8. "It is with the liveliest emotions of gratitude to a faithful God, the Author of all good, that I take up my pen to acknowledge the receipt of your kind favour, containing a bank post bill, value ——. Oh! my dear sir, thank also, in a better way than I am able, your benevolent and sympathising Committee.—Blessed be the name of our God for this seasonable measure of relief; whereby I shall be enabled conscientiously to continue my ministry among a people dearly beloved, and longed for in the Gospel. Assure them, that their undeserved liberality shall (God being my helper) stimulate me to greater diligence to make full proof of my ministry, in all the various departments of the pastoral care."

During the thirty-six years in which this Society has existed, it has distributed to distressed clergymen, one thousand, five hundred, and ninty-six grants of various sums of money; amounting, in the whole, to forty-three thousand eight hundred and fifty-eight pounds.

Until within the last few years, the regular income of the Society proved sufficient to meet the applications that were made for its assistance. It conscientiously laid out, on government security, nearly all the legacies, donations, and life-subscriptions which it received; in order that the yearly interest on these sums might be a permanent supply in addition to the annual subscriptions. The Committee is now, however, constrained to say, that the calls upon its resources have of late been so increasingly numerous, that besides, in many cases, granting smaller sums than would otherwise have been done, they have, within the last three years, been under the painful necessity of disposing of seventeen hundred pounds of their capital stock; although upon the interest of their funded property so much of their operations depends. Independently of stock sold, the total receipts of the Society compared with its payments in the past year, are as 1684*l.* received, to 2393*l.* paid.

On these grounds the Committee are constrained to make a more pressing appeal than they ever yet have done to the liberality of the Christian public. Their solicitation is on behalf of a class of pious and diligent persons, highly deserving the commiseration and assistance of all who wish well to the efficiency of our excellent Establishment, and view it as a most powerful instrument, under Divine Providence, for promoting true religion and sound morality, in the more sequestered, as well as the more populous, parts of England and Wales.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

FRANCE.—The returns of deputies from the recent elections have been so well secured by the government, that only seventeen opposition members are to be found in a chamber of 430 members. The sessions have just opened. The speech gives no pledge as to any specific time for withdrawing the army of occupation in Spain. It proposes a septennial parliament, which will add greatly to the already too dominant influence of the crown. With regard to the East of Europe, and Spanish and Portuguese America, it only expresses a hope that the affairs of these countries will be regulated for the interests of the people, and the commercial benefit of the world.

AMERICA.—The new American Governments are consolidating their liberties, and drawing together the ties of union for their common defence. A treaty of amity and confederation has been ratified between the Columbian Republic and the State of Mexico, in which each contracting party binds itself to assist the other in case of hostile aggression against its nascent liberties. Chili, Peru, and Buenos Ayres were expected to unite in the same measure. In Brazil, respecting which some apprehensions were entertained on account of the counter-revolution in Portugal, and the probable views of the reigning prince, the eldest son of the house of Braganza, the issue has been very favourable; the emperor having himself proposed a constitution built upon very liberal principles, and not much unlike our own in some of its leading provisions. The crown is to be hereditary; the Roman Catholic worship is to be the established religion, with toleration for private or domestic worship by all other persuasions, but without allowing them any external form or temple. This disgraceful bigotry continues to cleave to the Roman Catholic states in the new as well as the old world. The legislature will consist of two chambers, senators and deputies, with much the same duties as our two houses of parliament. The senators are fixed for life, the deputies are to be periodically dissolved. Suffrage is in a sense universal, though not directly so; every citizen having a vote in his parish in the choice of the provincial electors, who are to choose the deputies and senators. The ministry are constitutionally responsible for the proceedings of the crown. The military are to act under the civil power, and no officer is to be deprived of his commission without the sentence of a regular tribunal. All causes, civil and criminal, are to be decided by a jury; the judge determining the law, and the jury the fact. Most of the other provisions are in a similar spirit. We are not informed whether the Slaves have derived any benefit from the constitution which has been given to Brazil.

DOMESTIC.

The Chancellor of the Exchequer's financial scheme for the year, has not only the great merit of being perfectly clear and intelligible, which is a new and auspicious feature in our public accounts, but it discloses views and prospects of the most hopeful kind, as respects the future prosperity of the country, and which demand our national gratitude to the Supreme Author of all blessings, public and private. After liquidating every demand for the year 1823, and reserving a sinking fund of 5,000,000*l.* allotted by Parliament, there remains an excess of revenue of 1,710,985*l.* The estimates for 1824 are as follow:—

INCOME.	
Customs	£.11,550,000
Excise	25,625,000
Stamps	6,800,000
Assessed taxes, &c.	5,100,000
Post-office	1,460,000
Miscellaneous items	730,000
Portion of the money repaid by Austria, which had come into the Exchequer	1,500,000
Sums paid by the trustees of half-pay and pensions	4,620,000
Making a gross total of	£.57,385,000

EXPENDITURE.	
Charge on the consolidated fund; permanent expenses; and interest and management of the public debt	27,973,196
Interest on exchequer bills on account of the half-pay and pensions	100,000
Annual & permanent charges on the consolidated fund; civil list, &c.	2,050,000
Half-pay annuities	2,800,000
Sinking fund	5,134,456
Interest of exchequer bills	1,000,000
The army estimates, including extraordinaries	7,490,94[illegible]

The navy estimates	5,702,893
Ordnance	1,410,044
Miscellaneous	2,611,388
Making a total of	£.56,332,924

According to this estimate, there will remain a surplus at the close of the present year (after allowing for the sinking fund) of 1,052,076*l.* which, added to the surplus for 1823, will make for the two years 2,763,061*l.* A portion of this surplus is destined as follows:—

First, the sum of 500,000*l.* is to be applied to building new churches in populous parishes; a measure greatly needed, but which has called forth a considerable burst of opposition. We will only say, in passing, on this subject, that the unpopularity of public grants for church-building would be greatly diminished, and the very necessity for such grants almost superseded, if a more liberal system of patronage were adopted as respects our new churches. As it is, what interest can it be expected that the great majority of a parish or a nation will take in building churches, the presentation to which is made the private property of a patron, who may view the new preferment in no other light than as a provision for a dependent, without any reference to the wants or the wishes of the neighbourhood. Had a more judicious and conciliating system been allowed, as was provided for in the original draught of Lord Bexley's Act, the Church of England would have found as little difficulty in providing edifices for its members, by means of voluntary local subscriptions, as any other body of Christians. At this moment, some of the parishes in which new churches have been built, are in a state of grievous discontent and hostility at the introduction of strangers among them, to the exclusion perhaps of clergymen well known to the neighbourhood, and warmly beloved and esteemed for long and useful services in the very districts now confided by private interest to other hands. In some instances, in which the most urgent and affectionate representations have been made by the rector and the parishioners in favour of a curate endeared to them by a course of faithful ministrations, the patrons of these new churches have declined listening to their request, and have placed among them strangers; and not only strangers, but persons perhaps little qualified by taste or habits for the active, self-denying duties of a populous sphere of parochial labour. We believe, indeed, notwithstanding this unhappy system of patronage, that the new churches are a public blessing; but the good effects of the scheme, will at best be miserably curtailed and impeded, till the presentation to them is placed upon a better footing. We wish not to see the church court popularity by any unworthy arts, or throw open her offices to factious electioneering; but we are convinced that some plan might easily be devised by which her real interests, which are the interests of the public, might be secured, and as many churches be provided as the necessities of the country require, with little or no expense to the national purse. Would that our public men would firmly turn their minds to this great subject in all its bearings! In the present state of society, and with Dissenters of every class multiplying around us, matters cannot for ever continue as they are; and it well behoves all who wish well to the Established Church to provide against contingencies. The present lamentable system of pluralities and translations, in particular, needs a fundamental revision. A few parliamentary grants of money, however useful, separately considered, will do little, very little, for the church till efficient measures are adopted for securing to every parish a resident incumbent, devoted to the duties of his cure, and with no temptation to look beyond it.

The half million for church building, not being likely to be immediately wanted, the interest is to be devoted, for five years, to the maintenance of an ecclesiastical establishment in the West Indies, with a view to the religious instruction of the slave and free coloured population. Two bishops are to be appointed respectively for Jamaica, and the Leeward Islands, with an establishment of clergy under them. When the church-building fund is wanted at home, the four-and-a-half per cent. duties will be devoted to the object. We shall have another opportunity of referring to this important subject; some of the bearings of which have a very wide and momentous reference.

The second appropriation of the surplus fund is for a grant of 300,000*l.* for the repairs of Windsor Castle. A sum of 60,000*l.* is also to be devoted

to the formation of a gallery of paintings at the British Museum; an object well worthy of the good taste of the British public.

The remainder of the surplus is to be directed to the remission of taxation. The Chancellor of the Exchequer, in selecting his course, has wisely consulted the future prosperity of the country, rather than the adoption of measures of temporary popularity. His object is to open the way for a wide extension of our commerce and manufactures, the enlargement of which will most effectually lighten the burden of direct taxation. He is anxious to abolish, as speedily as is safe and practicable, the cumbersome and mischievous machinery of bounties and drawbacks, and prohibitions on imports or exports, raw or manufactured, and to reduce the intercourse of individuals and nations to the simple rule of a liberal reciprocity. As a beginning, the duties and restrictions on the import and export of wool are to be repealed, and a duty of one penny per pound equally on the import and export to be substituted in their place. The reductions on the import of raw silk are as follows:—India silk, reduced from 4s. to 9d. per pound; Chinese and Italian from 5s. 6d. to 6d.; and Brazilian from 14s. 10d. to 7s. 6d.—The first of these is a measure of great kindness to our native East-Indian fellow-subjects, whose manufactures we have superseded in their own markets. We should be most happy to learn that this wise and humane reduction was to be followed up by the still more humane and efficient measure of reducing the duties on East-India sugars, especially as the Chancellor of the Exchequer has given to the West Indies the boon of a reduction of 1s. 1½d. per gallon on rum, amounting to 150,000*l.* per annum.—The prohibition on foreign silk manufactures for home consumption is to cease in July 1826; and duties varying from 20 to 30 per cent. are to be imposed in its place. The London port coal duty of 8s. 4d. which pressed heavily and unequally (being a clear addition to the general duty of 6s.) is to be rescinded, and the tax equalized, with permission to use inland coal. The remainder of the salt duty is also to be relinquished. These items, with the reduction, in October next, of one-third of the four per cent. stock, to three-and-a-half per cent. which on seventy-five millions of stock will create a saving of 370,000*l.* per annum, are the chief measures decided on in the financial statements for the year. We have detailed them somewhat at large, because, upon the whole, they constitute one of the most important and gratifying financial communications ever made to Parliament, and we trust will lay the foundation for great and permanent benefit to the country. It is not the least valuable effect of the new line of policy that it tends to supersede oaths, smuggling, fraud, bloodshed, and numberless other evils.

It gives us pleasure to find that the proverbial delays and expenses of the Court of Chancery are at length to be investigated, and that Government has consented to the appointment of commissioners for the purpose.

Copies of the communications between this country and France and Spain, on the subject of the South-American Governments, have been laid before Parliament. France abjures acting against these colonies by force of arms, acknowledges the futility of hoping for a return to their old relations, and disclaims all desire of appropriating any part of the Spanish trans-atlantic possessions to herself. Spain was anxious for a conference at Paris to consider the whole subject; but the British Government peremptorily declined acceding to the measure, and stated strongly the opinion that before many months shall elapse it will be necessary to recognise the independence of those States. The chain that has so long bound us to the policy of continental Europe seems to have been greatly relaxed by these negotiations; and we have reason to hope that the country will in future be less shackled in its transactions, and better able to avail itself of that liberal line of international proceeding which our habits, our free government, our public duty, and our insular interests equally require.

On the 16th instant, Mr. Canning, in the House of Commons, and Lord Bathurst, in the House of Lords, made a statement respecting the proceedings and intentions of Government on the subject of Slavery. An Order of the King in Council was laid upon the table, containing the various measures of reform which it had been determined to institute in the island of Trinidad. This order begins with appointing a Protector and Guardian of the Slaves, to whom a variety of im-

portant functions are assigned, and who is not allowed to possess any agricultural slaves; a prohibition which ought to be extended in his case, and that of all public functionaries, to slaves of every description. A feeling adverse to their duty is likely to be generated by holding domestic slaves, as well as by holding predial slaves.—In the different quarters of the island assistant guardians are appointed, who are not debarred from being the possessors even of agricultural slaves; an arrangement which must infallibly frustrate much of the benefit which might otherwise be looked for from the other regulations of the order.—The flogging of women is entirely and absolutely prohibited, under any circumstances.—The use of the whip, or other instrument of coercion to compel labour in the field, is also prohibited.—When used as an instrument of punishment by the master or manager, the number of lashes is not to exceed twenty-five at any one time, and for one offence; nor are any to be inflicted till former lacerations are completely healed. Twenty-four hours must pass after an offence has been committed before it can be punished; and when punishment is inflicted it must be in the presence of a competent witness, besides the person by whose authority it is inflicted. On all plantations a record of such inflictions must be kept, specifying the crime and the extent of punishment, to be signed by the parties present; and copies of this record are to be regularly transmitted to the Governor, certified by oath, in order to be sent to the Secretary of State. One great defect here is, that this important measure of a record of punishments is confined to plantations; whereas it is just as necessary to protect mechanic, or domestic, or jobbing slaves from brutal oppression as the predial slaves.—In case of cruel or unlawful conduct towards a slave, the master may be deprived of such slave; and any master or overseer who is twice convicted of such conduct is to be deprived of all his slaves, and declared incapable of holding slaves in future, or of being employed as a manager of slaves! This is an admirable regulation.—As soon as effectual provision shall have been made for the religious instruction of the slaves, Sunday markets are to cease; and in the mean time, they are to be held only before ten in the morning. Why they should continue to be held, even for a single Sunday, till ten in the morning, is not very obvious. The morning of the Sunday is as sacred as any other part of the day. As soon, however, as effectual provision is made for religious instruction (a very indefinite period,) then Thursday is to be made the market day instead of Sunday.—The master is forbid to compel the slave to labour for his benefit on the Sunday. No day, however, in lieu of Sunday, being given to the slave by this Order (a most unaccountable omission,) the slave will be as much compelled, by the necessity of the case, to labour for his subsistence, which is, in fact, labouring for his master's benefit, as if the master stood over him with the whip. He must work on that day or starve.—The intermarriage of slaves is provided for; and such marriage is made binding in law, whether celebrated by a clergyman of the Church of England, by a Catholic priest, or by a Dissenting clergyman.—It is made unlawful by any judicial process, to seize and sell, separately from each other, the husband and wife, or reputed wife, or the child under sixteen years of age. But here again, most unaccountably, no restraint is placed on the power of the owner, at his discretion, to separate these near relations by sale; and this omission is the more extraordinary, as it is a part of the Spanish law, which is the law in force in Trinidad, that the master shall not possess such power.—The property of slaves is secured to them by law, and savings banks are provided in which to deposit their peculium; which they are allowed to transmit by will.—All taxes and fees on manumission are abolished, and a power is given, and adequately secured, to slaves to purchase their own freedom, or that of their children, at a fair appraisement, whenever they have the means of doing it. This is highly important. Any slave, whom any clergyman, priest, or religious teacher shall certify to understand the nature of an oath shall be recorded as entitled to give evidence in courts of justice, in all cases except in civil suits where his master is concerned, or in trials affecting the life of a *White* man. This last exception is most preposterous and mischievous; and it stands on no ground of reason or principle. Or if there be any reason for it, does not that reason extend equally to the case of a free Black or Brown man, or even to that

of a Slave, as to that of a White? This monstrous distinction is introduced too in the very case where its operation is likely to be most injurious. A White man may murder a Slave in the presence of a hundred other Slaves, not one of whom can give testimony against him. Nay, by the law, as it now stands, a temptation is actually held out to him to commit murder. If he cruelly punishes a slave, any slave may testify against him, and convict him: but if he kills him outright, he is secure from conviction though the whole gang should have witnessed the murder. Besides, is it feared, while judges are white, that there will not be a sufficient leaning in them to protect the lives of Whites?

All the above regulations are enforced by suitable penalties.

Defective as this order is in many of its parts, it is still a most important step in advance; and when the defects are pointed out to his Majesty's Ministers, we have no doubt that the same desire of ameliorating the condition of the Slaves, which has led them to frame the code, will induce them to amend its provisions. It is their first essay in the delicate work they have undertaken; and we are disposed, on the whole, rather to be thankful for the concessions that have been made, and the important principles that have been recognised, than to murmur that the measure should not have been more complete. The friends of the Negro race may congratulate themselves also, on the large admissions of the correctness of their representations which this measure involves. A year of eager controversy has passed since they brought forward their charges against the system of colonial bondage. Every assertion they ventured to make has been keenly contested. The King's Ministers have had the opportunity of weighing the conflicting testimony of the adverse parties; and though they have pronounced no explicit decision on their respective claims to credit, yet they have adopted regulations which assume the existence of the evils which the Abolitionists have denounced. This forms an answer to ten thousand calumnies, and must prove an unspeakable support and consolation to those who have been assailed by them.

Little, however, would be done, if these reforms should be confined to the island of Trinidad. It is the declared intention of Ministers to extend the same system to St. Lucie, Demerara, and Berbice; and also to the Mauritius, and the Cape of Good Hope. These comprehend a slave population of about 220,000. But there still remain nearly 600,000 Slaves whom the proposed reforms will not reach; we mean the Slaves residing in colonies which have local legislatures. It is the present intention of Government to proceed with these colonies only in the way of recommendation. The model of Trinidad is to be presented to them, and they are to be invited to copy it. But when we look back to the history of the last thirty-six years, nay, when we look back to the transactions of the last year, is it possible to indulge a hope of their cordial co-operation in the work of reform,—that work which they pronounce to be certain ruin and destruction to all their interests? We might as well have expected that they would of themselves have abolished the Slave-Trade, because the British Parliament had declared it to be unjust and inhuman, as that they will now reform Slavery on the Minister's recommendation. Such a hope is utterly vain; and by indulging it we are cruelly and most unjustifiably prolonging the miseries of our fellow-subjects, the Slaves, for the relief of whose admitted oppressions we are bound to interfere. Here is the great failure of Ministers in respect to the cause they have undertaken. They pledged themselves too, that, in case the Colonists were contumacious, they would come down to Parliament for counsel. The Colonists have been contumacious, but Parliament has not been called upon to interfere. We mention this, not because we think it of any moment that the insolent conduct of the Colonists should be punished, but because we deem it incumbent on the British Government and Parliament, at least to do for the Slaves in the other islands what they have done for those in Trinidad. Why should women still continue to be shamelessly exposed and flogged in Jamaica or Barbadoes? Why should the driving whip be still suffered to exist there? Why should marriage be still without any legal sanction? Why should not facilities be given there also to manumissions? Why should it be left there to the masters of Slaves to do what they cannot be expected to do,—to reform a system which they conceive it their interest to uphold, and which their pride also is concerned in

upholding? Happily the people of England have one concurrent opinion on this point. They have shewn it by the numerous petitions which have been presented, and are daily presenting, on behalf of the Slaves; and, without doubt, they will only become more importunate in proportion as their hopes are likely to be frustrated or unreasonably postponed, either by the resistance of a handful of interested planters, or by the timidity and irresolution of the executive government.

It ought to be remarked, however, that the line taken by Mr. Canning, in his speech, was very uncompromising; and in reply to Mr. Baring and other West-Indians, who urged him to fix a point at which he would stop in his proposed measures of reform, he expressed the most resolute determination to proceed from step to step until he had accomplished the work to which the House, by its resolutions, was pledged. But what single step will he be able to make in advance, while he continues to defer to the self-interested clamours of West-Indian legislatures?

The speech of Lord Bathurst was far less satisfactory. He chose, without any apparent necessity, to go into a variety of details, to shew that little was to be expected, in the way of industry, from the voluntary exertions of emancipated Slaves; and he retailed on this subject, all the hackneyed commonplaces of the West-Indian planters. It almost seemed as if he had employed some practised West-Indian sophist to collect his topics and arguments, and to arrange them in the way best suited to produce a favourable impression of the superior advantages of slave over free labour. We are not sorry, however, that his lordship has been led thus to exhibit the views of this subject which have been communicated to him, as it affords a fair opportunity of exposing their fallacy, as well as the incorrectness of the facts which he has been led to assume as the basis of his reasonings. It would of course be impossible to discuss the question at large on this occasion; but we may be allowed, as an illustration of his lordship's mode of reasoning, to quote the following passage from a report of his speech in the Morning Chronicle:—"The sugar exported from St. Domingo previous to the emancipation of the Slaves, was 160 millions of pounds; but since free labour was established, he had reason to think that she did not grow sufficient for her own consumption." The inference to be drawn from this fact is, that therefore free labour will tend to diminish, if not to destroy, production. But what are the real facts of the case? All the French officers who were present in St. Domingo from 1795 to 1802, and who have published their observations upon the state of that island, have concurred in affirming, that under the government of Toussaint Louverture, St. Domingo, though the Slaves had all been emancipated, rapidly recovered its ancient prosperity; and that the produce of its soil was not inferior to what it had been at any former period. In 1802, however, a French army landed in St. Domingo, and a war of desolation and extermination followed. Few sugar works escaped; and it certainly is not to be expected that, while Hayti is still liable to be invaded by France, and while her independence, which she has enjoyed *de facto* for upwards of twenty years, is still unacknowledged by a single European power, any individual Haytian should be foolish enough to set about re-erecting sugar works. To do so would not only be exposing his capital so employed to unnecessary risk; but it would be inconsistent with the whole pre-concerted plan of their defence against a French army, which is to deprive that army as much as possible, of all those means of shelter which sugar works would afford. Besides, has sugar been so profitable an article during the last twenty years, as to induce the freemen of Hayti, unfettered in their proceedings by the mortgagees of London and Liverpool, to run the risks, and to encounter the heavy outlay of capital, which the re-erection of sugar works would occasion? The first object, of course, with the liberated Haytians, was to cultivate such articles as were required for food, and to rear cattle. In these objects they have fully succeeded. The island abounds with provisions of all kinds. Food is as cheap and as abundant in Hayti, as perhaps in any other part of the world. While, in Jamaica, a slave is liable *by law*, to be punished with a cart whipping if a single pound of fresh meat is found in his possession, for which he cannot satisfactorily account; the Haytian Negro has the means, and also the liberty, to indulge in the use of animal food to the utmost extent of his wishes. Is this no advantage gained by free labour? Another

consequence arising from it has been a rapid increase of the population, which, notwithstanding the exterminating wars they have had to carry on, is now considerably larger than it ever was at any former period. But does Hayti, then, raise no exportable produce? We should be led to infer this from the report of Lord Bathurst's speech. She raises no sugar, says his lordship, for exportation, (but even this is not quite correct,) and we are left to infer that she raises nothing else. But does she raise nothing else? She certainly does. She raises much of what is far better suited to her present anomalous state than sugar, and the culture of which is also more profitable. Coffee and cotton require no expensive erections; and mahogany requires only to be cut. Now, that of these articles Hayti exports a very large quantity is manifest, from the following facts. The tonnage of the United States, employed in the trade of Hayti, in the year ending September 1821, was 50,000 tons, and the value of the imports into the United States from Hayti 2,246,237 dollars; the exports from the United States to Hayti being nearly to the same amount. And so rapidly has this trade since increased, that the value of the imports into Hayti from the United States, during the last year, are stated in the official Gazette of Hayti, to be upwards of six millions of dollars, and those from Great Britain upwards of three millions of dollars. The trade of France with Hayti is also very considerable; more, we should apprehend, than from Great Britain. If, however, we reckon the whole import into Hayti from all parts of the world at twelve millions of dollars, we shall have a consumption of foreign merchandize at least twice or three times as great as is consumed in Jamaica, and for which payment must necessarily be made in the produce of Haytian labour; a state of the case which obviously at once destroys the reported reasoning of Lord Bathurst respecting that island. But we must stop. It would be impossible to do justice to the subject within our narrow limits. It will be taken up, we trust, by some one who is competent to the task of vindicating the blessings of freedom from every imputation which would make them to derogate from the happiness and prosperity of man.

We are happy to state that a treaty has been entered into by his Majesty with the United States, by which the contracting parties agree to punish slave-trading, in their subjects respectively, as an act of piracy; and to yield to each other the right of search, in order to make the provisions of the treaty effectual. A bill to that effect has passed through almost all its stages in Parliament. This is also a most important gain to the cause of humanity and justice.

ECCLESIASTICAL PREFERMENTS.

The Very Rev. C. Bethell, D. D. Dean of Chichester, to the Bishoprick of Gloucester, *vice* Dr. Ryder.

Rev. Hobbs Scott to be Archdeacon of Australasia, New South Wales.

Rev. Charles Henry Hall, D.D., to the Deanery of Durham, *vice* Bishop Cornwallis.

Rev. Samuel Smith, D.D., Dean of Christ Church, Oxford, *vice* Hall.

Rev. Henry Woodcock, D.D. Canon of Christ Church, Oxford, *vice* Smith.

Rev. W. Barlow, St. Mary Bredin V. Canterbury.

Rev. H. W. Blake, Thurning R. Norfolk.

Rev. C. Bradley, Glassbury R. Breconshire.

Rev. John Briggs, Southmeer R. Norfolk.

Rev. W. B. Cosens, Monckton Farley R. Wilts.

Rev. H. L. Dillon, Carhampton V. Somerset.

Rev. J. F. Doveton, Mells and Leigh RR. Somerset.

Rev. W. Dowell, Home Lacey V. Hereford.

Rev. Edwin Edwards, Ashfield with Thorpe Perp. Cur. Cambridgeshire.

Rev. A. Grayson, M.A. Bramley V. Hants.

Rev. J. T. Hinde, Featherstone V. York.

Rev. C. E. Hutchinson, Bedington V. Sussex.

Rev. C. Kingsley, Barnack R. Northampton.

Rev. B. Lumley, Sheriff Hutton V. York.

Rev. E. Chal. Ogle, Sutton Benger V. Wilts.

Rev. W. Oxnam, Cornwood V. Devon.

Rev. H. M. Say, Iwerne Minster V. Dorset.

Rev. E. Davies Slade, Wanstrow R. Somersetshire.

Rev. T. Burroughes, Chaplain to the Duke of York.

Rev. Joseph Gedge, Chaplain to Earl Stanhope.

Rev. G. Norris, Chaplain to Wilton House of Correction.

DISPENSATIONS.

Rev. J. H. Dunsford, to hold Frampton upon Severn V. with Fretherne R. Glouc.

Rev. Joseph Varenne, to hold Grays Thurrock V. Essex, with Staplehurst R. Kent.

ANSWERS TO CORRESPONDENTS.

INVESTIGATOR; MARIA; HISTORICUS; H.; E. P. S.; A——A; J. S.; A LOVER OF EVANGELICAL TRUTH; R. J. E.; W. C. W.; T. S.; a paper on the Instruction of the Deaf and Dumb; and an Obituary without signature, are under consideration.

The remaining half of the Bank Note, No. 11,032, for 100*l.* has been received by the Bible Society.

We hope very speedily to be able to make the announcement J. M. requests.

Φιλοχα θαρσης had better address his remarks to the public on the immodest practices connected with our Theatres, through some channel more likely to reach the frequenters of theatrical amusements than the pages of the Christian Observer. Our late observations on the immodest practices in our navy, to which he alludes, rest on quite different grounds. The navy is a lawful profession; the stage, we think, is an unlawful one. If a parent allows his son or daughter to attend the theatre, he does it at the well-known risk of the contaminations which our correspondent mentions, and without any excuse or pretence of duty; but in sending his son on board a king's vessel, he has a right to demand from the public a guarantee that he shall find the regulations and practices of the service consistent with the dictates of Christianity and good morals. We should rejoice indeed at any partial reformation of our theatres; for the smallest abatement of sin or misery is amply worth securing: but our immediate province is to strike at the root of the evil; for the experience of all ages and countries proves that a truly virtuous theatre is a solecism. The lustration of the theatrical saloon would not reconcile a Christian mind to the business of the stage; and there is danger lest, in aiming our censure at mere circumstantials, we indirectly countenance the general system.

We agree with R. L., E. P. S., and G. W. that the circumstances connected with a late awful murder furnished a favourable occasion for warning the public, and especially the young, against gaming, and various other vices, and for shewing the extensive latitude of the Divine prohibition against murder, as including duelling, and other crimes at variance with the love we owe to our neighbour; and they will find by consulting our volume for 1823, p. 738, that we took occasion to dilate at some length upon the subject, and have anticipated the greater part of their suggestions.

We concur in the remarks of CLEMENS on the duty of "special prayer" for particular objects of great importance, though we do not insert all the proposals of this kind which are sent to us. We have received communications respectively urging special prayer for the heathen, for the Jews, for the clergy, for the Negroes in the West Indies, for the people of Ireland, and for the effusion of the Holy Spirit; each writer considering his own topic the most urgent. Our own view is, that every object of prayer ought in its turn to be embraced, and to be made "special" by a special devotion of the mind and affections to the subject; but that too rapid a multiplication of fixed meetings for prayer, such as are proposed by some of our correspondents, would become burdensome, and might prove inconsistent with the duties of private and family devotion, and with the ordinary business of life.

POSTSCRIPT.

Intelligence has arrived, apparently correct, of the death of Mr. SMITH, the Missionary in Demerara. He had for some time been in a weak state of health, caused by his intense missionary labours in an unhealthy tropical climate; and his late severe and unmerited persecutions, and protracted confinement in the colonial prison, under sentence of death, appear to have hastened his release to that better world where the wicked cease from troubling, and the weary are at rest. He is stated to have expired on the very day on which the reversal of his sentence arrived in the colony, but before the welcome intelligence had reached him.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

AMONG the honourable and hopeful features of the present age, not the least so is the increased demand which exists for the writings of our great standard divines, whose works are now widely circulated not only as detached treatises, but, in many instances, in a collective form, some of them having recently appeared in this shape for the first time. The writings of Bishop Beveridge, in particular, were widely scattered, and a part of them were of rare occurrence; while the just estimation in which the more popular of them are held, could not but render every theological reader anxious to see them collected into an uniform series, and placed beyond the reach of casualty, and perhaps, in some instances, ultimate oblivion. This service to the divinity student and the Christian public, has been faithfully performed by the Rev. T. H. Horne; so that for the first time the theological reader may now possess, in a combined form, and at a moderate charge, the whole works of this eminent prelate. But not the least interesting part of Mr. Horne's task has been the compilation of a memoir of his author, of whose life little was known or appeared to be recoverable. But what *could* be retraced, has been collected by the zeal and diligence of the indefatigable editor; and his materials are of such a nature that it is only to be lamented that they are still too scanty for the wishes of the reader.

Mr. Horne divides his memoir into two parts; the first containing an account of the life, and the second of the writings, of the revered subject of his narrative. From the former of these divisions, the following particulars are taken. They cannot fail to interest and edify the readers of the Christian Observer, who will doubtless agree in a remark of the Missionary Swartz, that "in this fundamental article [the writer had been speaking of "intimate union to Christ by faith;" "being *in* him," "renouncing sin, and all the false pleasures of the world," "not putting our confidence in any thing except the sufferings and atoning death of Jesus Christ,"] I like none more than good Bishop Beveridge: he forgets not to raise the superstructure of a holy life, but he lays first the foundation in a true and lively trust in Christ, after the example of St. Paul *." May every reader of this memoir, both ground his hopes for eternity on the same unshaken rock, and, like this exemplary prelate, build thereon "gold, silver, and precious stones," the works of faith, of diligence, and of love.

CLERICUS.

MEMOIR OF BISHOP BEVERIDGE.

It is the glory of the British Church, that her most illustrious ornaments have very frequently been men, who, without any adventitious circumstances to recommend them, have been raised to distinction by their learning, their talents, and their piety, after devoting, in

* Swartz's letter, from which this extract is taken, will be found in the Christian Observer for 1802, p. 496.

comparative obscurity, the greater part of a long and laborious life to the duties of their sacred function. The history of clergymen, indeed, whose days are not seldom spent in a humble village, or in a remote province, cannot be expected to produce many occurrences beyond the ordinary routine of their pastoral duties, or the common enjoyments and calamities of domestic life. Hence few memorials of them are extant, except the incidental notices which are with difficulty to be found in contemporary publications, or which may perhaps be gleaned from their own writings. Such, in particular, is the case with that eminent prelate, the learned and devout Bishop Beveridge.

William, second son of the Rev. William Beveridge, B. D., was born early in the year 1636-7, at Barrow, in the county of Leicester; of which place his grandfather, father, and elder brother were successively vicars. After receiving the first rudiments of education under the tuition of a learned father, he was sent to the free school at Oakham, in the county of Rutland, where he continued two years under the care of Mr. Freer, the then master. On the 24th of May, 1653, he was admitted as a sizar, or poor scholar, in Saint John's College, Cambridge. During his residence at college, he acquired general esteem, not only for his early piety, seriousness of mind, and his exemplary sobriety and integrity of life, but also for his diligent application to the course of studies prescribed by the university. The learned languages he cultivated with particular attention; and, by his assiduous study of the Oriental languages, he in no long time attained such a proficiency as enabled him, at the early age of eighteen years, to compose a Latin treatise on the Excellency and Use of the Oriental Tongues, especially the Hebrew, Chaldee, Syriac, and Samaritan; together with a Grammar of the Syriac language, in three books. This was given to the public in 1658. Two years before, in 1656, he had taken his degree of Bachelor of Arts; and in 1660 he proceeded to that of Master.

On the 3d of January, 1660-1, he was ordained deacon, in the church of St. Botolph, Aldersgate, by Dr. Robert Saunderson, bishop of Lincoln; and priest, in the same church, on the 31st of the same month: about which time Dr. Gilbert Sheldon, who then presided over the see of London, collated him to the vicarage of Yealing, or Ealing, in the county of Middlesex. As the office of a deacon in the Church of England is a step or degree to the ministry, according to the judgment of the ancient fathers, and the practice of the primitive church, it is wisely provided in the rubric of the office for the ordination of deacons, that the individual so ordained must continue in that office for the space of a whole year, "to the intent that he may be perfect, and well expert in the things pertaining to the ecclesiastical administration;" and though, ordinarily, it is much better that deacons should fulfil their year of probation in this first order of the Christian ministry, yet a discretional power is vested in the bishops, "for reasonable causes," to confer the office of presbyter before the expiration of that year. Such a reasonable cause was undoubtedly afforded in the exigencies of the church, then just recovering from the confusion in which the whole nation had been so many years involved by the Great Rebellion; to which we may add the high character of Mr. Beveridge, whose subsequent conduct fully justified the expectations which had been raised by his reputation for learning and piety.

How deeply he felt the responsibility of the pastoral office, we may easily perceive from his "Private Thoughts," (a work known to have been written in his earlier years, on his first entrance into holy orders, though it was not given to the public

till after his decease); in one of which he expresses his resolution, "by the grace of God, to feed the flock over which God shall set him, with wholesome food, neither starving them by idleness, poisoning them with error, nor puffing them up with impertinencies."

Mr. Beveridge continued at Ealing nearly twelve years, assiduously occupied in the duties of his sacred office; amidst which, however, he found leisure to continue his learned studies. The result of these appeared in his "Institutiones Chronologicæ," an elementary work on chronology, published in 1669; of which succeeding writers have not failed to avail themselves. This treatise is dedicated to Dr. Humphrey Henchman, who had succeeded Bishop Sheldon in the see of London, and by whom he was subsequently promoted.

Three years afterwards, namely, in 1672, Mr. Beveridge printed at Oxford his great collection of the Apostolic Canons, and of the Decrees of the Councils received by the Greek Church, together with the Canonical Epistles of the Fathers, in two large folio volumes, in Greek and Latin; and illustrated these venerable remains of ecclesiastical antiquity with copious prolegomena and annotations. On the 22d of November, in the same year, he was chosen rector of St. Peter's, Cornhill, by the lord mayor and aldermen of the city of London. On this occasion, he resigned the vicarage of Ealing.

Being now placed in the centre of the metropolis, an enlarged sphere of usefulness presented itself to him. Accordingly, he revived among his parishioners the primitive practice of administering the sacrament of the Lord's supper every Sunday; and (as we are informed by the editor of one of his posthumous treatises, the "Private Thoughts,") he applied himself with the utmost labour and zeal to the discharge of his ministry, in all its several parts and offices. "How powerful and instructive was he, in all his discourses from the pulpit! How warm and affectionate, in his private exhortations! How orthodox in his doctrine! How regular and uniform in the public worship of the church! In a word, so zealous was he, and heavenly minded, in all the spiritual exercises of his parochial function; and his labours were so remarkably crowned with blessing and success, that, as he himself was justly styled the great reviver and restorer of primitive piety, so his parish was deservedly proposed as the best model and pattern for its neighbours to copy after." This is, unquestionably, high commendation, yet, it should appear, by no means exaggerated; at least, if we may judge of Mr. Beveridge's pulpit labours by the sermons published after his death, every page of which glows with the most ardent piety and affectionate solicitude for the welfare of his parishioners, blended with a profound knowledge and forcible application of the sacred Scriptures.

The multiplicity and variety of Mr. Beveridge's pastoral labours, at this period of his active and useful life, appear to have left him but little leisure for preparing any thing for the press, excepting a Vindication of his Collection of the Canons of the Primitive Church, in reply to the Observations of an anonymous author, which appeared in Latin, in 1679; in which year he proceeded to the degree of D. D. He was not, however, long unrewarded. His singular merit having recommended him to the favour of his diocesan, Bishop Henchman, he was collated by him, on the 22d of December, 1674, to the prebend of Chiswick, in the cathedral of St. Paul's, London; and on the 3d of November, 1681, he was also collated by his successor, Bishop Compton, to the archdeaconry of Colchester. In discharging the duties of this responsible office, he evinced the same vigilant, regular, and exemplary conduct, which he

had previously shewn in every station of life. For, not satisfied with the false, or at least imperfect, reports, which at that period were delivered by churchwardens at visitations, he visited in person every parish within the limits of his archdeaconry; and took a very minute and exact account of the state of every church he visited, as well as of the residences of the clergy. These particulars were carefully registered in a book, for the benefit of his successors in that dignity.

On the 27th of November, 1681, Dr. Beveridge preached his admirable sermon on the Excellency and Usefulness of the Common Prayer, before the same distinguished prelate, on occasion of the opening of the parish church of St. Peter's, Cornhill. This discourse was afterwards printed, with a dedication to his patron; and was so favourably received by the public, that in a short time it passed through four editions, and is still retained among the books and tracts circulated by the venerable Society for promoting Christian Knowledge. More elaborate vindications of that admirable manual of public devotions (which deservedly holds "the very first rank among uninspired compositions") have, unquestionably, appeared in later times; but none which contain a more compendious, or more popular, vindication and illustration of its excellency, design, and usefulness.

On the 2d of September, 1683, Dr. Beveridge preached a sermon on the anniversary fast for the great fire that devastated the city of London in 1666. Its exordium is very solemn and impressive.

On the 5th of November, 1684, he was installed prebendary of Canterbury, in the room of Dr. Peter Du Moulin, deceased; and some time between the following year and 1688, he became the associate of the learned and pious Dr. Horneck, in directing the religious societies which began to be formed in London, in the reign of James II., and which greatly contributed to the revival of religious feeling in the metropolis, whence it extended into different parts of the country. It is, however, remarkable, that the exertions of a minister, so zealous as Dr. Beveridge was for the doctrine and discipline of the church, were at that period a subject of jealousy, not merely to the popish or interested adherents of the court, but also to some of better principles, who feared that the encouragement of such a spirit might lead to a renewal of past dissensions. In the reign of King James II., Bishop Burnet informs us, the fear of Popery was so strong, as well as just, that many persons in London and its vicinity began to meet often together, both for devotion and for their further instruction. Similar meetings had formerly been held, but only among the Puritans and Dissenters: whereas the members of these societies were in full communion with the Church of England, and applied to their ministers to be assisted with forms of prayer and other directions. "Some," he continues, "disliked this, and were afraid it might be the original of new factions and parties; but wiser men, and better, thought that it was not fit nor decent to check a spirit of devotion at such a time. It might have given scandal, and it seemed a discouraging of piety; and might be a means to drive well-meaning persons over to the Dissenters." It is not to be supposed that two divines of such acknowledged piety and reverence for the discipline of the church, as Dr. Horneck and Dr. Beveridge confessedly were, would engage in such an undertaking without a full conviction of its propriety and legality. Bishop Kidder, the biographer of Horneck, states, that he himself laid the rules which the latter had given for the direction of these societies before a distinguished prelate, then living, who was clearly of opinion that the young

men were not to be discouraged, and that he was well contented to leave them to the care and management of a minister of the Church of England. The prelate alluded to was either Archbishop Tillotson, or Dr. Henry Compton, the patron of Beveridge, who filled the see of London from 1675 to 1713. Dr. Woodward, to whom we are indebted for the best account of the religious societies in London, states, that their design, constitution, and rules had been approved by various eminent divines, and, among them, by Tillotson; who, after examining their regulations, and the trifling objections made against them, publicly, and on several occasions, declared it to be his opinion, that these societies were a support of the Church of England. With regard to Bishop Compton, it appears, that as they advanced in numbers and reputation, some mistaken or ill-affected persons represented them to the Bishop as leading to schism, spiritual pride, and many other ill consequences. These charges produced a vindication of the societies, in which the apologists assured his lordship that their only design was to excite each other's affections towards spiritual things, to quicken their preparations for another world, and, in order to this end, to assist each other to live in all respects "as it becometh the Gospel." They further stated, that they desired to prosecute this Christian design in none but Christian methods, with due respect to their superiors in church and state, and without any cause of offence to any one. The result was, that this vindication of the societies appeared so reasonable to Bishop Compton, their assemblies so regular and subordinate to the public worship, and their designs so truly Christian and inoffensive (all which was attested by several eminent divines in their behalf), that his lordship declared himself satisfied with it, and expressed his approbation in words highly worthy of a Christian bishop; "God forbid that I should be against such excellent designs."

The object of the religious societies, in the direction of which Dr. Beveridge held so conspicuous a place, was first and principally to promote edification and personal piety in their several members; to effect which purpose their rules appear to have been well calculated. They did not, however, confine themselves to this single design, but endeavoured to promote piety in others in various ways. With this view, they procured sermons to be preached every Sunday evening in many of the largest churches in the city, either by way of preparation for the Lord's supper, or to engage communicants to a suitable holiness of life after partaking of that sacrament, which they procured to be administered in many churches every Sunday. They further extended their charity to deserving objects in all parts of London and its suburbs; and by the pecuniary collections which were made by their influence, many clergymen were maintained to read prayers in so many places, and at so many different hours, that devout persons might have that comfort at every hour of the day. Among other benefits which resulted from these religious associations was the institution of societies for reformation of manners, and the establishment of the two venerable Societies for propagating the Gospel in Foreign Parts, and for promoting Christian Knowledge at home and abroad; both of which subsist to this day, with increasing activity and usefulness.

In the year 1689, Dr. Beveridge was president of Sion college; in which capacity he preached the anniversary Latin sermon to the clergy of the city of London; and on the 20th of November, in the same year, he preached the "Concio ad Clerum" in Westminster Abbey, before the convocation held by the bishops and clergy of the province of Canterbury, on occasion of the

Bill of Comprehension which was then in agitation. The "Scheme of Comprehension," as it is commonly termed, had been projected in 1668 by the lord-keeper of the great seal, Sir Orlando Bridgman, Bishop Wilkins, Lord Chief Justice Hale, and several other distinguished persons, for relaxing the terms of conformity to the Established Church in behalf of moderate Dissenters, and admitting them into communion with the church. The bill, which was drawn up by Lord Chief Justice Hale, was disallowed. The attempt was renewed in 1674 by Dr. Tillotson and Dr. Stillingfleet; and, though the terms were settled to the satisfaction of the Non-conformists, the bishops refused their assent. After the ever-memorable Revolution in 1688, the question was again agitated; and King William III., by the advice of Dr. Tillotson and Bishop Burnet, submitted the business of comprehension to a synod of divines, as being the method at once the most acceptable to the clergy and the best calculated to silence the popish objectors, who sneered at a religion established by Acts of Parliament. Accordingly, a commission was issued to thirty of the most eminent divines, (ten of whom were bishops,) among whom we find the names of Tillotson, Burnet, Tenison, Patrick, Beveridge, Stillingfleet, and Kidder, directing them to prepare such alterations as they should judge expedient in the liturgy and canons, together with proposals for reformation in ecclesiastical courts, and in other matters relative to the church. All these changes were first to be submitted to convocation, and afterwards re-considered in Parliament. After four members of this committee had withdrawn in dissatisfaction, the remainder proceeded in the business referred to them; and, among many alterations too tedious to be mentioned here, proposed that lessons from the canonical books of Scripture should be substituted for those taken from the apocryphal books; that the Athanasian Creed, the damnatory clause of which was pronounced to be applicable only to those who denied the substance of the Christian faith, should be left to the option of the officiating minister; that new collects, more glowing in devotion, should be drawn up, and a new version of the Psalms prepared; that the chanting of Divine service in cathedral churches should be discontinued, and legendary saints be expunged from the calendar; that the cross in baptism, the surplice, and the posture of kneeling at the sacrament, should not in future be insisted on; that the absolution in the morning and evening service should be read by a deacon, the word "priest" being changed into "minister;" that the intention of the lent-fasts should be declared to consist not in abstinence from meats, but only in extraordinary acts of devotion; that sponsors in baptism should not be held essential; and that re-ordination, where presbyters had imposed hands, should be only conditional. These, with many other alterations in the Litany, Communion-service, and Canons, were designed to be submitted to the approbation of the convocation, before which Dr. Beveridge was appointed to preach his "Concio ad Clerum," which was published in the same year by command of the bishops. From the text (1 Cor. xi. 16), "If any man seem to be contentious, we have no such custom, neither the churches of God," it will readily be inferred, that his opinion was against any concessions or alterations. The various changes, however, above noticed, were never adopted: the Tories so far succeeded in alarming the public mind, that little could be expected from the convocation by the projectors of the conciliatory scheme of comprehension. As no disposition was manifested by that body to innovate upon the forms of

the church, or to meet the conformists with concessions, they were prevented by the king from sitting for ten successive years, by repeated prorogations.

Some time in the year 1690, Dr. Beveridge was nominated chaplain to King William and Queen Mary; and on the 12th of October, in the same year, he preached before her Majesty his sermon "on the happiness of the saints in heaven," which is deservedly accounted one of his best discourses. It was afterwards published by her Majesty's command.

Dr. Beveridge was one of those eminent divines whose learning, wisdom, piety, and moderation, caused them to be selected to fill the sees vacated by the deprivation of Archbishop Sancroft, and seven bishops of his province, for refusing to take the oaths of allegiance to King William and Queen Mary. Dr. Beveridge was nominated to the see of Bath and Wells. He took three weeks to consider of the subject; during which time Bishop Kenn, though deprived, continued to exercise all the episcopal functions, preaching and confirming in all parts of the diocese. Scrupulous, however, of filling an office, from which a conscientious, though perhaps mistaken, principle of obedience had excluded its former possessor, he at length declined the honour designed for him, and continued for thirteen years to discharge his more private and laborious duties with an assiduity best evinced by the general success which attended his ministry. Nor, until within three years of his death, and when he had attained a very advanced age, did he accept the episcopal chair, being consecrated bishop of St. Asaph, on the 16th of July, 1704; which see was vacated by the translation of Dr. George Hooper to the bishopric of Bath and Wells.

Being placed in this exalted station, his care and diligence increased in proportion as his power in the church was enlarged: and, as he had before faithfully discharged the duty of a pastor over a single parish, so, when his authority was extended to larger districts, he still pursued the same pious and laborious methods of advancing the honour and interest of religion, by watching over both clergy and laity, and giving them all necessary direction and assistance for the effectual performance of their respective duties. Accordingly, he was no sooner advanced to the episcopal chair, than he addressed a pathetic letter to the clergy of his diocese; in which he recommended to them the duty of catechising and instructing the people of their charge in the principles of the Christian religion; and in order to enable them to do this the more effectually, he, in the course of the same year, sent them a plain and easy exposition of the Catechism of the Church of England.

On the 5th of November 1704, Bishop Beveridge preached before the House of Lords the anniversary sermon "on the Deliverance from the Gunpowder Treason;" and on the 30th of January, in the following year, another "on the Martyrdom of King Charles I."—In that august assembly he attended as often as the duties of his bishopric would permit him. On every occasion he evinced himself a steady defender of the rights and privileges of the Church of England; and in the debates on the Union of England and Scotland, he opposed that measure on account of the danger which he apprehended the church might sustain if it were carried into effect. The last time he was able to appear in the House of Lords was on the 20th of January 1707-8.

Bishop Beveridge held the see of St. Asaph only three years, seven months, and twenty days; dying at his apartments in the cloisters in Westminster Abbey, on the 5th of March, 1707-8, in the seventy-first year of his age. He was buried in St. Paul's Cathedral. He had been

married; but of his lady nothing is known, except that she was sister either to William Stanley, gentleman, of Hinckley, in the county of Leicester, or to William Stanley's wife, and that she died before him, without issue. This circumstance, probably, induced the Bishop, after providing for his relatives, to leave a considerable part of his estate to pious uses, which evinced his earnest solicitude for the spiritual interests of others. Among other bequests, he gave his library in trust to Dr. William Stanley (his wife's nephew, who was afterwards master of Ben'et college, and dean of St. Paul's), to be placed in the cathedral of St. Paul, as the foundation of a library for the benefit of the clergy of the city of London. To the venerable Society for Propagating the Gospel in Foreign Parts, he gave the sum of 100*l.*; and to the curacy of Mount-Sorrel, and the vicarage of Barrow, in the county of Leicester, he bequeathed 20*l.* a-year for ever, on condition that prayers should be read every day, morning and evening, according to the Liturgy of the Church of England, in the chapel and parish church of those places respectively; together with the sum of 40s. yearly, to be divided equally, upon Christmas-eve, among eight poor housekeepers of Barrow, as the minister and churchwardens should agree, regard being had especially to those who had most constantly attended the public prayers of the church, and the sacrament of the Lord's Supper, in the preceding year. Should it, however, happen that the Common Prayer could not be read in the above-mentioned church or chapel, in that case the amount of his bequest was to be, in each place, paid to some one person, chosen by the vicar of Barrow, to keep a school, and to instruct youth in the principles of the Christian religion, according to the doctrines of the Church of England.

The character of Bishop Beveridge is represented by his contemporaries in general in a most exemplary point of view. He was remarkable for his strict integrity, his sincere piety, his exemplary charity, and his great zeal for the diffusion of pure and undefiled religion. He appears also to have been not more highly than deservedly esteemed for the variety and extent of his learning, which he applied wholly to promote the interests of his Divine Master. His reading seems to have been almost universal: his deep acquaintance with ecclesiastical antiquity appears in almost every page of his Latin works, as well as in some of his sermons; his proficiency in the oriental languages and in Jewish literature is manifest in various parts of his English writings; and the variety and felicity of his quotations from the Sciptures, particularly in his sermons, attest how deeply conversant he was with the sacred oracles. But it is chiefly as an exemplary parish-minister that this great and good man is to be regarded. His character was pre-eminently pastoral. He owed nothing of his celebrity to any *secular* exertions; nor does it appear from history that he took an active part in the ecclesiastical controversies of his time, though he seems to have expressed his judgment upon them as a minister of the Church of England, with uncompromising plainness and simplicity. In short, the advancement of his Divine Master's glory appears to have been the great object of his life; and he was permitted to witness, in a very eminent degree, the effects of his faithful services.

To the Editor of the Christian Observer.

OBSERVING in your Number for January, the communication of CLERICUS, on 1 John v. 7, I thought it might gratify some of your readers to see the very words of Cyprian, on which there has been so much discussion. They occur in his "Treatise

De simplicitate Prælatorum," at fol. 80 of Rembolt and Waterloe's edition, printed at Paris, A. D. 1512; an edition which abounds with contractions. The words are: "Dicit Dns, Ego et Pr unû sum; et iterû, de Patre et Filio et Spiritu Sancto scriptû est, Et Tres Unû sunt." "The Lord says, I and the Father are one: and, again, Of the Father, and the Son, and the Holy Spirit, it is written, And the Three are One." No MS. now known comes near the age of Cyprian by several centuries: the nearest are the Vatican, the date of which is said to be between the fourth and sixth century; and the Alexandrian, between the close of the fourth and the sixth. The above quotation, therefore, strongly supports the authenticity of the verse.

HISTORICUS.

To the Editor of the Christian Observer.

THE interest which your biblical readers must have taken in the information lately conveyed through your pages, respecting the first edition of the New Testament in the English tongue, only one perfect copy of which appears to be in existence, induces me to think it may not be unacceptable to them to be presented with a brief specimen of several of the earlier translations. It would be a curious and pleasing task, as Mr. Cotton has observed in his "List of Editions," to trace the gradual change and improvement which took place, as new light broke in upon the minds of the translators. It is pleasing also to observe how many of the earliest expressions have withstood repeated revisals of the translation, and are *retained* and *approved* at the present day. This last is a circumstance, as the same accurate observer has remarked, which cannot fail to strike forcibly any one who has been led to examine our earlier printed Bibles. Let any person take up the first edition of Coverdale's Bible, printed in 1535, and read from it one of the Psalms; and besides the *general similarity* which pervades the whole, in many verses he will find that *every word* is the same with what he reads in the Prayer-book, as now printed and used. Surely that rendering must have been near the truth, which repeated examination has not made it appear necessary to alter; that language must have been well chosen, which could not only maintain its ground amidst so many changes of style and of taste, but could continue to be generally intelligible after nearly three centuries have elapsed, and when almost every other composition of the same age has become enveloped in considerable obscurity.

For the present Number, I send a short series of extracts from the versions of the Old Testament; reserving, for another, a corresponding series from the New, beginning with the first edition of Tindal.

D.

TRANSLATIONS FROM THE OLD TESTAMENT.

Genesis xliii. 11, &c.

Tyndale's Pentateuch, 1530. 12mo.

Than their father Israel sayde unto the. yf it must nedes be so now: than do thus, take of the best frutes of the land in youre vesselles, and brynge the man a present *, a

* The articles composing Jacob's present to Joseph are thus given in two MSS. in the Bodleian; the former of which is said to be Wickliffe's translation, the second is called by Lewis the *revised* translation of Wickliffe.

1. "A lytle of precious liquor of sibote" (the margin has *ginne*), "and of hony, and of the liquor of the tree of storax, and of stactes, the liquor of myrrh-tree, and of therebynt, and of almondes."

2. "A little of gum and of honey, and of storax, and of myrrh, and of therebinth, and of almonds."

The margin of this last has these notes:

"Storax; that is, precious gum.

"Myrrh; that is, bitter gum.

"Therebynte; that is, resyns beste."

curtesie bawlme, and a curtesie of hony; spyces and myrre, dates and almondes. And take as moch money more with you. And the money that was brought agayne in your sackes, take it agayne with you in your handes, peradventure it was some oversyghte.

Take also youre brother with you, and aryse and goo agayne to the man. And God Almightie geve you mercie in the sighte of the man, and send you youre other brother and also Bē Jamin, and I wilbe as mā robbed of his childern *.

Coverdale's Bible. 1535. fol.

Then sayde Israel their father unto thē: Yf it must nedes be so, then do this: Take of the best frutes of the lande in your sackes, and brynge the man a present: a curtesy balme, and hony and spyces, and myrre, and dates, and almondes. Take other money with you also, and the money that was brought agayne in youre sacke mouthes, carry it agayne with you: peradventure it was an oversight. And take youre brother, get you up, and go agayne unto the man. The Allmightie God geve you mercy in the sight of ye man, that he maye let you have youre other brother, and Ben Jamin. As for me, I must be as one, that is robbed of his children.

Matthew's Bible. 1537. fol.

Than their fathēr Israel sayd unto them: Yf it must ned? be so now: than do thus, take of the best frutes of the lande in youre vesselles, and brynge the mā a present, a curtesye bawlme, and a curtesye of hony, spices and myrre, dates and almōdes. And take as moche money more with you. And the money that was brought agayne in your sackes, take it agayne with you, peradventure it was some oversyghte.

Take also youre brother with you, & aryse and goo agayne to the mā. And God Almightie geve you mercie in the syghte of the mā and send you youre other brother and also Ben-Jamin, and I wylbe as a man robbed of his chyldren.

Cranmer's Bible. 1539. fol.

And their father Israel sayd unto thē: If it must nedis be so now: than do thus. Take of the best frutes of the lāde in youre vesselles, and brynge the man a present, a curtesye bawlme, and a curtesye of hony, spices and myrre, nottes and almondes. And take dubble money in youre hande. And the money that was brought agayne in your sackes, take it agayne with you, lest peradventure it was some oversyghte.

Take also youre brother with you, and aryse and goo agayne to the man. And God Almightie geve you mercie in the syghte of the man, y^t^ he maye delyver you youre other brother, and this Ben Jamin, and I shalbe robbed of my chylde, as I have been.

Taverner's Bible. 1539. fol.

Then theyr father Israel said unto them. Yf it must nedes be so now, then do thus, take of the best frutes of the lande in your vessels, and cary the man a present, a quantitie of bawlme, and a porcion of hony, spyces and myrre, dates and almondes. And take as moch money more with you. And the money that was brought agayn in your sackes, take it agayn with you, peradventure it was some oversyght.

Take also your brother with you, and aryse and go agayne to the man. And God Almyghtye gyve you mercy in the sight of the man and sende you your other brother, and also Ben Jamī and I wyl be as a man robbed of his children.

Genevan Bible. 1560. 4to.

11. Then their father Israél said unto them, If *it must nedes be* so nowe, do thus: take of the best frutes of the land in your vessels, and bring the man a present, a litle rosen, and a litle honie, spices and myrre, nuttes, and almondes:

12. And take double money in your hand, and the money that

* The second edition, of 1534, agrees with the first.

was broght againe in your sackes mouthes: carie it againe in your hand, lest it were some ouer sight:

13. Take also your brother and arise, *and* go againe to the man.

14. And God Almightie giue you mercie in the sight of the man, that he maie deliuer you your other brother, and Beniamin: but I shal be robbed of my childe, as I have bene.

Bishop's Bible. 1568. fol.

11. And their father Israel sayde unto them: if it must nedes be so, nowe then do thus. Take of the best fruites of the lande in your vesselles, and bryng ye man a present, a curtsie of bawme, and a curtsie of hony, spyces and mirre, nuttes and almondes.

12. And take double money in your hande, and the money that was brought agayne with you, peradventure it was some oversight.

13. Take also your brother with you, and arise and go agayne unto the man.

14. And God Almightie geve you mercye in the sight of the man, that he may deliver you your other brother, and [this] Beniamin: and thus I am as one that is quite robbed of his chyldren.

Douay Bible. 1609.

11. Therfore Israel their father said to them: If it must nedes be so, do that you wil: take of the best fruites of the land in your vessels, and carie to the man for presents, a courtesie of rosen, and of honey, and of incense, of mirhe, of terebinth, and of almondes.

12. Duble money also carie with you: and recarie that you founde in your sackes, lest perhaps it was done by an errour:

13. But take also your brother, and goe to the man.

14. And my God Almightie make him favorable unto you: and sende backe with you your brother, whom he keepeth, and this Beniamin: as for me I shal be desolate without children.

To the Editor of the Christian Observer.

Not having seen in your pages any reply to the query of one of your correspondents, who wishes to know at what period, in the history of the Anglican Church, sprinkling in baptism superseded the practice of immersion, I beg leave to offer the following remarks. Your correspondent will find a fuller reply to his inquiry in Wall's History of Infant Baptism.

With regard to the lawfulness either of sprinkling or of affusion, in common with immersion, your correspondent, I conclude, entertains no scruple. It is highly probable that all three methods were employed even in the times of the Apostles, though it was only upon extraordinary occasions that the rite was administered in any other way than by immersion during the first four centuries. In England, dipping has always been prescribed by the rubric. The Salisbury Missal of 1530, the last formulary that was in force before the Reformation, expressly requires this mode, and gives no discretionary permission for any other. The rubric of Edward the Sixth's Prayer-book continues the injunction generally; but allows, that, "if the child be weak, it shall suffice to pour water upon it." This allowance, as might have been expected from the nature of our climate and habits of life, was soon followed by a very general preference for the more convenient practice, the point not being considered essential to the validity of the sacrament. The habit, thus widely introduced, received new countenance from several of our English divines who had fled to Germany, Switzerland, and other places on the continent, during the Marian persecution, and brought back with them a decided preference for affusion, or rather of sprinkling, as used in the Calvinistic Churches. During the latter part of the reign of Elizabeth, and during the reign of James I. and

Charles I., very few children were dipped in the fonts. Under the Commonwealth sprinkling was the regular practice; and, as if expressly to prevent immersion, the fonts were superseded by basins, which were brought to the minister into the reading desk. At the Restoration, the order for immersion, in the office for *public* baptism, was renewed; but with the proviso that the minister is to be first certified that the child "may well endure it." Thus the matter still rests. The difference between King Edward's rubric and the present is, that in the former the minister is apparently to take for granted that the child is sufficiently strong to be immersed, unless weakness is distinctly specified; and in the latter, that it is too weak, unless he is specially certified that it is strong. In the case of *private* baptism, weakness is implied in the very permission, and therefore "pouring" only is enjoined. In the baptism of adults, either dipping (probably partial dipping; dipping the head,) or pouring is allowed; but, it is not added, whether the alternative is at the option of the catechumen or of the priest, though it would appear to be the latter.

PHILO-RUBRIC.

FAMILY SERMONS.—No. CLXXXIV.

Romans iv. 4, 5.—*Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.*

THE Apostle Paul, say the Homilies of the Church, mentions three things which go together in our justification before God. Upon the part of God the Father, his great mercy and grace, the original source of all the benefits conferred upon us; for it was because God loved the world, that he gave his only begotten Son, that whoso believeth on him should not perish but have everlasting life. On the part of Jesus Christ, his righteousness; that is, says the Homily, "the satisfaction of God's justice, or the price of our redemption by the offering of his body and shedding of his blood, with fulfilling of the law perfectly and thoroughly." Upon our part true and lively faith in the merits of Jesus Christ. All human works and deservings are thus shut out from the office of justifying us; for, as continues the same Homily, "all the good works that we can do are imperfect, and therefore not able to deserve our justification; but our justification doth come freely by the mere mercy of God, and of so great and free mercy, that whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father, of his infinite mercy, without any our desert or deserving to prepare for us the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied." The Holy Spirit also sustains an infinitely important part in the work of our salvation, for he is our Enlightener and Sanctifier. For, be it ever remembered, that the freeness of our justification, by faith only, in virtue of the obedience unto death of Christ, does not take away the duty and necessity of personal holiness and good works. The same Homily forcibly adds, that "faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it shutteth them out from the office of justifying." This declaration is truly scriptural. Throughout the Bible good works are enjoined; but no where are they spoken of as meritorious to our justification before God. Boasting is excluded: the reward of eternal life is wholly of grace, and not of debt; as the Apostle teaches in the text. "Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that work-

eth not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

In explaining this passage, I purpose first to inquire into the nature of the reward which the Apostle speaks of, and to shew that it is infinitely desirable; secondly, to distinguish the two ways which he mentions of gaining it; thirdly, to examine in which of these ways it is necessary that we ourselves should seek it; and, fourthly, to answer some difficulties which may seem to arise from the subject.

First, then, we are to inquire into the nature of the reward which the Apostle speaks of, and to shew that it is infinitely desirable. He had opened the chapter with an allusion to Abraham, the father of the faithful, who "believed God, and it was counted to him for righteousness." To Abraham God had given the promise: "I will make of thee a great nation; and I will bless thee and make thy name great, and thou shalt be a blessing." There was also a spiritual promise made to him: "In thee shall all the families of the earth be blessed;" that is, through Christ Jesus, who was to spring from Abraham, as St. Paul plainly shews, where he says, "The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." He was promised a country; and that not merely a temporal possession, but, as the same Apostle shews, "a heavenly one;" for "he looked for a city which hath foundations, whose builder and maker is God." His promised reward is summed up in one short declaration: "Fear not, Abram; I am thy shield, and thy exceeding great reward." All possessions short of this were frail and perishable; though he was rich, and powerful, and had the promise of a numerous posterity, with every other temporal hope and enjoyment, these things alone could not have sufficed to make him lastingly happy; for "what shall it profit a man if he gain the whole world and lose his own soul?" But when to these inferior benefits was added, what infinitely outweighed them all, the favour of God, and the prospect of eternal happiness in heaven, this was indeed an "exceeding great reward." Abraham had true faith in God; he proved this faith by his self-denial and obedience to God's commands; and his reward was, that "the Lord was the portion of his inheritance and of his cup." When all the scenes of this short-lived world should for ever have closed, this reward would still retain its infinite value: it was inseparably connected with "an inheritance incorruptible, undefiled, and that fadeth not away:" it was the true happiness and perfection of human nature; the restoration to all, and more than all, that had been lost by the Fall of our first parents; a reward so exceedingly great, that eye hath not seen, nor ear heard, nor can the heart of man conceive its magnitude. It included every other benefit. Pardon of sin, peace with God, victory over temptation, sanctification by the Holy Spirit, with all necessary supplies both for the soul and the body in this world, and in the world to come life everlasting, were so many streams from this inexhaustible fountain of blessings. In bestowing Himself as the exceeding great reward of his faithful servant, the Creator bestowed all subordinate benefits. The man who chooses God for his portion, secures whatever is really good or desirable. Is he cast down? his Almighty Protector is able and willing to support him. Is he in danger? God is his shield. Is he guilty? There is no condemnation to them that are in Christ Jesus. Is he unable in his own strength to withstand the force of temptation? The Holy Spirit is promised to them that ask him, to strengthen them with all might in-

the inner man. Is he in a world of change and uncertainty? His God and Saviour are "the same yesterday, to-day, and for ever:" no promise made to him shall fail: his expectation shall not be cut off; for He who is his eternal portion and reward, will do for him "exceedingly abundantly above all that he asks or thinks;" having given his own Son for him, He will with Him also freely give him all things.

And are not benefits like these infinitely desirable? Is not such a reward above all estimation? Let us then, secondly, consider the two ways mentioned by the Apostle of gaining it—the way of debt, and the way of grace; for "to him that worketh is the reward, not reckoned of grace but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

First, we have here the way of debt. A servant, who has perfectly fulfilled his duties to his master, has a full right to his promised wages. The man who puts his name to a covenant, and keeps to the conditions of the agreement, is entitled to demand his share of the benefits of the contract. The reward in these cases is not of favour but of right. Now the Apostle supposes the case of a human being who should thus perfectly fulfil his obligations to God, and he shews that he would stand justified; justified by the terms of the covenant into which his Creator had been pleased to enter with him. God was not indeed obliged to enter into such a covenant: it was of free favour alone that he created our first parents, that he endued them with happiness, and secured it to them on the condition of their obedience. But though it was his own infinite benevolence alone that caused him to enter into an agreement with his creatures for their advantage, yet the covenant being once fixed, the promise would become a matter of justice on their fulfilment of the conditions. The equity and purity of the Divine nature would secure to perfect obedience the reward of righteousness. Pardon would not be necessary, for there would be no danger of punishment; mercy would not be required, for justice alone would secure the promised reward. This is the case of the man who worketh; that is, of him who should unerringly fulfil the conditions of the law under which he is placed, whatever be their nature.

With this the Apostle next contrasts the reward of grace. He considers the case of one who, whether from imperfection or wilful transgression, breaks the law of his Creator; of one who "worketh not;" that is, who worketh not as the conditions of the covenant require; who mistakes, or fails, or flagrantly trespasses, and thus places himself out of all right to demand the fulfilment of the promise which rested upon his obedience, and who further has exposed himself to all the threatenings of the violated agreement. Claim to reward he now has none; nor has he even any right to hope that he shall escape the penal consequences of his transgression. If either punishment is to be remitted, or reward bestowed, it must be solely in virtue of some new allotment; and that not an allotment of mere justice but of mercy: it must be a grant of bounty from the offended to the offending party; it must be of grace, and not of debt; it must include pardon and reconciliation for the past; and whatever hope or reward it may hold out for the future, must be founded on a new basis. The offender is "ungodly;" he "worketh not" as the law demands; he is therefore under the curse of that law; and he has no refuge but in the unmerited mercy of the Lawgiver whom he has despised. This mercy may be exercised in any way which its Author may appoint; and the way in which God has been pleased to exercise it, the Apostle teaches us in the text: it is, "to him that believeth on Him that jus-

tifieth the ungodly;" for though ungodly, yet by the merciful appointment of the Supreme Lawgiver, his "faith is counted to him for righteousness." He is not indeed personally entitled to the reward of righteousness; he has not worked out his salvation according to the stipulations of the broken law: but a new covenant has been propounded to him; a covenant of grace and mercy; a covenant founded on the all-sufficient death and merits of the incarnate Son of God; and the way in which its blessings are made over to him is solely through faith. Though his past life may have been most unrighteous, yet when he repents of his sins, and humbly turns to God, he is "accounted righteous before God, for the merit of our Lord and Saviour Jesus Christ, by faith," which he could not be "for his own works or deservings." Such is the language of our church, in the Eleventh Article; and it is grounded on the frequent declarations of Scripture. Thus says the Apostle Paul, "We are justified freely by God's grace, through the redemption which is in Christ, whom God hath set forth to be a propitiation through faith in his blood." He justifies the ungodly; he weighs not his merits, but pardons his offences; he blots out his sins in virtue of the atoning blood of the Saviour, and he makes him heir to an eternal inheritance of glory, purchased by the same all-perfect sacrifice.

These, then, are the two methods which the Apostle mentions for obtaining the reward of God's favour and eternal life;—the way of debt, and the way of grace; unerring obedience, or mere mercy; the meritorious claim of spotless sanctity, or the free offer of unmerited pardon; the all-perfect righteousness of man, or the sovereign pleasure and love of God. The Scriptures point out no third way; the Apostle strongly rejects such a supposition: for "if," says he, "it is by grace, then it is no more of works, otherwise grace is no more grace; but if of works, then it is no more of grace, otherwise work is not work."

The reward then being of inestimable value, and there being but two methods possible for its attainment, it is of infinite moment, in the third place, that we should examine, in which of these ways it is necessary that we ourselves should seek it. And can we feel any doubt upon the subject? Can frail, and imperfect, and sinful, and guilty creatures hesitate one moment in deciding in which alone of these ways they can approach their Creator? Shall any human being since the Fall of Adam, claim pardon, justification, salvation, and eternal life, as of debt? Let conscience, enlightened by the word of God, answer the question. In what way does the Apostle, in the very chapter that precedes that from which the text is taken, speak of the whole human race? Does he not tell us, that "All have sinned and come short of the glory of God;" that, as it is written, both in the Old Testament and in the New, "There is none righteous, no not one;" that "there is none that understandeth, that seeketh after God;" that "they are all gone out of the way, they are together become unprofitable," and "there is no fear of God before their eyes?" And can creatures thus justly exposed to God's wrath and condemnation, ask for the reward of obedience? Which of our works, or words, or thoughts, shall we dare to present before God as perfect, and meritorious in all its motives and consequences. The way of debt is therefore wholly inapplicable to our case. The Apostle, in fact, mentions it only as a supposition: if indeed such a man as he describes in the first clause of the text, *could* be found, then the reward would be his due; but who is the man that shall dare to inscribe his own name under the passage? "Who hath given to God?" If there be found

any one who can support this claim, then indeed "it shall be rendered to him again." But such a boast would be wholly arrogant and futile. There remains then but one alternative. Free pardon is provided; not "to him who worketh;" that is, not to any man either as having perfectly kept the Divine law, or as having any claim in virtue even of an imperfect obedience; but "to him that worketh not, but believeth on him that justifieth the ungodly." We must come as "ungodly," casting ourselves wholly on the mercy of God in Christ, and trusting alone to his sacrifice by a true and lively faith. The Gospel does not appeal to us as righteous, or, to use the expression in the text, as "working:" it appeals to us as sinners: it provides redemption and justification for sinners,—for all who, whatever may have been their past conduct, truly turn unto God through Jesus Christ. It excludes none but those who by their continued impenitence exclude themselves. Its language is, "Ho every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea come, buy wine and milk without money and without price." The Saviour demands no previous qualification but that we should feel the burden of our sins, and deeply lament them, and desire to forsake them. Thus approaching with a penitential reliance on his atonement, those sins, though many, are forgiven us, we are justified by faith, we obtain peace with God, we become heirs to everlasting life.

Such are the plain declarations of the holy Scriptures concerning the justification of a sinner before God; but we must not close our remarks without alluding, in the fourth place, to some difficulties which may seem to arise from the subject. It may be asked, Is there not some danger in this representation? May not men abuse the grace of God? If we are justified by believing, and not by working, do we not cast a reproach upon good works, and incur the peril of causing them to be neglected? And further, Is not the language of the text in seeming opposition to another declaration of the same Apostle, where he says, "Work out your own salvation;" and to the whole strain of the Old and New Testaments, in which holiness of heart and life is most earnestly enjoined, and this at the eternal peril of our souls in case of disobedience? These seeming difficulties will be easily removed if we keep in mind that the Apostle in the text is not undervaluing any good work, but only shewing that no human works are so good as to be meritorious in the sight of God, our best obedience being imperfect. Who could be more anxious to inculcate every good word and work than St. Paul? And he did so at the very time that he shews the exclusion of good works from the office of justifying, and assigns that office to faith only. For what is justifying faith; the faith mentioned in the text? It is not a simple assent; it is not calling ourselves Christians; it is not a bold confidence that our sins are pardoned; but it is such a reliance on the atonement of Christ for pardon and acceptance with God, as is accompanied by sorrow for sin, a desire to obey God's laws, tenderness of conscience, a love of holiness, and newness of heart and life. The sinner comes as "ungodly" for pardon and justification, on the ground only of his Saviour's death and merits; and ungodly he remains to the end of life, in the sense of being still a frail and sinful creature, who can lay no claim to the merit of perfectly obeying the laws of God: but he is not ungodly in the sense of continuing a deliberate and wilful transgressor: indeed he was no longer such when, guided by the influences of the Holy Spirit, he first came to Christ for justification; for had he continued such, he would still have remained at a distance, unconcerned about his immortal interests,

and heedless of God's commands. The desire that brought him to his Saviour was accompanied by repentance and humility; the faith that united him to his Saviour was the fruitful parent of holiness and good works. Till this justifying faith was wrought in his soul, he had neither the inclination nor the power to do the will of God: he was in a state of alienation and rebellion; but no sooner did he truly believe than he became a new creature in Christ Jesus. At the very time when he rejected the boastful conceit that he could so work, as on the footing of perfect obedience to deserve an eternal reward, and when he was led in self-abasement to cast himself wholly on the mercy of God in Christ, he began for the first time truly "to work out his salvation with fear and trembling; for it was God that worked in him to will and to do of his good pleasure." From love, from gratitude, from a holy change of principle and disposition, he began to live no longer to himself, but to him who loved him, and gave himself for him. His faith was proved by his works; and without this practical test, in vain would he have hoped that he possessed that justifying grace. Thus, then, the seeming difficulty ceases. Is the law of God made void by the doctrine of free pardon and justification through faith in virtue of the sacrifice of Christ? No: it is established by that wholesome and comfortable doctrine, as our Article so justly calls it. It is shewn that the sinner may be pardoned; that the gate of mercy is opened to all who seek for entrance into the city of spiritual refuge; while it is rendered equally clear, that no warrant is held out to the unchristian and impious inference, Let us continue in sin that grace may abound. "God forbid; for how shall we that are dead to sin, live any longer therein?"

MISCELLANEOUS.

NEGRO SLAVERY.—No. VIII.

INSURRECTIONS OF SLAVES IN THE WEST INDIES.—ST. LUCIA—TRINIDAD—DOMINICA—JAMAICA—DEMERARA.

After having considered the late insurrection in Demerara, we now turn to the other insurrections which, it is alleged, have been produced in the West Indies by the agitation, in this country, of the question of Slavery.

I. The first insurrection by which the public mind was disturbed was thus announced in the newspapers of the 4th October, 1823:—

"Castries, St. Lucia, August, 1823.

"Since the account of Mr. Buxton's motion reached this island, the conduct of many of the Negroes has caused much alarm. Three notorious characters, ringleaders in a plot against the White and free Coloured People, have been apprehended and brought into town. Last night was fixed for the commencement of their brigandage. The plot being blown, and every one on the alert, we hope the meditated disturbance will be prevented; but we fear some severe examples will be necessary, and a considerable time elapse, ere tranquillity and discipline be established in the minds of the Negroes. So much for philanthropic speeches, producing misery and bloodshed in place of peace and good order."

Of this formidable plot we have heard not one syllable since it was first announced. We trust, however, that the details connected with it will be called for by Parliament.—Of St. Lucia less is

known in this country than of any of our other islands. With two facts only, connected with that colony, are we acquainted, and these have greatly increased our desire to know more of its institutions. One is, that a fine is exacted, and paid into the king's treasury, on every act of manumission which takes place there; another, that some years ago a Negro, who was found guilty of running away, had both his ears cut off close to his head by the order and in the presence of a gentleman high in office there. The death alone of that gentleman prevented a motion for a parliamentary inquiry into this transaction. The mutilated Negro, who had escaped from the island, was actually in this country, prepared to exhibit the most incontrovertible proof of the mutilation when the news of the death of the perpetrator of it arrived. So much for St. Lucia.

II. In the newspapers of the 24th January, 1824, was announced an insurrection at Trinidad. The following is an extract from the letter which conveyed this information:—"About ten days since an intended rising amongst the Negroes in the valley of Diego Martin was fortunately discovered, and twenty-three of the principals taken and sent to confinement. The time appointed by them for the purpose was the night of the 1st inst. (Nov. 1, 1823); and although the plot was discovered, yet it was deemed necessary to be on the alert that night." "I question much if any of the twenty-three Negroes taken will be executed. I remember a similar occurrence in 1805,"—(was this also owing "to the interference of a set of people at home, who would rejoice in the ruin of us all?")—"when four suffered, and several had their ears cropped. One of these said ear-less gentlemen was taken up as a principal in the late affair." Here then we have a very fair, good plot, as good a plot as ever was hatched. It served its purpose: it spread terror and dismay for two or three days in Trinidad; and it added to the fears of the timid and irresolute in England. But our newspapers, though they took pains to sound the trumpet of alarm, have not given us any information as to the result of the plot and the fate of the conspirators. We propose to supply this deficiency.

An inquiry was forthwith instituted by the Government of Trinidad into the nature and extent of this formidable conspiracy; when it clearly appeared that the whole was a mere hoax, and that there was not even the shadow of proof of any evil intention on the part of the twenty-three Slaves who had been apprehended, or of any other Slaves in the island. But how, in this dilemma, was the dignity of the White aristocracy to be saved from ridicule? This was a problem not easily solved. The course actually adopted was to bring the prisoners before the Governor, Sir R. Woodford; who, after giving them a solemn admonition on the duty of subordination, dismissed them to their homes, only exacting from two of them, who, it is said, had been heard to mutter something about that hated word *freedom*, a promise (their *parole d'honneur* is the expression employed in two different letters) that they would remain for six months within the local limits of the plantations to which they belonged. Thus has ended the Trinidad plot.

In some respects, indeed, an insurrection in Trinidad is less to be apprehended than in any other of our Slave Colonies. The free population bears to the slave population the proportion of 18 to 22; besides which, the Spanish laws, which prevail in this island, are more favourable to the protection and well-being of the Slaves, than the Slave Codes of the British Colonies in general. On the other hand, there have been exhibited of late strong symptoms of a disposition on the part of the local authorities to depart from the salutary spirit of

Spanish legislation. Mr. Stephen, in his admirable delineation of Colonial Bondage, as it exists in point of law (p. 115), has adverted, with his usual force, to an official notification by Sir Ralph Woodford, Governor of Trinidad (which appeared in the London newspapers of the 6th October, 1823), of his having ordered two Negro Slaves to be punished, one with 75 and the other with 100 lashes, for a complaint against their master, which, he says, on investigation proved to be groundless. These tremendous punishments Sir Ralph directs to be inflicted in the presence of deputations of ten slaves from each of the neighbouring estates, for the express purpose of deterring them from like offences. This is in the very spirit of the slave system of Demerara. Sir Ralph deemed it necessary to order that surgeons should attend to watch the application of that West-Indian knout—the cart-whip. We concur with Mr. Stephen in deeming the Governor to be scarcely justifiable in thus awfully adding to the terrors which must always oppose an appeal by the slave from his master to the magistrate. The danger is, without doubt, even in Trinidad, infinitely greater, that cruel and fatal oppressions should be unpunished and unrestrained from the want of a complainant or a witness, than that masters should suffer by the groundless accusations of their slaves. "Sir Ralph," Mr. Stephen observes, "should have recollected that it was impossible *so* to discourage complaints that are false, without intimidating the poor slaves from bringing forward such as are true. It is probable that a great majority of the Negroes who witnessed these tremendous and solemn floggings believed the sufferers to be innocent, and their story true; and to them at least, if not to all, the practical lesson obviously was—*Beware how you complain.*"

We trust that the papers necessary to elucidate the above transaction will be called for in Parliament.

But this is not all. The White population of Trinidad have afforded us a recent opportunity to judge of their spirit. At a meeting of the White proprietors of the quarter of Tacarigua, on the 20th of September 1823, it was unanimously resolved, "That to deprive the master of the power of inflicting corporeal punishment on any slave, whether male *or female*, would subvert *the discipline* of every estate in the colony, without answering one beneficial end;" and that "they consider the abolition of *Sunday* markets as tending in no way to the promotion of religion." The resolutions in another quarter, that of North Naparema, are equally strong; and they contain, moreover, this singular proposition, that "any attempt to instil into their minds *religious instruction*, or education beyond what they now possess (so long as Slaves are *property*), would not, in the opinion of the undersigned, tend to render their situation more pleasant, but be, in fact, incompatible with the existence of Slavery."

It is a remarkable circumstance, and most highly to the honour of the free Black and Coloured population of Trinidad, that though possessing about one half of the Slaves and other property in the island, not one of them could be found to sign these iniquitous resolutions. They were invited to sign them; but they unanimously refused to do so. They refused, one and all, to be parties to any act which should serve to intercept the benevolence of the British Government in its way to their Slaves. They themselves indeed have been made to feel, and are now feeling, the effect of that spirit which unhappily animates the greater part of the White Colonists in the West Indies. We allude to their contempt for the Coloured population, and their determination to exclude it from all participation in the rights and pri-

vileges of British subjects. The free People of Colour have, however, at length made their case known to his Majesty, who, we doubt not, will grant them the redress to which they are so unquestionably entitled.

III. The next case of alleged insurrection, which we have to notice is one which exists as yet only in apprehension. A letter from Dominica, dated Dec. 7th, 1823, appeared in The Courier of the 3d February last, giving a most alarming view of the general state of insubordination among the Slaves, but specifying no overt act of violence. The whole account wears a most suspicious air. But even if the writer's apprehensions were realised, it would only be what has occurred in Dominica over and over again; for this is the very island in which Governor Ainslie offered a reward for bringing in insurgent men, *women, and children*, dead or alive. It was also in this island that the conduct of the Governor who succeeded him was indicted by the Grand Jury of the island as a nuisance, and denounced by the Assembly as calculated to disturb the public peace, because he prosecuted several masters for *cruelty* to their Slaves. And it is this island, moreover, which, with a population of about 900 Whites, men, women, and children, has been the foremost in talking of *throwing off their allegiance*, if the British Parliament shall dare to interfere with their sacred right of cartwhipping their Slaves.

IV. A fourth case, that of Barbadoes, as it was an *insurrection of the Whites*, and not of the Blacks, we shall not think it necessary to dwell upon at present, further than to remark, that it proves incontestibly the extraordinary power of combination, or rather of conspiracy, for purposes of crime, existing among the White population of this island; which population, be it remembered, is about four times as large, in proportion to the Slave population, as that of almost all the other colonies. The White people of Barbadoes seem to entertain no scruples whatever about uniting to commit the most violent outrages on the public peace:—they raze to the ground a house dedicated to the worship of Almighty God: they seek the life of the exemplary and unoffending individual who officiated in it, and force him into exile: they follow up these criminal proceedings by sending emissaries to different islands to excite the White population there to imitate their example: and, to crown all, they openly denounce vengeance on every person who shall dare to take a single step to bring the perpetrators of the above outrages to justice; and to these offenders, should they be brought to trial, they openly and unblushingly promise complete immunity, even at the expense of the perjury of the jurors appointed to try them.

Now is it, under such circumstances, any breach of charity to suppose, if these White men can go such lengths in crime to serve their supposed interests, or to gratify their inflamed passions, that they may as little hesitate to combine for the fabrication of a Negro plot, even though at some cost of Negro blood, if it should appear to them necessary with a view to the attainment of the same objects? Let us therefore be on our guard against Barbadoes, recollecting also that it may be just possible that the spirit and conduct of the Barbadians may have their admirers and imitators in other islands. We trust that Parliament will speedily call for information respecting this Barbadoes insurrection.

V. We now proceed to consider the disturbances that have taken place in Jamaica; the last, though not the least, of the colonies claiming our attention on this score.

1. The first intimation of any recent disturbance in this island is contained in a letter dated Kingston, Oct. 12, 1823, and is to the follow-

ing effect:—"Two or three people have been shipped off last week from Jamaica, having been found with inflammatory documents in their possession, sent by some secret emissaries of Boyer in St. Domingo, to induce the Negroes to rise *en masse*, to declare themselves free, and to murder all the Whites. We are all under great apprehensions in consequence."

It is more than probable that this alarming statement had for its object to cover a gross act of injustice; which was afterwards, however, most happily frustrated.

It is already known (see No. IV.) that the free People of Colour in Jamaica have of late been petitioning the colonial legislature on the subject of their civil and political rights, and that their petition has been rejected.

The conduct of their cause was intrusted to a Committee consisting of twenty-one individuals of their own body, who naturally became obnoxious to many White colonists. Some of these, had it been in their power, would probably not have hesitated to transport from the island the whole Committee, as a just punishment for daring to aspire to an extension of civil and political rights. What they could not do, however, with respect to all, the Alien Law of Jamaica enabled them at least to attempt with respect to two of the most able and active of the body. That law empowers the Governor to apprehend any Negro, or Person of Colour, not being a natural born subject of his Majesty, to confine him on board a ship, and to send him off the island in twenty-four hours, provided he thinks such person "a dangerous or suspicious character with regard to the public safety and tranquillity." Under the cover of this enactment, two individuals, the only two whose names happened not to be English, were fixed upon for the experiment. A letter from Jamaica, dated the 13th of last October, gives the following account of this transaction. The writer is himself a Person of Colour:—

"In the worst spirit, two of the Committee have been dragged to prison, charged with a conspiracy against the peace of the state. Though a great deal of unfair treatment was to be feared from such men as those that compose the White society of Jamaica; though, from all authority being vested in the complexional aristocracy, it was to be expected that the party would be powerful against us; yet it was by no means to be presumed that they would have proceeded to this desperate length, in order to subdue the favourable sentiments with which we have been met in our appeal to the Legislature. By raising the cry of danger, they have sought to smother the voice of those who had promised to plead our cause in the Legislature; and it is a matter of proud satisfaction to say, that these our advocates are the most opulent, the most intelligent, and most respected of the land.

"The motives for bringing down this suspicion on our conduct are too apparent to be mistaken: it weakens that which constitutes the strength of our claim. In the words of our declaration we state, that we look to the devotion which we have always manifested to the interests of the island, as the fairest pledge of undoubted fitness to be now relieved from our political disabilities.

"There is a law, which gives to the Governor the power of sending out of the island within four and twenty hours any alien charged, on information before a magistrate, with being known to be of sentiments inimical to the state. To bring the individuals selected to be the victims to their fears and their prejudices within the operation of this law, it was necessary to be very circumspect. The persons are not aliens; and, therefore, not liable to the exercise of this extraordinary power conceded to the Governor.

But still it was necessary to give them the appearance of being such, to induce the Executive to employ its authority against them. Their parents, when their own country (St. Domingo) was made the seat of a bloody revolution, sought and found an asylum in Jamaica, where they gave birth to these children. They are the subjects of England. However, the fact of their parents being natives of St. Domingo constituted the *presumption* of their being aliens; and in defiance of the circumstances, notorious to every one, that they possessed property in land, in houses, and in slaves; that they had wives and children; that they claimed the protection of subjects, and performed the duties of citizens,—all which ought to have induced inquiry,—yet did the Governor venture to exercise against them the arbitrary authority vested in him under the Alien Law.

"But this is not all of this diabolical conspiracy. I have said that it was necessary to be circumspect. They wisely and warily mixed the insidiousness of the fox with the poison of the serpent. Four and twenty hours would give their friends time to proclaim before the authorities the infraction of their rights. It was, therefore, arranged, that they should be arrested in the evening, and carried away from the island in the morning by a vessel of war then ready to sail. The honesty of the Deputy Marshal saved them from the destruction which awaited them. He saw all the calamities attending an investigation at home, and prudently delayed the execution of the warrant until the vessel of war had left the island. By this simple act of honesty, he has enabled them to claim the protection of the laws of their country; and by a writ of Habeas Corpus, to be moved in court to-day, they will be restored to their friends, to their family, and to society. The names of the individuals are Lescesne and Escoffery.

"By referring to our resolutions, you will perceive that our intended petition claims from the Legislature the exercise of those ordinary rights of British subjects—the right of admission on juries, and the right of suffrage of freeholders. They are circumstances of ordinary citizenship of which at present we are divested. In a state where so many of the privileges of British subjects are abridged as in this of Jamaica, where people are daily liable to so much oppression, they are essential to our safety; and I believe no case could with more effect be pointed out to demonstrate that necessity, than the recent villainous attempt against Lescesne and Escoffery."

It is not to be believed that any British Governor, and especially that a man so humane and benevolent as the Duke of Manchester, should have lent himself wittingly to so oppressive and cruel a transaction. The grossest fraud must have been practised upon him before he could have signed the fatal warrant; and he will owe it to his own character for humanity and justice to expose the parties who have thus abused his good faith, as well as the means by which they succeeded in making him the instrument of their design.

In confirmation of the details contained in the above letter, it appears (from the Royal Gazette of Jamaica), that on the very day on which it is dated, namely, the 13th of last October, Mr. Rennalls, a barrister, moved the Grand Court of the island for a writ of Habeas Corpus to discharge from gaol two young Men of Colour, L.C.Lescesne and John Escoffery, who had been committed under the Alien Act. The Attorney-General opposed the motion, on the ground that the affair was undergoing the regular course of investigation, and that it might frustrate the ends of justice to grant it. The Court said, "it should not interfere at present; but when the inquiry was at an end, the case might be brought before it, when it would consider it."

On the 17th of October, Mr. Rennalls renewed his motion, which was again opposed by the Attorney-General on the same ground as before; but "the Court conceived it its duty to ascertain if the parties were really British subjects, and directed that the affidavits should be filed, and the motion considered on a future day."

On the 24th of October the case was *solemnly* argued at great length; and on the following day the Court pronounced its sentence, which was —that both individuals were British born subjects, and entitled to their discharge.

Not a word appears to have been said in any stage of the proceedings of the inflammatory documents alleged to have been found in their possession, and of the purpose of raising the Slaves *en masse*, and murdering all the Whites, which were so confidently talked of in the letter of the 12th of October quoted above.

Most fortunate was it for these men, in the then temper of the island, that their fate was to be decided by responsible judges, and not by an irresponsible jury; and yet the Chief Justice, in delivering his decision, seems to have lamented that the Court had not had "the advantage of a jury, who could have seen the manner in which the witnesses delivered their evidence; but had been confined to looking over the written testimony before them." It had been argued, he said, that "the Court ought to have the most complete and satisfactory evidence that these men were British subjects; and to convince it that *so signal an act of oppression* had been committed by the Executive." But eleven persons having sworn to the fact of the birth of Lescesne in Jamaica, and six to that of Escoffery, there could be no doubt on the point.

We trust that all the necessary documents for elucidating this transaction will also be called for by Parliament.

2. The abortive alarm which has just been mentioned, and which so signally disappointed its authors, is not the only alarm which has reached us from Jamaica. Christmas is there the great period of alarms of plots; and those who know Jamaica might have predicted that the Christmas of 1823 could not pass without similar alarms. And yet Christmas is obviously by far the most unlikely time for a plot, as the authorities are then usually on the alert. Agreeably, however, to what might have been expected, the editor of one of the newspapers tells us, on the 23d of December 1823, "Several rumours of the most alarming nature have been spread in this city (Kingston) respecting the Negroes of St. George's." This editor, who seems to have suspected that the rumours had no foundation, very judiciously "determined to elicit the truth," and proceeded himself to those parts of the parish which were said to be in a state of insurrection. He found guards stationed at Annotto Bay, Buff Bay, and Birnham Wood. "The good folks of Annotto Bay," he says, "were all staring at each other, and labouring under visible anxiety. One told him there was a revolt at Balcarras, another that the whole parish along Buff-Bay river was in a state of insubordination. It was also stated, that the gaol at Buff Bay was crowded with revolters. The editor proceeded to that village, and found in the gaol one Negro, who was taken up with a fowling piece in his hands, about to murder—a wild boar!!" *

3. From the parish of Manchester, the parish of the Rev. J. W. Bridges, we have an alarm no less unfounded and ridiculous. They write thence: "Our friends T—— and M—— had a wild-goose chace yesterday, having gone upwards of forty miles, by order of the Custos, with two companies of the militia and an entire

* A plot, it seems, has since been discovered in St. George's, and some Slaves have been executed.

troop, to search the Negro houses at Cocoa Walk, where there were said to be arms in possession of the Negroes. The result was, that one musket only was found, given by Dr. Porter many years ago to an old watchman: there were also a few rusty bayonets about fifty years old.

4. St. Mary's parish, however, has furnished an alarm of a more serious description. A letter from that parish, dated Dec. 19, 1823, gives the following statement of it:—

"This horrible business was accidentally discovered on the evening of the 16th by *a servant boy* telling his master he would have a bad Christmas, advising him at that time to go on board ship, as the Negroes were to rise; that *his own father*, who was one of the chiefs, had told him to take care of himself at that time; that he had seen large meetings of Negroes, and heard them speak of killing all the White people. He implicated six Negroes of an estate adjoining Port Maria, and two belonging to Mr. Walker. The Negro named Ned, one of Mr. Walker's, was apprehended and brought before the magistrates, and the boy kept out of the way. He denied the thing until the boy was brought as evidence to his face. *He then received a promise of pardon, and his freedom, to discover the whole;* and he deposed, that a general rising was to have taken place on Christmas eve, but, in consequence of the guards being mounted at that time, it was suggested that it would be an improper time. A meeting was therefore held, and it was fixed for the night of the 18th, when it was to be general. It was to commence by firing the trash (or fuel) house, and the works of Frontier estate, and as the White people came they were to be destroyed. They were then to fire the town of Port Maria, and a general massacre to take place."

The sequel to this tragedy is thus related in the Jamaica newspapers of the 28th December, 1823:—

"At a Special Slave Court held in the Court-house at Manning's Town, in the parish of St. Mary, on the 18th inst., the following Slaves were tried, and sentenced to be transported for life, viz.:—

"Jacob, to James Deans, Esq. for running away—Value 10*l.*

"Abraham Davis, to Richmond Estate, for ditto—Value 50*l.*

"Quaw, to Francis Bowen, for ditto—Value 50*l.*

"London, to Robert Alexander, Esq. for ditto—Value 50*l.*

"George Bryan, to Agualte Vale Pen, for ditto—Value 50*l.*

"*Trial of the Rebels.*

"The Court adjourned till the next day for the trial of the following Slaves, charged with being concerned in rebellious conspiracies and committing other crimes, to the ruin and destruction of the White people and others of this Island, and for causing, exciting, and promoting others thereto; and also for being concerned in rebellion, and designing to commit murder, felony, burglary, and to set fire to certain houses, out-houses, and compassing and imagining the death of the White people in the said parish. They were all found guilty on the clearest evidence, and sentenced to be hanged.

"Henry Nibbs, to J. Walker, Esq. —Value 50*l.*

"Charles Brown, to Frontier estate—Value 100*l.*

"James Sterling, to ditto—Value 65*l.*

"Charles Watson, to ditto—Value 80*l.*

"Rodney Wellington, to ditto—Value 70*l.*

"William Montgomery, to ditto —Value 100*l.*

"Richard Cosley, to ditto—Value 100*l.*

"Morris Henry, to ditto—Value 90*l.*

"On their defence they denied the charge, and said they were well used, and clothed, and were quite happy. One of them, Charles Watson, declared that he never was punished in his life; that great trust

was put in him, and he was as well off as if he was free.

"*Execution of the Rebels.*

"The above culprits were executed at Port Maria, in the most solemn and impressive manner, on Wednesday, in pursuance of his Grace's warrant. Richard Cosley acknowledged his guilt to the Rev. —— Girod and the Rev. —— Cooke. They were unremitting in their attendance on the wretched and deluded beings.

"From the evidence, it appeared beyond the shadow of a doubt, that they designed to set fire to Frontier works, adjoining Port Maria, and to butcher the Whites and free Persons of Colour, as they came to extinguish the fire, then to come down to the town, and take possession of it, while a detachment seized the fort."

Such are the particulars of this "horrible" insurrection, and of the summary executions which avenged it. It is no where stated that there was any overt act of violence on the part of the Slaves who were executed. It is not asserted that they had any arms or ammunition in their possession, or any access to such indispensable instruments of insurrection, and yet part of their plan was to seize the fort. The particulars of the evidence have not yet been given to us: we trust they will be given. But who were the witnesses? A waiting-boy, who was strangely admitted to the counsels of the conspirators, and who accuses his own father; and a man to whom an offer is said to have been first made of a pardon for himself, and of his *freedom*, if he would discover the whole. *His freedom!* If we were to believe all the statements of West-Indians at home and abroad, this offer of freedom could have been no temptation to one of their thrice happy slaves —happier far than the English peasant. And yet mark how differently men reason, when thrown off their guard, from what they do when they are writing pamphlets. We find no question among the alarmed Whites of St. Mary as to the estimation in which freedom is held by the Slave. It is the infallible bait, by which he is tempted to betray his associates in conspiracy; and which, if there had been no conspiracy, might possibly have been a bait sufficiently powerful to induce him to create one. And then consider the precipitation with which these poor wretches are hurried out of the world. The waiting-boy informs his master of the plot only on the evening of the 16th. The magistrates assemble, probably on the following day, for the purpose of inquiry; and on that day, we presume, the accused are apprehended. On the 18th the Slave Court is formed; on the 19th the prisoners are condemned to death; and as soon as it was possible to receive the Governor's warrant from Spanish-town they are executed. Is there not something very opposite to our ideas of the solemnity of proceedings in trials for treason, in this rapid proceeding? A brief interval of time surely might have been interposed between the apprehension of these men and their trial; such an interval as would have admitted of calm and deliberate inquiry, and would have allowed the effervescence of men's passions to subside before the trial should take place. Let the minutes then be produced of this trial, by which eight of his Majesty's subjects have been thrust out of existence with such unusual haste, and on evidence, as far as yet appears, of not the most satisfying description—the evidence of *a waiting-boy*, who hangs his own father; and of a man who is stated to have had a pardon and *the promise of freedom* given him to induce him to discover the whole. These eight men too have been executed on evidence which would not have been admitted in any court of Jamaica to decide the value of a hobnail belonging to a White man. And by whom are they tried? By the very men who are made to believe that they themselves were to be the victims of this atrocious conspiracy. From among the very men against whom the alleged

wrong is said to be meditated, and whose fears are still intensely agitated by the newly discovered plot, of which they were to be themselves the victims, a court and jury are forthwith collected to try the delinquents: no time is allowed to prepare the defence; no legal assistance is afforded to the accused; no means or time for obtaining exculpatory testimony; but the Court proceeds at once, without even a day's pause, to the work of trial and condemnation. The matter will speak for itself to the bosoms of Englishmen.

But the reader will doubtless be struck with a peculiarity in the account given us of this affair—To the name of each of the persons executed is affixed a sum of money. That sum indicates the price at which each has been appraised; in fact, the price of blood, which is to be paid to the owner of the slave who is executed, out of the treasury of the island. The whole sum paid for these eight men is 655*l.* Jamaica currency, or about 465*l.* sterling, being at the average rate of 58*l.* sterling for each*.

And this circumstance furnishes an answer to those who argue as to the improbability that masters will lend themselves to the too ready belief of plots which must issue in the destruction of their property. The master whose slaves are sacrificed, we see, is indemnified by the public. Thus in Demerara, if we suppose the number of slaves put to death in the late insurrection to amount to 750, to pay for them all would make only one per cent. on the whole number of slaves in the colony; which there are doubtless some individuals there who would regard as a light contribution, if it could serve the purpose of averting the interference of the British Parliament in the management of their slaves.

* We may see from this the extravagance of Mr. Barham's calculation of the value of the Slaves in our colonies; namely, 80*l.* sterling each for young and old, male and female, healthy and infirm. In the present case, eight men capable of being conspirators are valued at an average of only 58*l.* The runaways paid for by the same Court average only 42*l.* currency, or 30*l.* sterling.

To the Editor of the Christian Observer.

OF all the objects of distress which are presented to our attention, none perhaps more deservedly attract our compassion than those who, by the total loss either of sight or hearing, the two principal inlets to knowledge and happiness, are placed in the most cheerless and apparently hopeless situation. Formerly these two unhappy classes of our fellow-creatures were merely objects of passive commiseration; for human ingenuity had not devised the means by which one of these senses might be so exercised as in some degree to supply the place of the other. But, during the course of the last century, some benevolent individuals, by their study and ingenuity, succeeded in awakening those powers and capabilities of happiness which formerly remained dormant, or had perhaps only contributed to the misery of their possessors, from the want of suitable objects on which to exercise their functions. The different excellent asyla which are now to be found in Great Britain, and on the Continent, for the education of the blind, and of the deaf and dumb, attest the utility of the labours of these benevolent men; but the number and accommodations of these establishments are still quite inadequate to the extent of the calamity. It requires an active persevering canvass, in order to obtain about four thousand votes of the subscribers to these institutions, chiefly among the nobility, opulent gentry, or more opulent citizens in London, before admission can be obtained for a candidate;—and the annual number of unsuccessful candidates is so great, that an applicant can succeed in gaining admission for the object for whom he is interested,

only by the exclusion of some other, equally in need of assistance. Thus, though a number of these objects of compassion receive in these establishments an education which prepares them for social happiness and usefulness, too many remain concealed in the cellars and alleys of large towns, or sequestered in country villages; the prey of angry passions, or sunk into hopeless stupidity; at best the victims of restless idleness and vacancy, deprived of most of the joys of this life, and ignorant of the hopes of a better. And can nothing be done to extend the blessing of instruction to these poor beings, to whom may be applied the words of our great poet, "Wisdom at one entrance quite shut out?" Can no new asyla be established? The claims of our public charities are already so great and numerous, that it might not be adviseable to propose any new projects of a very expensive or difficult kind; but much might be done by the plan which I am about to propose, and which unites economy with utility. I must premise, that in the details which follow, I refer only to the deaf and dumb; for my experience does not extend to the education of the blind, though I believe that the principles on which my observations are grounded will apply equally to both classes.

I would propose first, that in some of the large manufacturing towns, or perhaps in some of the cathedral towns in the kingdom, where of course schools on Dr. Bell's plan are established, a small portion of the girls' and boys' school-room,—a form perhaps sufficient for ten or twelve children,—should be appropriated to deaf and dumb children. Proper and economical board and lodging for such children should be provided, with the schoolmistress, or with confidential respectable people, as nearly as possible in their own rank of life; the expense to be defrayed either by the parents of the children, by the parishes to which they respectively belong, or by the voluntary assistance of benevolent persons in the neighbourhood. An intelligent young person should be selected from the upper class of the boys' and girls' school, of good ability, but above all of an *excellent temper*, as the teacher of this class of deaf and dumb pupils, and should be allowed from the school occasionally some assistant teachers. A small salary should be raised by subscription, in order to retain this teacher in the school. The only annual expense proposed to be raised by subscription, on this plan, would be the amount of these small salaries.

I am prepared to answer the objection which will strike every intelligent reader of the above plan, "How is this teacher to be taught?" I am not of opinion that the art of teaching the deaf and dumb is so very simple that any common parish schoolmaster might succeed in it; but still less do I suppose that there is any mystery in it, which can be unravelled only by persons of great ability or attainments. The principal requisites in a teacher are, a sound natural understanding, with that ordinary degree of cultivation which may be met with in the present day amongst all ranks; a patient, gentle, affectionate, and feeling disposition, an aptness to teach and to be taught; and a mind ready to devote itself to the subject, and not perplexed by other occupations, or prejudiced by former habits. A young teacher of about sixteen or seventeen, of this description, will be much more likely to acquire the language of signs *,

* My plan refers only to *the language of signs*, by which a deaf and dumb child may be taught whatever it can be necessary for him to know for his welfare either in this world, or as a being formed for eternity. To teach the dumb to articulate sounds, or to attempt to instruct them by means of the motions connected with such sounds, would, under the system I am proposing, be a hopeless, as happily it is a superfluous, task. The language of signs is easily acquired, is pleasant to the

the necessary gentleness of manner, and a taste for the occupation, than an older person; and will adopt more willingly that slow but true method, which, proceeding step by step, omits no link in the chain of ideas presented to the pupil. A more simple and detailed exposition of the plan than has yet been published; and a series of progressive exercises and lessons, accompanied by plates, would be needful; and such books, if desired, I can venture to state, will be offered to the public, and I think they would afford almost every necessary preliminary instruction to these teachers. It is, however, an art which no set of rules will entirely teach, which must be pursued on a few leading principles, and which, whoever practises, will be delighted by finding he is constantly inventing, and discovering, in some measure for himself, with the assistance of his interesting little pupils.

The leading principles of the art are already given in some able works; especially L'Abbé Siccard's ingenious treatise, and also Dr. Watson's and Mr. Arrowsmith's publications; and I can hardly suppose that, in the towns in which the instruction of the deaf and dumb may become incorporated with that of other poor children, some of the higher orders will not be disposed to give some leisure hours to so interesting a study, and undertake to be the visitors and superintendants of this class of scholars. It might however be possible, in order to remove some difficulties on the first establishment of such classes, to obtain permission to send a teacher to one of the established asylums, in order to receive some instruction in the plan there pursued: but I think I am not mistaken in supposing that, with the assistance of some new publications, and the superintendance and encouragement of an enlightened charitable lady or gentleman, who would study those works on the subject already published, sufficient instruction for a young intelligent teacher might be obtained without having recourse to this expedient.

A deaf and dumb young person who has been taught in one of the asylums might easily be obtained, and might be found highly serviceable on the first establishment of such a class: and how gratifying would it be to see some of these beings usefully and delightfully employed, in assisting their companions in affliction!

I will, in addition to these observations, merely state, in conclusion, some of the advantages which I conceive would arise from the plan I have proposed. In the first place, a certain degree of useful education would be given to almost all the deaf and dumb of the lower orders in the kingdom. A preparatory education would also be provided for those of them who might afterwards gain admission into the established asylums. Those who might not be able to obtain this higher degree of education, would perhaps find some compensation from the society and sympathy of the young companions with whom they would pass their future life, and by whom the language of signs, and the manual alphabet, would be learned. They would not be accustomed to greater comforts than their own parents can afford them, and would not, after a separation of five years, be sent to their homes with knowledge which, amongst their poor relations, they can often neither keep up nor improve. The parents, brothers, and sisters of these children, would gain some insight into the plan of instruction; and those who, from circumstances of health or other obstacles, could not gain admission into these schools, might be much assisted by the hints which the parents might obtain in them, and put in practice at home.

pupil, and answers every desirable purpose of communication. The reader may refer to several very interesting papers on this subject in the Christian Observer for 1817, p. 822, and 1818, pp. 468, 514, 787.

Two other advantages present themselves strongly to my mind; but they will be entered into fully only by those who have turned their minds experimentally to this subject. The children employed as assistant teachers will gain, in point of temper and intelligence, beyond what any one previous to experience would believe. Some of the general leading principles of education, too much neglected, would gradually find their way home to the minds and hearts of schoolmasters and mistresses: they would be convinced experimentally, that knowledge cannot be forced into the mind; but that it must be instilled gradually, in the exact proportion in which the mind is prepared to receive it; and that attention may be excited, without rewards, punishments, or emulation. They would find, that if the tasks required by the teacher, be adapted to the powers of the learner, attention and exertion will generally be insured by the prospect of success; and, what is of much more importance, they will be convinced that real affection and unalterable gentleness, will obtain for them a powerful and unlimited influence over the minds of their pupils. If I am right in supposing that the education of the deaf and dumb would lead to these results, it would exemplify that wonderful dispensation of Providence, by which the weakest agents may become instrumental in producing important purposes; and might perhaps confirm the great truth, that partial evil is universal good.

It is difficult for a person not to be too sanguine in the anticipation of benefits from plans of which the advantages appear striking, and the difficulties small: but experience teaches, that sanguine expectations are usually disappointed; and I am therefore prepared for disappointment. At the same time I will not give up the hope, that in the course of a few years, in some of the large schools in different parts of the kingdom, a form will be appropriated for the blind, and for the deaf and dumb; and that alternately several of the children who can see and hear will, under the superintendence of a well-trained young monitor, employ and improve their own powers, by assisting in the instruction of these objects of compassion; and at the same time exercising the best faculties of the mind, and the best feelings of the heart.

A. Z.

REVIEW OF NEW PUBLICATIONS.

A Narrative of the Sufferings of a French Protestant Family at the Period of the Revocation of the Edict of Nantes. Written by JOHN MIGAULT, the Father. Translated, and now first published from the original Manuscript. London. 1824. pp. 182.

WE are indebted for this very interesting little volume, to the labours of the Benevolent Society for visiting and relieving the sick and distressed Poor in Spitalfields; one of the members of which received the original manuscript from a lineal descendant of its author, in corroboration of a statement made by him of the calamities which had befallen his forefathers, and the issues of which had affected his own lot. The narrative is a simple and unembellished but affecting description of a series of sufferings experienced by one French Protestant family, among many, at that awful period of French history, when the bigoted prejudices of an arbitrary and ill-advised monarch prompted him to repeal the celebrated Edict of

Nantes, under the protection of which his Protestant subjects had, for nearly a century, reposed with not less advantage to their government than comfort to themselves; and by this repeal rendered their property, their families, and their lives the sport of his unprincipled and brutal soldiery.

The individual sufferer was John Migault, the son of an ecclesiastic, and himself a schoolmaster and reader, and secretary to a congregation of Protestant Christians. Compelled at length, by the accumulation of his trials, to quit his native land, like many hundred families besides, he sought a refuge from the malignity of his persecutors, in the sympathies of a more tolerant country: and in the work before us he records those afflictions, not in the bitterness of revenge, or with the boasting of a self-sought persecution, but with every feeling of Christian pity and forgiveness towards his enemies, of humility and self-abasement at every recollection of his own frailty, of firm attachment to his principles, and those of the Reformed Church, and of joy that he was "counted worthy to suffer shame for the Saviour's sake."

The original manuscript has been translated, we understand, by a gentleman of the name of Brock; a brother, we believe, of the celebrated General Brock who fell in Canada, and is now published for the benefit of Migault's descendant. We sincerely trust it may receive the notice, and obtain the circulation, which it appears to us to deserve. The translator's modesty has not allowed him to affix his name to the preface which he has written to the narrative; but we may remark, that it is creditable both to the talents and the principles of its writer. He has also added an appendix, containing a few elucidatory notes, and some extracts from the most celebrated historians of the period; Voltaire in his *Siècle de Louis Quatorze*, and Burnet in his History of his Own Times. The narrative itself was not intended to give a view of the persecution of the ministers and members of the Reformed Church, occasioned by the repeal of the Edict, either in its religious, or commercial, or political bearing, but merely to detail the sufferings of the author's own family and immediate friends. We apprehend that in this way a much more accurate estimate may be obtained of the character and extent of the trials for righteousness' sake, which have been in one age or another heaped upon the servants of God, than from the account of the general historian. It is not by the statement, that so many hundred families were forced from their homes and their country, and driven to the asylum of a more enlightened and tolerant government, that we become acquainted with the true features of persecution. It is by insulating one individual sufferer; it is by tracing his single path along "the vale of tears;" it is by following him "when persecuted from one city he flees to another:" it is by counting his wearisome days, when the expedients he adopts to avoid or to sooth his enemies all fail him, and his restless nights, when the perturbations of his mind allow him to repose; when (as the Father Migault felt it) "every noise sounded like the trampling of horses, and every voice like the menace of soldiers;" it is by following him when he wanders at last "far from the haunts of men," to deserts and thickets, and woods and caves of the earth; and when, goaded by every torture that can be applied to the sensibility either of the soul or body, had he not the support of the "Everlasting Arm" beneath him, he must be tempted to cast himself on the ground, and pray, "Now, O Lord, take my life away from me; for it is better for me to die than to live." This it is that explains to us the characters of persecution; that exhibits the condition of mar-

tyrs, and places them before us, "standing in jeopardy every hour;" and if the discovery of a blessing's value, or the appreciation of its worth; be, as it most undoubtedly is, in exact proportion to the knowledge of what it has cost to obtain and preserve it, and of what the privation of it would induce, then are the histories of persecution records of value; and they should be read with attention to deepen in our hearts a sense of our own mercies, and to prevent our participation of the blessings of "quietness" inducing a spirit of slumber, indifference, or ingratitude. Our own Protestant Church has embodied this sentiment in one of her formularies, teaching us to desire, that, "being hurt by no persecutions," we may "evermore give thanks to God in his holy church." The right improvement of a season of calm, is the replenishment of the soul with the energies necessary for conflict, that, when a day of struggle arrives, its resources may not then be to seek. But there are some of the Christian graces which flourish most in the very soil of persecution, and to which the courtesy of the world is more hostile than its wrath; yet are these graces necessary to the formation of the Christian character. To contemplate, therefore, the painful histories of the "persecuted, afflicted, tormented" martyrs and confessors of Jesus Christ, of whom the world was as weary as it was "unworthy," is in this view peculiarly beneficial. The less our situation exposes us to trial, the more vigilant should we be against indolence and self-deception: and, next to the opportunity of seeing and conversing with the individuals themselves who have been distinguished as "hazarding their lives" in their attachment to the truth, and been found "faithful even unto death," is the opportunity of being distant witnesses of their sufferings, and of the power of that support which they have found in the animating and consoling principles for which they "endured the loss of all things."

The persecution of the Protestants, which attended the revocation of the Edict of Nantes, was marked by peculiar atrocities *; and it has ever appeared to us to form one of the most important historical events to which reference can be made, in proof of the bitterness and bigotry which seem natural to the Church of Rome. The ministers and members of the Reformed Church were thickly clustered throughout the territories of France, forming one twelfth part of the population: they were natives of the country: they were peaceful and loyal; not addicted to sedition or turbulence: they were a source of immense wealth to the nation: they did not aspire to those dignities from which their government had seen fit to exclude them, but were content and happy with their lot. Whatever advantages they possessed were rather *de jure*, than *ex gratia*; for the immunities granted by Henry IV. were but the price at which he purchased their assistance in his plans of foreign enterprise; and yet, in the midst of their quiet and unobtrusive possession of their comforts, and in the very face of all these considerations, a cold and bloody decree is framed, by which they are despoiled of all that was valued by them, and hunted like noxious beasts from the earth. Louis had not even

——— "Necessity,
The tyrant's plea, to excuse his devilish deeds."

The fearful results of this project of a barbarous and bigoted policy, are amply detailed in the histories of the times; but some individual instances, and these we deem the most ample and accurate species of evidence, have been preserved to us, by which a judgment may be

* Even Voltaire, with all that power of palliation which he has extended towards the glaring vices of Louis the Fourteenth, was obliged to denominate this ordinance "cruel and merciless."

more fully formed of the actual sufferings endured at this period.

One of the most prominent and interesting—indeed we might say *the* most so—of these instances, is the "History of the Sufferings and Martyrdom of Mons. Louis de Marolles; by Mons. Jaquelot, first printed in 1712, and dedicated by his Son to Heinsius, Councillor and Pensionary of Holland and West Friezland." To this history is added an account of the torments endured by the French Protestants in the galleys, written by John Bion, some time Priest and Curate of the parish of Ursy, in the province of Burgundy, and Chaplain to the "Superbe" galley in the French service. In the year 1788, Dr. Priestley translated this History into the English language; and a frightful picture it presents of the sufferings endured by the noble mind of its devout and excellent author, during an imprisonment of seven years, a considerable portion of which time was passed in a narrow and close dungeon in *almost total darkness*,—for the only light which was admitted into it was that which descended to the cell through an aperture that had been formerly used as a chimney. But we purpose embracing some other opportunity of laying the history of this very remarkable and very exemplary victim of religious persecution before our readers. We shall only remark, at present, of Mons. de Marolles, that his was the case of a person moving in the higher circles, and whom, therefore, no common arts were employed to influence to an abandonment of his principles, and who, when he was found firm, endured the heaviest vengeance. *His* fall would have been "as when a standard-bearer fainteth;" and, therefore, as he stood, his punishment was rendered the more unsparingly severe. The case of Migault was that of a man in the humbler circles: but, in each, the power of religious principles is developed in a forcible and encouraging manner. Of the former case we may speak on some future occasion; of the latter, in particular, (though the former is not excluded from the application of our remark,) we would observe, that we consider it as a peculiarly delightful instance and proof of the real elevation to which Christianity has the power of raising its disciples in circumstances of the most subduing and depressing character. It shews the vast superiority of the oppressed over the oppressor; and that the one, while rioting in the excesses of voluptuous dissipation, or swelling in all the insolence of arbitrary power, may be a real object of pity or of scorn,—while the other, unrepining in the midst of all the bitter sufferings of his lot, and pressed by the accumulated woes of exile, imprisonment, torture, or martyrdom, may be all the while in the enjoyment of an imperturbable serenity, soothed by the angel whispers of the promises of peace, exulting in that joy with which no stranger can ever intermeddle, which the world never gave the votaries of its pleasures, and can never take away from the victims of its frown, and exemplifying, in the very crisis of perplexities that would overwhelm the mind of a "natural" man with distractions, the solidity and the blessedness of that "perfect peace" in which he is "kept, whose mind is stayed on God." And if our readers should be led to bend their eye westward, across the wide waste of the Atlantic, they may perceive that the same divinely imparted strength which could alleviate the horrors of a French galley in the seventeenth century, was not withheld in the nineteenth, in the bondage of a colonial jail, when another faithful servant and martyr of Jesus Christ needed similar and still greater support and heavenly visitation.

But it is time to introduce the Narrative of Migault more specifically to our readers. It is addressed to his children, *fourteen* in number, with a view of informing

their minds respecting the perils of their early years, and the merciful providence of God, by which those perils were escaped; and also of recording the sense which their father entertained (and, from the view given of her in the Narrative, it appears most justly) of the value of their mother, who died in giving birth to her fourteenth child. Migault's place of residence at first was Moullé, in the parish of Tressine, afterwards Mougon, and then Mauzé; all, we presume, (although neither the author nor the translator informs us,) situated in the ci-devant province of Poitou, now composing the department of La Vendee, Vienne, and the two Sevres. His father had held the office of reader to the church for more than forty years. In the year 1680, the storm was first observed to be gathering; in the year following the king issued a declaration, by which all Protestants were excluded from civil employments, and every office connected with their religion was suppressed. This, of course, deprived Migault of the office of notary, which he had possessed for four years, and also of his ecclesiastical function; so that, with many others, he became destitute of the means of support. The effect of this proceeding was, in many cases, but too successful; and great numbers renounced their faith. The next proceeding which was adopted by the cruel and crafty policy of their persecutors, was to distribute the soldiery in the towns and villages, and to quarter them all on the Protestants. The insolence and rapacity of these men may easily be imagined; and the success of this plan in turning many from the faith might as easily be conjectured, when it is known that they exacted daily from their hosts fifteen livres for an officer, nine for a lieutenant, and three for a private. The property of the Protestants was sold to defray these exactions; and the Papists enriched themselves by the spoils: and soon the former were reduced to a state of complete destitution.

"Thus," remarks Migault, "these faithful servants of Christ, after having maintained their oppressors, some ten, others twenty, and more days, finding themselves bereft of every thing valuable, to avoid the fury of their enemies, would escape by night with their wives and children, and wander in the woods, without food, and, in many instances, without raiment.

"I shall not easily forget the heart-rending scene to which I was a witness three or four days before the soldiers came into our town. Business having taken me to La Bessiere, I met, on my return, a lady of my acquaintance, hurrying across the country, with three children; one at the breast, the others at each hand. Her consternation cannot be described: she knew not whither she was bending her steps, and fancying herself pursued by troopers, she would not slacken her pace, nor give any other answer to my inquiries than that she was pursued and dared not stop. I had afterwards the satisfaction to learn that though this pious lady passed many days and nights in the open country, without shelter, and for the most part destitute of food; yet she effected her escape, neither her own health, nor that of the children, having been considerably impaired by the dreadful privations they had undergone." pp. 28, 29.

In the middle of the same year (1681), Migault himself received the visits of these "locusts," for so these "horsemen" might truly be called *. A troop of cavalry commanded by a Mons. De La Brique, surrounded the church of Mougon, where the Protestants had been offering their morning prayers. The quarter-master brought his billet to Migault's house, and, without dismounting, peremptorily asked if himself and his family "would be converted,"—their usual modest interrogation. On receiving an answer in the negative, he rode away. Soon, however, he returned, and brought with him nine others, who, with every species of insult and imprecation, quartered themselves upon this peaceful and unoffending family. Migault had, at this time, eleven children. Six troopers more soon arrived, placed their horses in

* Joel ii. 4.

his stable, and took up their abode with their companions. How long our author might have sustained these ravages, we know not; but his determination was formed to escape. This he did, but not till after considerable difficulty and management; in the progress of which, however, his wife was exposed to the greatest peril by the barbarities of the soldiery, who threatened, unless she changed her religion, to burn her in the flames of a fire which they had kindled with the furniture of the house. They were prevented from executing their threat only by the interposition of the Vicar of the parish; who, although a Papist, was not insensible to the violations of moral duty which these proceedings involved. Some Papist ladies had also interposed, and even thrown themselves at the officer's feet; but "their entreaties," Migault remarks, "were but as the breath of an infant opposed to the blasting of the northern wind." It is delightful to observe, that the assistance afforded to Migault was not exclusively from Protestant hands. We doubt not that many of the laity, and some, we would hope, of the Roman Catholic clergy also, had no feeling in common with the authors of these barbarities; but it is notorious, with regard to the latter, that the generality concurred in and applauded the measure. For the honour of humanity, however, there were exceptions; and Migault has recorded the kind offices of the Vicar of Mougon, and other Roman Catholic friends. We know, also, that one at least, in the ranks of the dignified clergy, felt his amiable spirit revolt at these measures, and even remonstrated with his monarch on their impolicy. "When will my subjects be converted?" inquired the *great* Louis: "Never, sire," we believe was the reply of the peaceful Fenelon, "till you call off your dragoons."

The want of judgment which these measures betrayed was sufficiently clear; as indeed the French secular politicians have remarked with deep regret. Was it to be wondered at that such multitudes fled the kingdom, or that foreign nations should take advantage of the circumstance? England, Denmark, and Holland all gave shelter to the fugitives. Amsterdam undertook to build a thousand houses for their reception; and that charity which opened its gates to receive them was repaid by the introduction of their skill, their genius, and their wealth.

But to return to the narrative—The curé of the parish in which Migault then resided displayed peculiar hostility against him. He instigated and stimulated the atrocities of the soldiery, and, after driving our sufferer and his family from their home, sold the remains of his linen, beds, and furniture to a Papist for some wine.

"The curé," Migault adds, "joined in the libations, (which were, however, temperate); and when the wine was exhausted, this priest sent for carpenters, whom he directed to destroy every piece of furniture which had not been sold: the closets were then broken down, and all the windows (to the number of thirty-five), with all the doors, were totally demolished. The house remained a long time in this desolate state, an appropriate monument of the unrelenting cruelty which marked this wicked and unprovoked persecution.

"The work of destruction was within the hearing of your mother: she was separated only by a wall from our persecutors; and the cries of her son Peter, and the horrid oaths of the soldiers, reached her ears. In the course of the night she left her place of concealment, with the little ones, and found a temporary asylum with the good woman who nursed our youngest, then but twelve weeks old.

"This child was almost at the last gasp; and my poor wife, under less adverse and perplexing circumstances, would have devoted her whole time to the little sufferer. She could not prudently remain in the house; and, heart-breaking as was the separation from her dying infant, your mother did not forget that eleven other children claimed her attention: she, therefore, confided him to the care of the tender and sympathising nurse, and has-

tened to Monsieur Champion, a Protestant minister, hoping she might learn tidings of me. We had not met since the period when I quitted home in quest of a horse, to enable us to accomplish our meditated flight, so that our apprehensions concerning each other's safety may be easily imagined." pp. 50—52.

Migault had been making preparations for his flight. Within half a mile of Mougon, he says, he was startled by the appearance of a dragoon, who asked him abruptly, with a volley of oaths, if he was a Catholic; and he adds, "Truth compels me to acknowledge, that I answered the question in the affirmative."

"Happily he did not pursue the inquiry, and young De La Chabossiere having moved a few paces from his testy companion while he was baiting his horse, whispered in my ear that I must not venture into the town, because the soldiers were in search of me, and in possession of my house. I immediately dismounted, and requesting him to leave the horse at Mr. Champion's, Dillot and I, favoured by the darkness of the evening, proceeded to the woman who had the charge of our sick child: there I was informed that your mother, eluding the vigilance of the cavaliers, had a few minutes before visited the nurse on her way to Monsieur Champion.

"I gazed on my dear babe, and kissed him for the last time;—he expired in the night." pp. 53, 54.

And he then relates a circumstance which would stagger our belief, were not the enmity of religious persecution often known to survive the extinction of life in its victim.

"Shall I be believed," he adds, "when I relate that the next day (the 1st of November) the unhappy curé, as soon as he was informed of his death, exerted, strenuously exerted, all his influence with the husband of the nurse (a Papist), to have the body of my child thrown as food to the dogs? However the man might seem to acquiesce, he conveyed my son's remains to Monsieur Champion, who caused them to be interred in the burial ground reserved for Protestants." p. 54.

It was a similar circumstance to this—the denial of the rites of sepulture to his child, his much-loved Narcissa—that drew from Young those indignant lines:—

"While Nature melted, Superstition rav'd;
That crowned the dead, and this deny'd a grave."——
"For, oh! the curst ungodliness of zeal
Deny'd the charity of dust to spread
O'er dust, a charity their dogs enjoy!" *

The persecution afterwards proceeded with great rapidity; the soldiers hurrying from village to village, destroying the habitations, and squandering the property of such as would not be converted, and compelling the Protestants to become fugitives over the whole country, "fleeing as birds to the mountains." The most distressing result of the persecution was its success in leading many to an abandonment of their faith. Voltaire says, that 400,000 persons, after the revocation, having renounced their religion, were obliged either to go to mass and communicate, or to be burnt alive. Twenty families had quitted their homes in Migault's parish; and of the rest, he says, "*Every Protestant formally renounced his religion.*" Many, however, in the adjacent parishes stood firm, and were found, like Abdiel, "faithful among the faithless." At Thorigné, in particular, which was chiefly Protestant, a good confession was witnessed. Twice it was visited by the military. At the first visit very few renounced their faith; in consequence of which the *minister of the parish* instigated the soldiery to acts of oppression and of wanton and refined cruelty, compared with which their former conduct was light and harmless. But, adds our author,

"The inhabitants of Thorigné again exhibited a constancy, courage, and patient enduring, above all praise: instances of apostacy were very few, and the forest was a second time crowded with miserable fugitives." p. 47.

We have not space to follow Migault through all the subsequent

* We have somewhere read, that, a few years ago, the tragedian Talma, and Mad. de Petit, searched for the remains of Narcissa, and found them; and, to wipe away the reproach of these lines, had them reinterred with due ceremony.

sufferings which he endured. Unable, much as he desired it, to return to Mougon to renew his duties, he was obliged to settle at Mauzé. Here he was plunged into the deepest sorrow by the loss of his beloved wife in childbirth: but the account he gives of her death is such as to yield the greatest consolation of which a widowed husband is capable; and he holds up her example, as one of the best of earthly patterns, for the imitation of his children. He acknowledges, with gratitude, that for some time before her death he had been permitted at Mauzé to resume his labours as an instructor of youth; but twelve days after he had lost his wife a declaration was issued from the king prohibiting all Protestant schoolmasters from receiving boarders into their houses. In obedience to the king's decree he parted with his scholars; but this did not satisfy the malignity of the popish priesthood: he was harassed by the institution of some legal proceedings against him, on a frivolous and false pretext of violating the King's decree; and soon after, tidings reached him that the dragoons were in full march for Poitou, to accomplish the ruin of those Protestant families whom the dreadful ravages of 1681 had not already driven from the province. The arbitrary and iniquitous proceedings of the *Cours Souveraines*, and the *Intendants* of provinces, which had been invested with the most summary authority, had also reached them; and they soon found that "accusation and condemnation were become synonymous terms: when no subject of complaint existed, one was invented; and thus nearly the whole Reformed Church, not only in the province of Poitou, but throughout the kingdom, was destroyed or interdicted."

The Church of Mauzé seems, however, to have been preserved longer than others, even up to the period of the revocation of the Edict of Nantes: and their pious pastor remaining with them, which Migault justly terms a "rare consolation," the Protestant population in that place was incredibly augmented. The proof which he gives of this incidentally shews the strictness of the discipline in the Reformed Church at that period. He says it became impossible, notwithstanding all their precaution, to know every person whom they furnished with a ticket of admission to the Lord's supper.

At length, however, the long-threatened storm burst in all its fury. The dragoons commenced an universal pillage and destruction of Protestant property. The church was broken open and robbed of all it contained; and the dispersion of the persecuted flock became general. Migault distributed his children in various directions with friends, and waited alone in his habitation till he was driven from it by the soldiery.

The state of the country appears in the following description.

"During the whole of the month of October, I wandered up and down the province; concealing myself, however, during the day, and never staying more than forty-eight hours in the same house.

"It seemed impossible to elude the vigilance of the cavalry: they pervaded the whole province, and the persons whose tenderness of disposition and love of hospitality rendered them objects of suspicion, received every day domiciliary visits. It was become extremely dangerous to afford shelter to any unhappy fugitive. Every body was under the influence of terror; a brother scarcely dared receive a brother: in the course of this month I passed three days with mine, and his consternation lest it should be known that he afforded me shelter was beyond what I could conceive. The person who followed me out of my house on the first appearance of the dragoons at Mauzé, did not abandon me during any part of October; after the expiration of which month I returned in the night to Monsieur d'Olbreuze, and remained hidden about his grounds for eight days." pp. 80, 81.

A delightful proof is given us of the strength of attachment to her father's principles on the part of Migault's daughter, Jeanneton. In his distress,

he had confided her to the care of a Roman-Catholic friend, who concealed her for eight days, when he was obliged to commit her to some relations at Niort. Here the dragoons obtained tidings of her: two of their number were dispatched for her, who, after ill treating the friends who sheltered her, and destroying their furniture, on the second day of their search, discovered the terrified girl, under a heap of straw, near the stables.

"She had passed the night in a wood situated about eight hundred paces from the house; but at break of day, apprehending that the place was insecure, she determined to leave the wood, and commit herself to the straw she recollected was in the court-yard. Jeanneton was more shocked to hear their oaths and imprecations than alarmed for her own safety. The ruffians took the little money she had about her person, and dragged her with brutal harshness before the minister of the parish, whose name was St. Maxire.

"We cannot, my dear children, sufficiently praise God for the energy of mind, and correctness of feeling, with which he inspired our dear Jeanneton. In vain did the priest present the Act of Abjuration for her signature, and in vain did the cavaliers employ menaces and the most unmanly violence: she remained inflexible; and when the minister, wearied with her constancy, inserted in the pretended act that she did not sign it because she was ignorant of writing, Jeanneton undauntedly and distinctly declared she knew how to write; and that the reason why she refused to put her name to the act was, because she continued faithful to her creed, and disdained the offer to sign its abjuration." pp. 83, 84.

Migault speaks with gratitude of the kind protection which he, as well as numerous others, received from the Protestant noblesse; but, at length, they, too, felt the iron hand of despotism. The noblesse, as well as the poor, were compelled to fly, and were doomed to imprisonment by the "lettres du petit cachet," or the will of a military officer.

In this state of things, Migault was distracted in devising plans for the safety of his children. He formed and abandoned twenty schemes. At length one was suggested to him, so romantic that we might almost smile at the incident, did we not know that we are reading a detail of the actual sufferings of a sincere Christian, who has, by the path of tribulation, entered the kingdom of God.

"I consulted Madame d'Olbreuze: but she was ignorant what course to recommend; until one day it occurred to her mind, that the cavern, or grotto, in the adjoining forest, might be resorted to as a place of secure retreat. We called up one of her old servants, a Roman Catholic, but a man full of integrity; and learned from him, that though he had never been inside the cave, he knew where it was situated. At night we took lanterns and started to examine this grotto: after walking a considerable distance in the forest, we arrived at the mouth, which had all the appearance of a narrow well: we were obliged to descend with our bodies erect; and having gone down several feet, the entrance gradually enlarged, ceasing to have a perpendicular direction.

"This grotto consists of numerous compartments, seemingly cut out of the solid rock, hewn and ornamented with extraordinary skill and industry. The entrance from one chamber to another is through an aperture of the thickness of at least two French feet, but of no larger expanse than the mouth of an oven. In every apartment we saw a seat of sand, well and regularly made. We penetrated deeper and deeper into this astonishing cave, until we despaired of ascertaining its termination: we concluded, from the great number of bones in the chambers nearest the mouth, that they have afforded shelter to small animals. The cavern is removed a full quarter of a league from any human habitation. It is a generally received opinion, that it is the gigantic work of the English.

"I determined to conceal Anne and Jeanneton in this disagreeable but remote, and therefore, we hoped, secure retreat. Fifteen other persons, whom circumstances obliged to quit the house, also formed the resolution of making it their place of temporary abode.

"The party, amounting to sixteen persons, who persevered in the intention of inhabiting this subterraneous and dark abode, took their leave of Madam d'Olbreuze on Sunday the 1st February, 1686,

an hour before day-light: they were conducted by the Roman-Catholic servant. Our charitable hostess had taken care to have conveyed to the grotto provisions and apparel; and the company were visited every night by the faithful domestic, and had all their wants supplied. Every precaution had beeen employed to clean the chambers, which it was meant should be occupied; but this unwholesome dwelling was abandoned after a painful and dangerous trial of three weeks. There was no admittance for air but through the small entrance; and the want of a free respiration proved destructive of health. My two children came out more dead than alive." pp. 91—94.

The determination was at length formed to risk all the perils of an embarkation from some obscure part of the nearest coast; and to quit for ever the scene of these unprincipled and wanton proceedings. Migault accordingly repaired to La Rochelle: and there a circumstance occurred which we were not prepared to expect from the previous conduct of our author; but then we were equally unprepared to anticipate, from their previous history, the sin of David, the denial of Peter, or the recantation of Cranmer. Our readers will perceive from this remark, that Migault, in a moment of terror and unbelief, was induced to renounce his creed. It appears that the governor of La Rochelle and his guards were the authors of this act. Some hand—perhaps the hand of a child, tender of a parent's shame—has indeed effaced the record; but from the subsequent passages there is abundant evidence of the sin and the repentance of the writer. The translator, in a parenthesis, says, that

"[In this part of the narrative four pages are torn out of the original manuscript; and four pages of deep interest. It will be seen by the immediate context, that the author consented to sign a formal renunciation of his faith; and there can be no doubt he was driven to that crime by the barbarous treatment he experienced at La Rochelle, and by his anxiety for his two children hidden in the barn. It might tend still farther to illustrate the history of this detestable persecution, if we knew the arts and refined cruelty which were probably put in exercise for the purpose of inducing so sincere a Protestant to put his hand to an act of abjuration.]" pp. 97, 98.

We cannot, in justice to Migault, withhold the statement of his unfeigned sorrow for this act, and his sufferings on account of it.—

"Notwithstanding the heinousness of our transgressions, thou hast promised, O Heavenly Father, to have mercy upon us, and abundantly to pardon. I indulge the humble but confident hope that thou despisest not my broken and contrite heart. Thou wilt wash me thoroughly from my iniquity, and cleanse me from my sin.

"I was rescued by the tender mercy of my God from the frightful dangers into which my folly had precipitated me, and was consoled for all my sufferings when I found that nine of you, my dear children, remained faithful to his word, and appeared devoted to his service.

"Upon leaving the prison, I was conducted by an officer to the convent of the oratory; and there it was I basely put my hand to a paper which they presented for my signature. I did not read it, but could entertain no doubt of its purport. The fears for my own safety, and apprehensions about my family, that agitated my mind, suggested plausible reasons why I might innocently sign; but no sooner did my guards disappear and I regain my liberty, than I despised the sophistry by which I had been betrayed, and contemplated my sin in all its blackness and deformity.

"One of my friends, whom I met on quitting the tower, observing the distraction of my mind, persuaded me to accompany him to his house. He endeavoured to allay the agitation of my spirits, pointing out those passages of Scripture where I might derive comfort. I left him the same afternoon, intending, by walking all night, to arrive at Mauzé the next morning.

"I can but faintly describe the shame and sorrow I continued to endure while at Mauzé. I endeavoured to pray, but could give no utterance to the feelings by which I was oppressed. It pleased God to hide the light of his countenance; and I seemed abandoned to my own reflections, which had nigh driven me utterly to despair of mercy. The congratulations of my friends on my release from prison, increased the poignancy of my remorse:

their kind expressions were so many blows upon my heart; they produced the effect of the keenest reproaches, and it appeared to me that no criminal was ever before tormented by so many accusers." pp. 98—100.

After his peace of mind was in some measure restored by communication with his fellow-Christians, who, having themselves remained "strong," knew how to bear the infirmity of a weak brother, and to "restore such a one in the spirit of meekness;" Migault was cheered by the account, that in various ways, and after great perils, three of his children had reached Amsterdam and Germany in safety; and he became increasingly impatient to quit a country where he was denied the liberty of worshipping the God of his salvation. But to escape the vigilance of the police was a matter of the greatest difficulty; and the least suspicion of an intention to quit the country subjected the individual to immediate imprisonment.

A whole year glided away in fruitless endeavours to obtain a passage; and, when some circumstances occurred which seemed to warrant a reasonable hope of effecting this object, they ended in bitter disappointment. Six months more elapsed, when, at length, a Dutch Captain engaged, for *three thousand livres*, to give eighty of the Protestants a passage to Holland.

Our space forbids us to do more than glance at the perils encountered by Migault and his children, when travelling on foot in the dark and bitterly cold *nights* (for then only could they travel) in the month of December 1686, and the January following, to the place of embarkation; or their sufferings from cold and hunger, while waiting all night on the sea-shore; or the dreadful disappointment felt by those, and among whom was Migault, who, having waited till day-light for the third return of the boat from the vessel, to convey the last division of the seventy-five persons who had assembled there in hopes of effecting their escape, were, at daybreak, dismayed at the discovery of two launches which they immediately recognized belonged to the dozen guard-boats established at La Rochelle, and found they had lost their passage, and been separated from some of their nearest relatives and friends, who had gone in the first boat. Two gentlemen are mentioned who were left behind their families, which consisted, the one of eight, and the other of ten members.

It is at this moment that Migault is unable to repress a feeling of disapprobation at the conduct of his sovereign: but it is the only expression of the kind that we meet with in the volume; and it is couched in no stronger terms than these: "It was never my wish to speak irreverently of my king; but in regard to this persecution, I must say that his motives cannot be just, cannot be politic."

Our prefatory remarks will shew, that in this sentiment we fully coincide; while, at the same time, the marked forbearance of the writer's temper and language, and the generally calm and even frame of his spirit, establish the fact which we observed in the outset, that the oppressed was happier than the oppressor.

At one time we find our poor persecuted fugitive saying, "As for our persecutors, I freely forgive them: they could not deprive us of the true riches. We staked our souls on God's eternal truth, and felt assured that what he had promised he was able also to perform." (p. 57.)

At another, when tracing the overruling and counteracting providence of God; "I speak the language of every Christian's experience, when I say, that no man has a correct perception of human incidents; that his speculations on their consequences will often be erroneous; and that there is no wisdom but in referring all things to Him whose footsteps are not known,

and whose paths are in the deep waters."

And in this extremity of his fears and dangers, when his passage appeared lost, and the governor of La Rochelle certain of obtaining him for his prey, he afforded another instance, which our readers may compare with a very interesting one, in our review of Captain Franklin's sufferings, of the power of religious support in the bitterest sorrows; for he writes,—

"I believe I may say, that at no period of my life was my faith in more active exercise. Many precious promises presented themselves intuitively, if I may so express myself, to my mind; some of which, though they then appeared familiar to my memory, had not before formed the subject of my contemplation. One passage wonderfully supported me: The angel of the Lord encampeth round about them that fear him, and delivereth them. I so meditated upon these words, that my fears were completely overcome. I shall certainly be delivered, I said; and it matters not, therefore, in what way. My Heavenly Father knows the mode which is the best suited to my individual case. Whether I escape from the hands of the governor of La Rochelle, or fall into his power, I shall be equally delivered in God's own good time. All things that are now to happen, let them be what they may, agreeable or grievous, will work together for my good. I will not agitate myself with sinful fears; while I employ every faculty of body and mind to avoid molestation, I shall cast all my cares upon God, and thus preserve the composure of my mind." pp. 139, 140.

There was not, however, one of the party eventually lost. They all reached La Rochelle that evening in one way or other, a wonder to themselves; and spent the evening together, in religious conversation and fervent prayer; feeling convinced that God had given them a pledge of his providential care, and determining to persevere in their efforts to abandon their unhappy country.

At last the long-desired opportunity occurred; and on Easter Monday, the 19th April 1688, a large chaloupe conveyed our author and his family, and about thirty other persons, safely to Holland. Among the company was an interesting youth, who had accosted Migault on the beach, and implored him to take him with them, in so importunate a manner, and from such unanswerable motives, that he was induced to comply. The day after their arrival at Amsterdam, being Sunday, with hearts full of gratitude to God for their preservation, they all attended Divine service in the French Church. On the Wednesday following, after an appropriate sermon from Mons. Gilbert, *those who had been induced to sign acts of abjuration, made a public confession of their sins, in the presence of God, and before the assembled church.*

Migault then concludes his Narrative, by stating the settlement of himself and his family in such occupations as secured to them a comfortable maintenance, while their spiritual privileges were as abundant as their spiritual wants.

We have now followed our author to the conclusion of this interesting Narrative; and we offer our thanks to the translator for the painful pleasure which he has afforded us. We have no doubt of the fidelity of his translation; but we should not dislike to see the work in its native dress. It would add to the interest of its details; and in the present day it might probably be widely and usefully circulated. We have not been sparing in our analysis of the work, because, though a small work, we deem it not one of small importance. It serves to correct two capital errors into which the mind of a reader is apt to be betrayed, in studying the characters and circumstances of that singularly portentous period, the age of Louis the Fourteenth, misnamed the Great. The first of these errors is that of imagining that monarch himself to have been a model of true greatness, and dignifying with the name of virtues what were essentially but splendid vices. Now, narratives

such as those of Marolles and Migault, have the effect of unmasking this false glory, and exposing the hollowness of the principles by which his deeds were influenced and achieved. There can be no real glory or greatness in plundering the inoffensive, or in scourging the peaceful; in "making a fruitful land barren," or "the heart of the righteous sad, whom God hath not made sad:" yet did Louis by his decrees, in cool blood, thus persecute the good for their righteousness' sake, and spread desolation among the ranks of his Protestant subjects. Louis was the ostentatious patron of literature and the arts: he is considered to have been gifted with personal bravery: he exhibited great gaiety of heart, and a liberality and munificence amounting to profusion, in expending treasures earned by the toil and privations of his applauding subjects. These are glories which often bind the brows of the prosperous and the profligate: but his unjust ambition, and arbitrary temper; his ravaging the Palatinate with fire and sword; his unprincipled and unreasonable wars; and, above all, his bloody persecution of the Protestants, extenuated as they have been by Voltaire, under the gentle name of "foiblesses," prove that he was altogether destitute of those high and noble and disinterested qualities to which alone we ought to ascribe the name of greatness.

The other error which meets an adequate correction in the work before us is, that fallacy which would fix on Christianity those bitter consequences which its disciples have endured from the malice and fury of its foes. Voltaire adduces this persecution as one among the many instances in which Christianity has entailed misery upon mankind. But so it has ever been. So it was in the time of Nero; in many respects the great prototype of Louis. If the flames burst out in the city, they must have been kindled by the torch of the Christians. But we know that the very spirit of Christian principles is against such an inference. Christians cannot call down fire from heaven. The flame is lighted up from beneath; and it is the breath of the god of this world, the prince of darkness, who ruleth in the hearts of the children of disobedience, that fans it to a flame. The translator of Migault has spurned this imputation with the reprobation it deserves, in the able, though short, preface which he has written to the work; and after proving that the assumption on which it could alone rest, that Louis was a man whose heart and life were under the influence of the spirit of Christianity, is altogether, both in a public and private view, without a foundation, he asks,—

"Is it not the truth then, that this persecution was caused not by our holy faith, but by the absence of it; and that nothing can be more uncandid than to ascribe to Christianity a conduct which she unequivocally disclaims and condemns, and of which no man in whose heart she really dwells is capable? Infidels, indeed, seldom discriminate between the name and the reality: they refer to the crimes of professing Christians in a triumphant tone, although committed by persons who, perhaps, have never felt the power of Divine grace upon their hearts, who, though they may have the form of godliness, have not known the power, and are strangers to inward vital religion. Their vices, therefore, afford no argument in favour of infidelity; but they prove the depravity of human nature, and the necessity of that regeneration without which every man, whatever may be his appellation, remains in darkness, and in the shadow of death.

"We know from Scripture, that unbelievers, with all their philosophical speculations, cannot perceive the excellency of Divine revelation, and that 'the secret of the Lord is among them,' and them only 'that fear him:' but independently of the fact that it is alone in humble reliance upon the teaching of the Holy Spirit that we can receive the mysteries of redemption, there exist reasons, sufficiently evident to every man whose judgment is not the dupe of his prejudices, why infidels are incapable of forming a correct estimate of the benefits accruing to mankind from the

Christian dispensation. These benefits can be ascertained only by a close and habitual intercourse with persons who experience the sanctifying effects of Divine truth in their hearts, and bring forth correspondent fruits in their lives; but such persons are despised and rejected by unbelievers: they are generally found in the lower [or middle] walks of society, often in the haunts of poverty and disease, haunts which it is notorious the scorner seldom frequents. He may descant upon the iniquitous wars of popes, or the cruel oppressions of governors, and exclaim with the unhappy man, to whom allusion has been made, Behold the fruits of Christianity! but he cannot refer to the millions whom the religion of Jesus silently guides in youth, and preserves from crime, misery, and destruction; or, in sickness, adversity, and age, inspires with consolation; whose broken spirits it heals, or whose contrite hearts it cherishes; to whom it imparts a peace passing all understanding—a peace to which popes and rulers, unless renewed in the spirit of their minds, remain as much strangers as was Voltaire himself, notwithstanding they bear the Christian name, and make religion the pretence of their actions." pp. viii—xi.

These last are the fruits, and the only genuine fruits, of Christianity. It is, when we can hear the apparently defenceless comfort one another with these words, "Forget not that the shield of the Almighty is spread over us" (p. 164); when we can hear the dying wife appeal to her afflicted husband, "I know you would not change situations with our monarch: *you would rather be the oppressed than the oppressor:* he is an object of compassion, not of resentment; and we cannot be sufficiently thankful that the sun has never gone down upon our anger, and that we are enabled daily to pray that godly repentance may arrest him in his wicked course, and that he may yet reign in peace and prosperity" (p. 165):—it is when we can hear the persecuted father address his children, (and *thrice happy the parent who, under any circumstances, can thus appeal to them!*) "The love of God is, you know, generally the theme of our conversation" (p. 163);—it is when, with a benevolence and a boldness which nothing but such principles could inspire, the great Saurin addressed his sublime and touching apostrophe to Louis: "And you, dreadful prince, whom I once honoured as my king, and whom I yet respect as a scourge in the hand of Almighty God, you also shall have part in my good wishes. The provinces which you threaten, but which the arm of the Lord protects; this country which you fill with fugitives, but with fugitives exulting in love; these walls which contain a thousand martyrs of your making, but whom religion renders victorious; all these yet resound benedictions in your favour. God grant the fatal bandage that hides the truth from your eyes may yet fall off. May God forget the rivers of blood with which you have deluged the earth. May God blot out of his book the injuries which you have done unto us: and while he rewards the sufferers, may he pardon you who caused us to suffer. Oh may God, who hath made you to us, and to the whole church, a minister of his judgments, make you a dispenser of his favours, and administrator of his mercy!"—it is, when we hear such sentiments and desires as these, that we may triumphantly hurl back the exclamation of Voltaire, "Behold the fruits of Christianity!"

A Treatise on the Patriarchal, Levitical, and Christian Dispensation. By GEORGE S. FABER, B. D. &c.

(*Continued from page* 45.)

HAVING at length gained our ascent,

Through utter and through middle darkness borne,

out of the obscurities of geological research, into the clear open daylight of scriptural theology, we willingly follow Mr. Faber into his historical and doctrinal comparison of the three dispensations—the Patri-

archal, Levitical, and Christian. The materials for this comparison he draws both from sacred and pagan antiquity; tracing with a very watchful eye, as we have already observed, the obliquities of Bishop Warburton, in going over the same ground. Indeed, without narrowing Mr. Faber's work into a mere general disquisition and criticism on the scriptural scheme of that eminent prelate, we might still represent it as peculiarly valuable, from the view it systematically takes of all the principal points and positions in "The Divine Legation of Moses:" neither can we conceive a more complete notice, than that which is here given, to the truly scriptural theologian, of the imperfect and very hazardous tendency of that far-famed "Demonstration." The great aim of Bishop Warburton, throughout his elaborate though unfinished work, was in effect to reduce both the Patriarchal and the Levitical dispensations into a kind of modification of what is called natural religion; and to shew that some of the most important doctrines now fully embodied in the scheme of Christianity were wholly unknown till Christianity itself was specifically promulgated. In thus limiting Christian doctrines wholly to points "brought to light by the Gospel," the Bishop even shut out "life and immortality," and all notion of redemption by the sacrifice of the appointed Redeemer, from the knowledge of the ancient world. It is to the destruction of this formidable theological hydra, as we fear it must be called, that Mr. Faber applies the whole bent of his powerful mind; and none will duly appreciate the service he has rendered to English theology by so doing, who do not first estimate the extent to which the Warburtonian theory has made itself felt and admired. In the preceding age it is much to be feared that learning, research, and intellectual genius were commodities far more currently in estimation than sound scriptural erudition. In all ages, the corrupt pride of human reason will lend itself to the temptation of intellectual display; and this, whatever be the material upon which it shall operate. And when the theory upon which it is employed, happens to have much that is really true and useful in its composition, a praise justly due to Warburton's Divine Legation of Moses, it is inconceivable to what an extent the deleterious admixture may proceed, in puffing up the head of an ambitious scholar, and in disturbing the faith of an unwary and speculative theologian.

To do Bishop Warburton full justice, it is however necessary to state somewhat more explicitly the nature and origin of his undertaking. A position by the infidel Tindal, that "Christianity is as old as the creation," had been broached with a view to annihilate every thing that is peculiar, as well in the Old as in the New Testament; and to reduce all revelation to the standard of a supposed natural religion, begun with the creation of man, and only republished in a revised form in the Christian code. This system, made public in the year 1730, seems to have originally suggested the idea of Warburton's Divine Legation of Moses, which was first published in part in 1738. That eminent prelate directs his whole argument to prove that Christianity was any thing but a republication of the law of nature; that it was wholly *sui generis*, a system of direct revelation of which nature was intended to give us no information whatever,—and of which the two grand palmary, and as he contended newly revealed, topics were a future and immortal state, and the redemption of the world by the sacrifice of the Son of God. This being assumed as the exclusive subject of the Christian revelation, it then became necessary to provide another hypothesis for more ancient revelations. For such revelations, in

point of fact, existed, and must have revealed something. They did not, he contended, reveal a future state of rewards and punishments; *therefore*, he inferred, they must have kept mankind in order, by proposing a series of temporal rewards and punishments. And this, in fact, the Bishop makes to be the proof of the Divine Legation of Moses; namely, that he upheld and sanctioned his own peculiar revelation by an appeal to present, visible, and sensible interpositions of Divine Providence on its behalf. This, moreover, his lordship necessarily asserts to have been also the case, where any thing was revealed, even in the former Patriarchal dispensation. The Divine authority, he maintains, was upheld by temporal interpositions of blessing or cursing: as in the case of the Flood, and the conflagration of the cities of the plain, on the one hand; and of the deliverance of righteous Noah, and just Lot, on the other. But, in the absence of these occasional, or partial revelations, mankind, he argues, were left exclusively to the light of nature and natural religion; with no very clear avowal on the part of the Bishop, whether in that state, or indeed in any state before Christianity, they were really the heirs of immortality, or subject to mortality like the brutes that perish.

The actual knowledge of a future state, which the Bishop denies, not only to all the early participators of Divine revelation, but even to the later Prophets, was indeed clearly found, on evidence incontrovertible, to exist among their heathen contemporaries. This, which might have suggested an alarming difficulty to a less bold, or less ingenious mind, presented none to Warburton. It was rather a confirmation of his system. The heathen lawgivers, it seems, *invented* the notion of a future state of rewards and punishments, to supply and prop up their own laws under the deficiency, not found in the Law of Moses, of temporal providential interferences on their behalf. This alleged invention, so necessary to the very existence of heathen states, at once, in the Bishop's view, relieves the Scriptural page from every charge of having prematurely revealed the doctrine; whilst the non-existence of it in the pages of truth as clearly prove *their* Divine origin, by shewing that they confined their disclosures closely to their own peculiar object,—which, according to his hypothesis, was to conduct the favoured race through a course of temporal interpositions, to the final development of life and immortality through the Gospel.

The notion of sacrifice, as tending to expiate sin, and appease the Divine Being, was also a doctrine very widely diffused amongst heathen nations. This, then, the Bishop imagines to have been gradually invented likewise; beginning with the more natural and reasonable invention of men, eucharistical or precatory offerings, and thence proceeding to *vicarious* sacrifice;—an invention certainly very curious, if wholly dissevered from any traditional knowledge of an intended sacrifice in the person of a Redeemer; but still an anticipation, no less remarkable than unaccountable, of that Divine and most consolatory doctrine of the Gospel, the doctrine of the Atonement. The Jewish sacrifices alone are made by the Bishop the subject of express revelation; and this, as partly in themselves *vicarious*, to obtain the temporal blessings of the Mosaic covenant; and partly as typical of the future vicarious sacrifice of the Redeemer, "*though not seen or understood till the fulness of the time was come;*" consequently not explaining to ancient believers the mode of redemption, nor intended to awaken their faith in the predicted victory over the serpent by means of the woman's Seed.

The absence of these two grand principles—a future state, and the true doctrine of sacrifice—from the whole ancient believing world,

leaves the system of Bishop Warburton, it must be owned, in a very destitute condition. Instead of taking the infidel at his word, and shewing Christianity to have been as old, *at least*, as the Fall, by shewing that the great object of faith and hope to fallen man, under a Divine revelation, was truly the same in all ages; instead of making all revelation to be one harmonious whole; and shewing that fallen man could never have been saved on Scriptural grounds but in one method, by faith in the proffered mercy of God through a Redeemer, more or less clearly revealed, until the fulness of the time was come; this system, virtually, or rather flatly, sets at variance the Old and the New Testament: it makes the one as restrictedly temporal as the other is plainly spiritual. It *demoralizes*, to the ancient at least, the whole ancient economy. It denies the very use to which it would always appear the primeval types and shadows were to be put. All appearances of such a use, at the time, it necessarily explains away; and it becomes, in consequence, chargeable with a greater number of opposing phenomena, than almost any system ever presented to the world. No hypothesis, perhaps, since the cycloidal and epicycloidal astronomy of the ancients, was ever encumbered with so many difficulties; difficulties, however, in the solution or rather confident encounter of which consists the chief charm of the Bishop's most extraordinary and elaborate work. But considered otherwise than in the light of a series of ingenious fancies, its mode of reasoning would offer a precedent of most dangerous effect, and would tend to confound all boundaries of right and wrong in Scriptural comment.

These fundamental points, in the system of Bishop Warburton, Mr. Faber most entirely and heartily sets himself to oppose; and really he must be excused, if in so very contagious an atmosphere, he is detected by his readers in something of the same hypothetical mood as his great antagonist. The main position of Mr. Faber is, that the Patriarchs did know, and believe, a future state; that they did understand the true nature of sacrifice; and of deliverance through a Redeemer; that, in fact, at no time were these doctrines wholly lost; and that they must have been originally revealed from God to man. The pursuit of this more reasonable and supportable plan carries Mr. Faber into a very wide range, both of sacred and profane research, through his first and second books, which contain, respectively, the Patriarchal and Levitical dispensations. His first book, taking it up where we have already left it, and where we wish it had begun, with the beginning of all things *known*, discusses, to the end of the first volume, the knowledge possessed by the *Patriarchs*, both before and after the Flood, of the doctrine of redemption; maintains, that to enforce this was the peculiar object of the Patriarchal dispensation; and *supposes* the great Antediluvian apostacy to have been, in principle, the denial of this doctrine,—a denial leading necessarily to the diluvian overthrow of the rebellious apostates.

This Patriarchal knowledge of the doctrine of redemption is more particularly argued, first, negatively; since nothing else could have been the subject of patriarchal revelation (chap. iv.); and secondly, positively, (1) by inference from the original promise of deliverance given in paradise; from Divine manifestations clearly intimated in that first period of the world, and from the application of those manifestations to that promise which our Patriarchal progenitors, he considers, could not have failed of making; and from the existence of primeval sacrificial rites (chap. v.): (2) by a statement of the general and essential nature of the most ancient Pagan theology (chap vi.): (3) by a conjecture respecting the nature of the Antediluvian apostacy (chap. vii.)

The first, or *negative*, proof of the patriarchal knowledge of redemption is thus stated by Mr. Faber:—

"I. If the inquiry be first conducted *negatively*, the question will be greatly narrowed when we come next to conduct it *positively*.

"1. The object then of the Patriarchal dispensation could not be to convey the knowledge of the Divine Unity.

"When Adam was placed in Paradise, the newly formed man was honoured by more than a single communication with his Maker; who seems, on these occasions, to have manifested himself by his Divine Word in a human figure *.

"Such being the case, it is clear that our first parents could not have been ignorant of the existence of one Supreme God, the Creator and Moderator of all things: for the awful Being, with whom they had actually conversed, claimed to himself this character both by his language and by his deeds †. Hence the object of the Patriarchal dispensation, which was promulgated after the Fall, could not be to reveal the knowledge of the Divine Unity; because that knowledge was already possessed *before* the Fall.

"2. Neither could its special object be to inculcate authoritatively the duties of morality.

"In these, we may reasonably conclude, that Adam must have been fully instructed during his Paradisiacal state: for, though a single positive command was made the test of his obedience or disobedience; no one (as it is well remarked by Bishop Warburton) was ever so wild as to imagine, that, had Adam not eaten of the forbidden fruit, he would have been entitled to immortality, unless he had likewise observed the dictates of the moral law ‡.

"3. Nor yet could its object be to teach the Divine attributes of wisdom and power and justice.

"The two former of these shone out too conspicuously in the works of the creation, whether intellectual or natural, to be overlooked and mistaken: and, as for the latter, it stood practically evinced by the several degrees of punishment which were inflicted upon the primeval transgressors §.

"4. To sum up the whole in one word; its object could not be to communicate any knowledge which man had already possessed during his abode in Paradise.

"For to reveal what was *previously* known, either by the inductions of reason or by actual observation, or by a prior communication from Heaven, were plainly altogether nugatory and superfluous. At least, granting the possibility, or (if we please) even the probability, of an authoritative repetition of what had been previously known and enjoined: still the *special* object of the Patriarchal dispensation must clearly be *to reveal something as yet unrevealed*; something, which the Fall had rendered necessary to man, but which was unnecessary and therefore unknown *before* the Fall." pp. 168—170.

The second, or positive, proof begins by placing in the strongest point of view every possible deduction that could have been in reason made by Adam, from the tenor of that revealed promise, as admitted by Warburton himself, "*that the evil spirit who actuated the serpent would continue his enmity to the human race; but that man, by the Divine assistance, should be at length enabled to defeat all his machinations* *." This promise our author deems to have been greatly illustrated in the mind of Adam by the actual appearance, in HUMAN form, of the Lord God, WALKING amongst the trees of the garden: nor could Adam have failed, according to Mr. Faber, of applying as well the notion of the serpent, to that of an infernal spirit actuating the serpent, as the notion of the great Defeater of his machinations, to that "very God," in human form, whom he thus beholds, walking first among the trees of the garden, and afterwards "not only displaying HIMSELF as the avowed adversary of the infernal serpent, but as likewise exercising over him all the conscious superiority of a conqueror." (p. 195.)

Here Mr. Faber goes over, in a summary manner, his own former ground in the Horæ Mosaicæ; where, at great length, he maintains the full and direct anthropomorphic

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* Gen. ii. 16, 17, 19, 20, 22.

† Gen. ii. 15—25; iii. 8—24.

‡ Div. Leg. book ix. chap. 1. pp. 256, 257.

§ Gen. iii. 14—19.

* Div. Leg. book vi. § 3. p. 387.

appearances of the Son of God, the "Angel-God," *before* his actual appearance in human flesh. This opinion is certainly of very ancient date in the Christian church; from Justin Martyr, downwards, through Irenæus and Tertullian, to the post-Nicene fathers, including St. Austin; who all are shewn by Bishop Bull to have commonly held the appearances of Jehovah, in the Old Testament, to have been those of the second Person in the Ever Blessed Trinity. The difficulties of the case are not fully stated by Mr. Faber, but will be found well answered by Bishop Bull, in his Defence of the Nicene Creed. And it is a curious circumstance, well noticed by Saurin, as a caution in forming our judgment of men from their occasional tenets, that those very appearances of Christ, before His coming in the flesh, which are *now* very fairly maintained on early authority by the orthodox Trinitarian, in order to oppose the Socinian heresy, which denies any pre-existence at all to the Lord Jesus, were *once* in Arian periods maintained, in order to shew the subordinate character of the Angel, or Messenger, God. The chief argument of Mr. Faber on the subject is drawn from that declaration of St. John's Gospel: "No man hath seen God (the Father) at ANY time; the only begotten Son, who is in the bosom of the Father (and who is most unequivocally identified with the man Jesus Christ) HE hath declared Him." The inference is doubtless as applicable to the time previous to, as to the time contemporary with, the coming of Christ into the world. But the following passage in Mr. Faber respecting these miraculous appearances of the "Angel-God" may demand an observation.

"It may be proper to remark, by way of cutting off all occasion of dispute, that the human figure, which was thus exhibited, was no mere aërial phantom, but a substantial body provided with the very same organs as our own bodies. The MAN-JEHOVAH, who conversed with Abraham, suffered his feet to be washed by that patriarch, and literally eat of the butter and the milk and the calf which were set before him *: the MAN-JEHOVAH, who wrestled with Jacob, was alike visible to the sight and palpable to the touch †. Agreeably to the nature of such manifestations, Malachi foretold, that the Lord, even the Messenger of the Covenant, should suddenly come to his own temple at Jerusalem ‡: and this prophecy was doubtless fulfilled, when the Word of God, literally made flesh, came unto his own, and his own received him not §. Now, according to Malachi, the Messenger of the Covenant, or the Word of God, came unto HIS OWN temple. But the temple, to which he came, was doubtless the temple of Jehovah. Therefore this Messenger of the Covenant, notwithstanding he is *sent* by a distinct person of the Deity, as the very term *Messenger* of necessity implies, and as our Lord repeatedly asserts respecting his own economic character, must needs be Jehovah his very self. The Messenger of the Covenant, however, is certainly Jesus Christ; whom St. John accordingly, in strict agreement with the necessary deduction from the language of Malachi, pronounces to be both very God and the Word of God. But the Apostle equally declares, that he was literally *made* FLESH: while another Apostle similarly teaches us, that he *was found in fashion as* A MAN ||. Hence, when the Word of God was permanently manifested among us, he still appeared, as of old, in a human form. Nor was his permanent body, any more than his temporary body, an airy and impalpable phantom, as some of the Gnostics and Docetæ fondly contended. During his abode upon earth, his solid assumed body in all things resembled our bodies. He eat; he drank; he endured both the touch of friendship and the gripe of enmity. Neither, in the day of his glorification, did his raised body cease to be material. By actual contact, and by visibly eating in their presence, he convinced his wondering disciples, that he was no spectre, as their fears had led them to imagine; though he possessed the power, a power closely resembling that which he exerted at his several ancient corporeal appearances under the Patriarchal and Levitical dispensations, of suddenly transporting his body, tangible as it was, from one place to another." pp. 189—191.

* Gen. xviii. † Gen. xxxii. 24—30.
‡ Malach. iii. 1. § John i. 1, 11, 14.
|| Philip. ii. 8.

Now, to our apprehension, occasion of endless and useless dispute is afforded by this disquisition respecting the assumed body of the Divine Son, in his ancient manifestations. It seems to us that the error of the Docetæ, who held the manifestation of Jesus Christ on earth to be a mere airy and incorporeal phantom, might very easily be grafted on this paragraph. For if *we*, against the Docetæ, explain the sudden and purely miraculous appearances of the Son of God to the Patriarchs and others, by His actual and corporeal incarnation; *they* may, against us, with equal readiness parallel His incarnation with these prior and mysterious appearances. They may explain the human nature of Christ as born of the Virgin Mary, by that which was assumed ages before that event. In truth, the preternatural and the natural body of our Lord and Saviour were assumed in different ways, and for different purposes: the one, for the purpose of communication with mankind; the other for the purposes of a high mediatorial office;—the one, whatever it might have been, to answer a temporary and special end; the other, to seal and consummate that most important union of the human with the Divine nature; and in that capacity to yield for us, guilty mortals, both a sacrifice for sin, and also an ensample of godly life.

The personal manifestation of the Divine Son to Adam and his posterity, Mr. Faber would also associate with the doctrine of sacrifice; a doctrine, which he very strongly and cogently maintains to have been disclosed in paradise itself. Indeed it must be wholly yielded to the judgment of the most able Christian commentators, to whom Archbishop Magee lends his great authority, that the beasts, whose skins formed the coats to clothe our first parents, after the Fall, were those which had been slain in sacrifice. And here arises, or rather here is settled, the great question of the origin and use of sacrifice. It would be incredible that either Adam or Abel would have taken upon *himself* the slaughter of animals, as an acceptable sacrifice to Jehovah. A direct revelation to this effect, therefore, must have been vouchsafed. That revelation would include the notion of piacular or vicarious offerings. And either by another revelation, or by inductive reasoning, Mr. Faber does not attempt to determine which, our early progenitors would affix the notion of those vicarious offerings to the voluntary pains of the Great Deliverer—pains to be endured in bruising the head of the hostile serpent.

This, then, is exhibited as the true rationale of that remarkable religious institution. Nor can we but acknowledge it to be, on the whole, the best account of *that*, the actual and early existence of which must, by some means or other, be accounted for. Bishop Warburton, indeed, who had made the later sacrifice of Isaac to be a grand scenical representation, afterwards to be understood of the future immolation of the promised Seed; and who expressly deduces the Mosaic sacrifices from a distinct Divine revelation; yet sees, in the prior existence of this important rite, only an invention of man, an expression of precatory, eucharistical, and deprecatory ideas, well suited, forsooth, to the nature of man, and of his necessities. Whence this anomaly in theory, but in order to get rid, as Mr. Faber justly observes, of that which must have accompanied the revelation of sacrificial rites to the Patriarchs, namely, an intimation of their end, design, and meaning; an intimation of the vicarious sufferings of the future Messiah; and, by plain inference, of the whole spiritual code connected with it, and of that "life and immortality" which the Bishop would wholly confine to the Gospel. Indeed, to such an extent does the hardy prelate carry his position, as to consign the whole doctrine of *expiatory* sacrifice in

the first instance, as we have seen above, to the wildest and most cruel superstition; and that principle, which was to be, in subsequent times, when applied to the Saviour himself, the most healing of all revelations, he treats in a manner that would have well suited the taste, we should imagine, of the merest Deist whom he could have intended to combat.

We shall not make any further observation on the counter theory of sacrifice by Mr. Faber, otherwise than by remarking, that the subject, being no matter of express revelation, must, after all, be conceived as left by the Divine will in some measure of obscurity. And this we think very eminently exemplified in the case of the sacrifice made by Abel. Never was a fairer opportunity for saying whether, or not, its nature as an animal sacrifice was the essence of its acceptableness before God, than that which occurs in the mention of it in the 11th chapter of the Epistle to the Hebrews. Yet the Apostle is wholly silent on *that point*: and leaves undetermined, whether by the faith of Abel he means *only* his general disposition of mind as an offerer; or whether he means his particular obedience to a prescribed ordinance, that of sacrifice by blood, in anticipation of the Great Victim. In the former case, the Apostle merely asserts, on his own inspired authority, that Abel had a disposition, that of faith, which rendered him acceptable to God: in the latter case, he would be supposed to argue from the Old Testament, that it was *faith* which led to his acceptance, *because* he offered that kind of sacrifice which implied faith; namely, an offering, by blood, of the firstlings of his flocks and of his herds. We will not venture to say which supposition is most consonant to the Apostle's meaning.

Mr. Faber sums up the first part of his positive proof in favour of the Patriarchal knowledge of Redemption, and introduces the second, in the following words:—

"Such are the difficulties which attend the theory of Bishop Warburton relative to the mere *human* origin of expiatory sacrifice. If they be of so dark a complexion, as to compel us to abandon his theory; then we must adopt the belief, that that ordinance was of Divine institution: a belief, which is encumbered with none of those perplexing circumstances that hamper the opposite system; a belief, which perfectly harmonizes with the known tenor of the three connected Dispensations; a belief, which exhibits God as speaking the language of mercy to his fallen creatures at the precise time when they most required the consolation of such language.

"On the whole then I conclude, that an explanatory revelation, as to the purport of the first prophecy, was vouchsafed to Adam and Eve, at the time when expiatory sacrifice was divinely instituted; that the ordinance in question was itself a part of the explanatory revelation, on the principle that *significant action* was employed in aid of *significant words*; and that from this compound revelation, partly scenical, and partly verbal, the doctrine of an atonement through the piacular death of the woman's promised Seed was set forth to the guilty pair and their descendants, with sufficient clearness to form the basis of the Patriarchal dispensation, and thus to answer every salutary purpose.

"With regard to the nature of the predicted Deliverer, we have seen what evidence there is *from Scripture* for believing that that also was made known to our first parents: we have next to inquire, what evidence to the same purpose is afforded by the religious notions of the Gentiles; and the prosecution of this inquiry will tend additionally to shew, that the doctrine of a piacular atonement must have been revealed to mankind from the very beginning." pp. 221—223.

The next chapter, vi., which argues the matter, 2dly, from the old theology of the Gentile world, compares that theology

"to an intricate lock with many wards, the key to which has been lost. If the true key be not found, the lock cannot be opened. A false key, by touching some of the wards, may *seem* to move the reluctant springs: but, unless every ward be accurately fitted, the lock will not open. It is of the last importance therefore to recover the true key: and the only mode in which we can ascertain the true key, is

by trying whether it will correspond with every ward." p. 224.

Very intricate, for the most part, and very rusty are the keys which have been fabricated at different times, to open this mysterious lock. It may, indeed, be well that the key is lost: for to connect Pagan idolatry, in any measure, with the worship of the true God; to make it an emanation from that worship,—or in *any* way to suppose that those wretched sacrificers to devils, and not to God, had once in their rites maintained a regard to God, and not to devils,—might have had the effect, in some minds, of lessening the horror due to their enormities. That they are aliens from the commonwealth of Israel, strangers to the covenants of promise, without Christ, without hope, without God in the world, is the view which every page of Scripture inculcates; and nothing of encouragement can be derived from Scripture to any who would associate light with darkness, or Christ with Belial.

We think ourselves bound to say thus much, in preparation for the few remarks we may offer on this part of Mr. Faber's work; and this more especially, because we feel no repugnance to that speculation which connects the obliquities of Paganism with certain perverted notions of truth and the true religion.

Mr. Faber points out three possible solutions of the existing phenomena of the Pagan mythology. One makes Paganism to be a loss of the light of truth; in which mankind proceeded by a series of descents, step by step, from the pure knowledge, and pure worship of Jehovah, to the most gross, to merely physical, conceptions of His nature and the worship due to him. Another system makes the Pagan idolatry to commence, *ab ovo*, with the worship of sensible objects, particularly the sun, moon, and stars; and the appropriation to these heavenly bodies themselves of certain acts, as if performed by real men and women, who nevertheless had no real existence. A third class of inquirers, which Mr. Faber considers as possessed of the truth in this matter,

"equally observing the connection between the celestial bodies, and certain intellectual agents who are declared to have been once men, have adopted a directly opposite system. They conceive, that the persons, declared to have been once men, actually were once men: and, as such, they of course suppose, that they did indeed formerly play a very conspicuous part upon this terraqueous globe. Whence then originated their connexion with the heavenly bodies? The reply to such a question is: that, after death, their souls were thought, as regents, to animate and govern the host of heaven; and that they were worshipped by surviving mortals here below, as Deastri or astronomical Hero-gods." p. 226.

To contrast this last system with the first two, is the object of this somewhat intricate chapter. The chief point in this investigation is sufficiently clear, both as a matter of history and as a matter of reasoning; it is this:—whether Pagan idolatry first began from the worship of dead men, such as heroes, kings, and benefactors, first transported to the stars, then associated with them, and thus at length amalgamated into a sort of Pantheistic soul and body of the universe; or whether it first began with the worship of the heavenly bodies themselves, called Sabianism, and thence gradually formed itself into all the fairy and fantastical shapes with which the wit and wickedness of man, aided by "the god of this world," was able to invest it. The order of the first of these positions is Hero-worship, Sabianism, Materialism. The order of the second is Sabianism, Materialism, Poetical Personifications. It is of the former of these series that Mr. Faber professes himself the champion. Of the contrary, of course, as usual, Bishop Warburton is introduced as the hapless defender.

Mr. Faber, be it remembered, by his view of the case, has to make out his general and most important

position of the early Patriarchal knowledge of the doctrine of Redemption. This he has now to prove from the phenomena of the heathen world, and the nature of Pagan idolatry. He finds it impossible to prove any thing to the point from the latter series of Pagan obliquities, beginning with Sabianism, or Astrolatry; that is, the worship of the stars. And, on the contrary, he finds it easy, as we shall see hereafter, to demonstrate his position from the former series, beginning with Heroolatry, or Hero-worship. Hence, it intimately concerns him to maintain, against Warburton, and every other theorist on the Bishop's side, the actual commencement of Postdiluvian idolatry, from Heroolatry: and to shew that the contrary system can never satisfactorily explain its own introduction in the various phenomena attending its progress.

Now, we are strongly inclined to think, that he is right in his facts and general reasoning on this point. The genuine testimony of antiquity, as to the point of *fact*, appears to incline in his favour; for example,

"Osiris, says Plutarch, was an ancient king of Egypt, who civilized his barbarous countrymen, who taught them how to cultivate the earth, who gave them a code of laws for their civil government, and who instructed them in the proper mode of worshipping the gods. After his death, he was buried (according to Eudoxus) at Busiris, where also he was born.' Nor was his corpse alone deposited among the Egyptians: it is asserted by the priesthood, that the bodies likewise of all the other gods, who equally with himself both were born and were liable to corruption, are laid up and are carefully preserved among them; while their flitting souls shine as stars in the heavens. Thus was Isis translated into the Dog-star; Horus, into Orion; and Typhon, into the great Bear." pp. 241, 242.

Other cumulative testimonies are referred to, as cited in "the Origin of Pagan Idolatry," sufficient to shew the *general* sense of antiquity on the subject.

Reasoning seems to incline to the same side. The contrary notion, of the priority of Sabianism, Mr. Faber remarks, is attended with many and great difficulties, as to the mode of its origination. From its extraordinary similarity among different Pagan nations, in matters of doctrine or ritual purely arbitrary, it must be concluded to have originated prior to the dispersion of the nations at the tower of Babel: and Mr. Faber then asks—

"By what process of the human mind were all men led, at a very early period, to corrupt the worship of Jehovah by the adoration of the heavenly bodies? In the first instance, they could not, like the Israelites, have been mingled with the heathen, and have thus learned their ways: for, at the commencement of Postdiluvian idolatry, there were no heathen among whom the children of Noah could be mingled. This species of idolatry, if it were the *aboriginal* and *proper* idolatry of the Gentiles, must have emanated from Patriarchism. By what steps *did* it emanate? On what principles did mankind at an era *prior* to the dispersion, agree unanimously to devote themselves to the worship of those orbs, which yet from their earliest youth they would have been taught to consider as the mere handywork of the Supreme Intelligence? The great difficulty is, to lay down, after a rational and satisfactory manner, the extraordinary mental process, by which, at some time or another, though certainly *before* the dispersion from Babel, a family of sound worshippers of Jehovah could have lapsed into the follies of Pagan idolatry. A positive fact, namely the existence of idolatry prior to the days of Abraham,—for this fact stands specifically recorded, whether idolatry itself sprang up before the dispersion or not,—a positive fact, of a most remarkable nature, stares us in the face. The question is, how we are rationally to account for it." pp. 237, 238.

Bishop Warburton allows in his statement, which Mr. Faber very copiously extracts, that mankind must have passed to this worship of the stars through an intermediate stage of gross barbarism, and total oblivion of all Divine knowledge; with not even the traditional recollection of a proper Divine nature. And then again Mr. Faber justly takes up the argument:—

"I readily allow that such conclusions [the priority of Sabianism] are very justly drawn from such premises [a state of savage ignorance]; and they are in fact the *only* premises from which such conclusions *can* be drawn: for, though Hero-worship (as we shall presently see) may easily and naturally be traced as springing *directly* out of that patriarchal worship of the true God, which prevailed immediately after the deluge; it is impossible (as the Bishop distinctly perceived) to reach Sabianism, if viewed as the earliest form of Postdiluvian idolatry, except through the preparatory medium of barbarous and atheistic ignorance. But are his lordship's premises themselves sound? I more than suspect that they will not bear the test of examination: and, if so, it is easy to discern the fate of the conclusions deduced from them.

"The premises are, that the early descendants of Noah soon lost the revealed knowledge of their Creator, and that they shortly degenerated into the grossness of stupid barbarism. Upon these alleged facts is built the entire superstructure, that Sabianism was the most ancient form of Postdiluvian idolatry.

"What proof then have we, that the early descendants of Noah soon lost the revealed knowledge of their Creator? Or rather what probability, or even possibility, is there, that such knowledge should be speedily obliterated among the early descendants of the Patriarch? Bishop Warburton seems to have felt the unlikelihood of this occurrence, while mankind were united in a single community: he therefore *first* disperses them, and *then* sinks them into the barbarism of savage life, by way of accounting for that utter ignorance of the true God which he perceived to be so necessary to his system." pp. 281, 282.

Again:

"According to Bishop Warburton, mankind passed from the worship of Jehovah to the worship of the heavenly host through the medium of gross ignorance and savage barbarism; but, according to St. Paul, their progress was through the directly opposite medium of a pretended wisdom. They did not apostatise through ignorance, and because they had lost all knowledge of their Creator: but they lapsed into error, because they became vain in their imaginations, and because they professed themselves to be wise. In short, if we may believe the inspired Apostle, it was by wisdom, not through ignorance, that the world knew not God." pp. 285, 286.

We very much approve of the following incidental remarks on the common notion of a state of nature, so freely used by writers similar to Warburton.

"In another place, the Bishop, not quite consistently, styles this imagined savage state *a state of nature*: and, from the inconveniences which men felt while existing in it, he deduces the origin of civil government. (See Div. Leg. book i. sect. 2.) His theory does not seem to me to rest upon evidence. To call a savage state *a state of nature* is indeed to speak the language of pagan speculatists, but it is not to speak the language of Scripture. According to Holy Writ (and from this source alone can we learn, with any certainty, the transactions of the first ages), man's state of nature was not a savage, but a regularly social, state. Society therefore, if we speak of its origin in *general* terms (as the Bishop does) and not in *particular* terms (as it may have haply commenced in this country or in that country), did *not* spring from the necessities of savage life; which of course implies the absurd position, that God first created men brutal savages, and that by degrees they licked themselves into social order and decency: but it was coeval with the existence of the first family, and may well be supposed to have been ordained by God himself. Springing then as it did from the constitution of a single family, it assumed what has been called *the patriarchal form.*" Note, p. 280.

In other words, a state of nature is no more than a state of utter and long progressive degeneracy: and we know no reason why we are to assume that man, naturally gregarious, inventive, reflective, aspiring, and lofty alike in mien, in mind, and in destiny, will be naturally a mere wandering, hunting wild man of the woods, any more than that sheep would be naturally averse to flocking together, or birds in a state of nature have a great objection to the use of their wings. The history of the early states and empires of the world appears to be against the hypothesis. But this only by the way. It has been introduced to shew that the priority of Sabianism in the progression of idolatry, has not the alleged support of an early and long settled state of previous barbarism.

Mr. Faber further conceives that the priority of Sabianism will not account for the *peculiarity*, as well as universality, of certain adjuncts to ancient mythology. All the world, descending first from the height of astrolatry and the ravishment of the celestial spheres, would not simultaneously, and by guess, have hit upon arks, and ships, and lotuses, and serpents, and just three, or just eight persons, descending from the spheres, or floating in mid air. To say nothing of what has been already touched upon (the doctrine, in the use of sacrifice, so universally prevalent,) altars, and sacrifices, and their proper deities, *may* have ascended from earth to the stars, but, it is apprehended, could never primarily, and by accident, have descended from the stars to earth. All these denote a common and a sublunary origin. They imply, that men had talked of arks on earth before they talked of arks in the stars: and if they had retained any distant and dim recollection of a man, or a family, floating on the waters of an universally circumambient ocean, they would, perhaps, when they began to feel a disposition to worship any thing besides God, have preferred rather to worship a venerable old father, whom they did recollect, than a spruce Apollo, with his bow and his quiver, "Delius aut Patareas Apollo," just alighting from his chariot in mid air, with whom they had formed no previous acquaintance.

As far as *this* reasoning goes, nothing more simple or natural occurs to us, than the following thoughts of Jacob Bryant on the subject, forming, we might say, the nucleus of his own entire system:— "As the Deluge was so extensive, and, at the same time, so fatal in its consequences, I took notice that it must have left lasting impressions upon the minds of those who had been witnesses to the great event: that the preservation of the few persons who survived must have been followed with continual reflections upon the means by which their deliverance was effected; and those attended with a reverential awe and many fearful sensations. The like impressions, I should imagine, must have been transmitted to their posterity: *and upon their defection from the worship of the true God, one might naturally suppose, that one species of idolatry would consist in an undue reverence paid to the Patriarch, the father of mankind;* and in rites and mysteries established in allusion to his wonderful preservation." And all this Mr. Bryant further continues, he has irrefragably proved to be the case from innumerable and indubitable Arkite and Diluvian mythological records.—See his Ancient Mythology, vol. ii. Jonah Chaldæorum.

Thus far the learned and illustrious Jacob Bryant, who may justly be considered as the father of Arkite theology. We do not think that Mr. Faber, either in the present work, nor, so far as we can find, in his "Origin of Pagan Idolatry," has done full justice in acknowledgments to Mr. Bryant, as the real inventor of that improved system of Pagan mythology, of which Mr. Faber has made so important and able a use. The first real KEY to the "Court of the Gentiles," which Gale, with such indefatigable labour, so long beleaguered, and upon the same, or similar plans, Stillingfleet, Shuckford, Warburton, and others, was doubtless furnished at last by the indubitable marks of Diluvial tradition amongst all nations, discovered and amassed together by the learned Bryant. He likewise very nearly approximated Hero-worship to Sabianism, when he ranked amongst the *earliest* idolaters, those of *Ham*, *represented* by the *sun*. He placed the period of Sabianism itself before the dispersion of Babel. And he has offered a probable reason in the counsels of Divine Providence for the obscurity of those ancient records, so much in point to our present purpose, and so well in agreement with our own

feeling on the subject, that we must be excused for once more substituting his sterling gold for our own baser coin, by another quotation, found in the conclusion to his main subject, at the end of the second volume of the Ancient Mythology. "Those instances of Arkite worship in the Gentile world, I thought proper," he says, "to enumerate and display, as it is a subject very curious and interesting, and at the same time, QUITE NEW, having hitherto been overlooked, and neglected." Some pages further on, he proceeds:—"I have taken notice that the most early defection to idolatry consisted in the adoration of the sun, *and the worship of demons called Baalim. Who* these were, could not be a secret to Moses; nor to many of the sacred writers. Yet, though they speak of this worship with detestation, it is curious to observe with what delicacy they treat the subject, and what a veil is drawn over this mysterious iniquity. Not a word is said about the origin of this idolatry; nor the least hint given to shew who they were to whom this undue reverence was tendered. For, of all reverential regard, none is so liable to lapse into an idolatrous veneration as *that which is paid to the memory of friends departed:* more especially, if such persons were *the founders of families, and benefactors;* men who had endeared themselves by their good works, and been a blessing to posterity. This is evident from the adoration still paid to their ancestors by many people in the East. It is a seeming duty the most plausible of any; and at the same time the most captivating. Hence the silence of the sacred writers upon a subject of such seeming importance; whose purpose it appears to have been, that, if ever *the great object of this idolatry should be lost, it might lie in oblivion,* and never be again retrieved; at least to no ill purpose. The Jews, by these means, lost sight of the original, and were weaned from the worship: and the Gentiles, who continued the rites, did not know to whom they were directed; so blind was their process. In short, they were plunged in the depth of darkness for ages, till they became at last conscious of their situation. This rendered them the more ready to return to the light, as soon as an opening was made."

Mr. Faber having found these Arkite notions just in the state delineated in this and the above quotation from Jacob Bryant, proceeds to adapt them to his own use. Bryant had *not clearly* made the worship of heroes prior to *all* Sabianism; since he certainly antedates the worship of the sun to a period even before that of Ham whom the sun represented. Bryant also had given but one reason for the worship of heroes; namely, respect for departed friends and benefactors. Mr. Faber, on the other hand, asserts, that even the worship of the sun was posterior to that of Ham, and the other Postdiluvian or Antediluvian fathers. And he further adds an entirely new reason for this early and primeval introduction of hero-worship.

It is this reason for hero-worship, whether well-founded or not, which constitutes the novelty of Mr. Faber's theory, being a reason founded in the very expectation he is in search of amongst the Patriarchal fathers, of the redemption of the world through some great incarnate Deliverer. This deliverer was to be, though Divine, yet in a human form; nay, as understood, it appears, by *some*, even in these ancient times, to be born of a pure virgin—"the Seed of the *woman*, which was to bruise the serpent's head." This Seed, it might appear, Eve herself congratulated the world too soon on obtaining, when she said of Cain, "I have gotten a man, *the Lord*, even JEHOVAH, HIS VERY SELF." This Seed, it is true, the Antediluvian world, according to Mr. Faber, rejected, and substituted in its room a species of rebel religion of nature. But this

Seed, the Postdiluvian fathers, profiting by succeeding errors, most readily and fully recognised; and, according to Mr. Faber's theory, instead of finding it *no where*, soon began, like Eve of old, to find it *every where*. In fact, the degeneracy of religion after the Flood began, according to our author, with mistakes concerning this very expected Seed of the woman. And now, looking back on their great forefathers, and viewing their progress after death upwards amongst the stars, to which they had been admiringly advanced, they gradually traced in their several histories, the actual Incarnations or Avatars, of which they retained the expectation, and they necessarily worshipped first the manes of their venerable progenitors, and at length the planets, stars, and suns, which they might be considered as inhabiting. Thus Adam and his posterity, Noah and his posterity, became objects of dark and blind idolatry. They were perpetually interchanged with each other, and with the stars which they inhabited, and from which they at intervals were thought to have descended. Hence at length grew up star-worship, or Astrolatry, or Sabianism. And, whilst those better divines, the *poets*, still retained the original heroes of those stars, under the new titles of Saturn, Jupiter, Mars, Bacchus, Apollo, &c.; those, far worse, because speculating and dogmatical, divines, the *philosophers*, discarded the heroes altogether, and refined away their successive Incarnations and Avatars, into the influences of the Elements, Earth, Air, Sea, Fire—in short, into any thing they pleased; and, at last, into a mere atheistic, pantheistic jumble of material atoms, and occult powers.

Great is the accumulation of learned treasure which Jacob Bryant before, and Mr. Faber since, each in proof of his own peculiar theory, have heaped together from the old Archaite or Arkite records. In *every* ancient religion, are discovered, as from a point of sight superior to all of them, the substantial marks of the same aboriginal system. From Hinduism to Lamaism; from Egyptian Hieroglyphics to "quicquid Græcia mendax tradit in historiâ;" from Ethiopia to the farthest west; the same Ark is to be traced, the same respectable forefather, or his ancestors, or his posterity floating in the waters, and renewing his beneficial or judicial Avatars in the world.

We must pass over Mr. Faber's curious illustration of his theory, by a comparison of some ancient mythological tales, with the figures traced on the celestial sphere. We shall however indulge the curiosity of our readers with a passage from his account of what he considers to be the *rationale* of that remarkable document of Grecian literature, the drama of Prometheus Vinctus, by the father of Grecian tragedy. Prometheus is considered by the Arkite divines to be the aboriginal Noos, or Noah: and nothing, to be sure, can be more unaccountable to the youthful readers of the drama in question, than the miserable fate to which Prometheus is exposed, for conferring some of the greatest possible benefits on mankind; or, than the unrelenting persecution with which he is visited by Jupiter, and which he endures with the utmost hardihood, in consideration of the mysterious reference he bears to the human race, as their representative and their deliverer. Mr. Faber alone furnishes, what he considers the true key to this difficulty. Having given a full analysis of this drama, which he justly entitles "one of the most extraordinary productions which we have received from Pagan antiquity," he thus proceeds:—

"Such is the extraordinary drama of the Prometheus-Desmotes; such, the remarkably compounded character sustained by its hero. The key to the whole is that which I have already specified.

"Prometheus, from the attributes which are ascribed to him, is manifestly the transmigrating great father; that is to

say, Adam reappearing (as the ancient hierophants pretended) in the person of Noah: and, in this point of view, he identifies himself successively with Uranus and Cronus; while Jupiter or (as the Egyptians called him) Ammon, who is represented as one of three brethren among whom the whole world was divided, and who is said to have dethroned his parent or to have established an universal empire in his own line, is certainly the scriptural Ham. Hence he is placed on the summit of mount Caucasus, one of the peaks of which was the Paradisiacal Ararat: hence he is at once made the son of the Earth and the descendant of the Ocean: hence the Ocean, quitting his natural domain, presents himself on the top of that mountain, which was tenanted by Prometheus: and hence the heifer Io, *who* is the same as the ship-goddess Isis, *who* is no other than the bovine ark within which Osiris was inclosed, *who* is the allegorical parent of the sacred bull which was deemed the visible representative of that god, *who* is placed under the guardianship of the infernal Argus or the ark-god while inclosed within his mystic coffin, and whose erratic progress over the whole world shadows out the wanderings of the ark upon the surface of the diluvian sea, is brought likewise to that identical region where the ark of Noah rested after the flood." pp. 338, 339.

"While however Prometheus thus appears as the transmigrating great father, there is a peculiarity in his character, which belongs neither to Adam nor to Noah, nor to any other of the aboriginal patriarchs. He is described as suffering torture in his bodily frame, on account of his unexampled love to mankind. The ethereal spark of life, which they had lost, he restores to them; and thus preserves the whole race from being irremediably consigned to hades. But *their* gain is *his* detriment. His sufferings he foresaw: but this did not deter him from his labour of benevolence. Though a god by nature, yet he is bruised in his mortal part by a malignant foe; who is allegorically represented under the title of *Strength*, and who with undisguised satisfaction exults in his sufferings. The whole however he bears with patience, looking out for the time when, the justice of the eternal father being satisfied, he shall be fully reconciled to him. With this persuasion, he sinks into the womb of the earth. Yet, as a suffering god, he is incapable of proper death. He descends indeed into hades: but the grave is unable to hold him permanently. At the close of a predetermined period, he is liberated from the chambers of the tomb; and, being now fully reconciled to Jupiter, he emerges into the light and liberty of open day.

"Here we have the character of the promised Deliverer, the anthropomorphic Jehovah, the virgin-born Seed whose mortal part was destined to be bruised by the infernal serpent, engrafted, from old tradition and in exact accordance with the notion that he was repeatedly incarnate in the persons of the early patriarchs, upon the character of the universal transmigrating father. Nor is this a solitary instance of such engraftation. As I have already observed, the sacrifice of the Indian Brahma, who is offered up and yet worshipped; the devotement of the Chinese victim-god Fo-Hi; the declared *mystical* oblation of his only son by the Phenician Il or Cronus; the self-immolation of Hercules, who is conspicuously depicted on the sphere trampling with his foot on the head of the great serpent; and the ancient Indian mode of representing the middle god Vishnou, similarly treading upon the head of the snake, while the snake bites his heel: all these have originated from one and the same primeval source. So likewise, in Ocyrhoë's prophecy respecting the future character of the great universal physician Esculapius we may evidently trace all the leading features of the Caucasian Prometheus. They were ultimately the same compound mythological personage: and I similarly account for the extraordinary sentiments entertained of them both." pp. 341—343.

Having put our readers in full possession, we trust, of the theory of Mr. Faber, on the subject of pagan idolatry, and its connexion with the primeval expectation of a Sacrificed Deliverer of the world; it would be needless, and beyond our purpose, to pursue the subject further. The religious mind must weigh for itself the probability of that series of evidence which thus brings into contact the most blessed of all truths, with the most accursed of all superstitions. The horrible practice of immolating human victims, at which our nature shudders with abhorrence, is traced up by our author to the notions prevalent respecting the expected Sacrifice of "the Seed of the woman." The

very supposition of such a dreadful perversion is awful in the extreme, still, if it be true that the best things when abused may become the worst, it is not to be wholly rejected as impossible that the same superstition, which "changed the glory of the incorruptible God into an image, made like unto corruptible man," should also change the mercy of "the Lamb, slain before the foundation of the world," into the nameless barbarity and hellish orgies of a human sacrifice.

Mr. Faber, in chap. vii., adduces his third proof, or rather illustration from conjecture, of the Patriarchal knowledge of Redemption, from what he conceives to have been the nature of the Antediluvian apostacy. This, as it has been stated before, Mr. Faber considers to have been a *denial* of the doctrine of the Redemption, or Atonement by a Redeemer; as the Postdiluvian apostacy, he considers, was a *corruption* of that doctrine. In both cases the syllogism is complete to Mr. Faber's point. If the *Post*-diluvian fathers *corrupted* the doctrine of the Redemption, then they must first have been acquainted with it. But they *did* corrupt it; therefore they originally possessed it. Again, if the *Ante*-diluvian fathers *denied* the doctrine of Redemption, then they must first have known it. But they *did* deny it; *therefore*, they originally *knew* it. The *onus* of proof then, *here* lying on Mr. Faber, is to shew that the Antediluvian fathers *did deny* the doctrine of Redemption. And this, it must be owned, by a most curious and ingenious, not to say inventive, course of reasoning, our author attempts to establish in his seventh chapter. We have too much respect for the well-earned authority of Mr. Faber, to receive lightly what he positively delivers as the settled result of his own most deliberate judgment. If he is right, future consideration, future discoveries, future ages, may give an entire warrant to the very singular chain of Antediluvian history which he has here developed; but he can scarcely expect, or even wish to receive this full concurrence from the early labours of a very superficial criticism. He must be aware, or his readers must be, that, in reviewing one of the most fanciful and discursive of all writers, Bishop Warburton, he has been more than usually exposed to the temptation of hypothetical or *poetical* criticism. And if Bishop Warburton has, with the utmost confidence, assured us of the exact dispensation of religion under which our great progenitors lived *previously* to their introduction into the garden of Paradise, perhaps never was a greater temptation offered to a mind of kindred ingenuity, than, after reading his lordship's hypothesis, to frame another, as to the creed professed by their immediate successors, after their expulsion from Paradise. The persons, then, and the faith, of the Ante-diluvian fathers, Mr. Faber thinks he has discovered in the account given of the FALLEN ANGELS by St. Jude, and by St. Peter in his Second Epistle. The *sons of God*, described in Gen. vi., as consorting with the daughters of men, and becoming the authors of the great Antediluvian apostacy, were, in the worst ages of scriptural criticism, most absurdly associated with these very *fallen angels*, considered as incorporeal spirits: Mr. Faber, in return, in this advanced age of inquiry, associates them again, not to prove that the sons of God were fallen angels, but that the fallen angels were in truth only "sons of God;" that is, human beings, and so designated from certain peculiar and high relations and offices in which they stood to God; which relations and offices they voluntarily vacated, and so, leaving their own habitation, "were justly condemned to everlasting chains under darkness, unto the judgment of the great day." The gist of this new discovery of Mr. Faber's will appear, by reading the chapters in

question of St. Jude and St. Peter; in which it will be found, that these fallen angels are compared to certain heretics of the latter times, whose express crime would be that of "*denying the Lord that bought them;*" thereby bringing upon themselves swift destruction. These "angels" then, Mr. Faber contends, in order to be so compared, must have been guilty of a *similar* crime in old time; namely, denying the Lord who *was* to buy them; thereby bringing upon themselves swift destruction by a "flood," as those last will do by "fire." The concinnity of the comparison will be complete, when we recollect, that "as were the days of Noe, so shall also the coming of the Son of man be." And the conclusion is, that if the Antediluvians should, upon this evidence, have been convicted of "*denying*" their coming Saviour, and of "going in the way of Cain," whose sacrifice not being by blood, indicated the same heresy, that then they must have had a knowledge of the doctrine which they thus *denied*.

We have already come to the limits of our allowed space; and, having no mind to resume this part of our subject in a future Number, we must dismiss in the fewest possible words this very remarkable hypothesis;—an hypothesis which, we must say, does not bring conviction to our minds; for we cannot rest assured, on such vague authority *alone*, that these Antediluvians *possessed* and rejected the doctrine of a Redeemer.

The argument is this: That St. Jude and St. Peter understood such to have been really the case: that they understood either *Cain*'s crime to have been such as here alleged; or had other traditional proof against the Antediluvians; and that they expressly meant by "fallen angels," these very Antediluvians, or rather a class among them of a highly sacred character, who did, like their remote successors in infidelity in these latter ages, come to deny the doctrine of Redemption. In short, it is contended, that they were *human beings;* and that they could have been no *other* than *certain persons before the Flood*. That they were human beings Mr. Faber rests upon a criticism on the following verse, which he reads thus:—"Even as Sodom and Gomorrha, and the cities about them in like manner *to these* ANGELS (τουτοις, a word wholly omitted in our version), giving themselves over, &c., are set forth for an ensample, suffering the vengeance of eternal fire." The pronoun masculine here replaced can belong only to "the angels" in the former verse, because "the cities" in the present verse are feminine; and the result is, that these angels are charged with crimes similar to those to which the allusion is made; and, consequently, were human, corporeal, beings. In this criticism, we cannot but assent to the reference of the pronoun masculine to the preceding ANGELS. But we should still suggest whether the verse might not rather be understood thus:—"Even as Sodom and Gomorrha, and the cities about them, giving themselves over, &c. are, *in like manner to* THESE ANGELS, set forth for an example suffering the vengeance of eternal fire." In this way, the punishment becomes the subject of comparison in the two cases, rather than the crime.

If, however, these angels were indeed human beings, on this shewing, we should equally with Mr. Faber look in vain for them, except at periods antecedent to the overthrow of the cities of the plain, and even antecedent to the Deluge; although, in the passage from St. Peter, it would seem as if they were placed in *opposition* with the old world, as *antecedent* even to that. "AND spared not the *old world*," &c. Mr. Faber, regarding them as human beings, conceives that they can be no other than some sacred or distinguished characters; perhaps the very angels or messen-

gers of the old Patriarchal Testament, the descendants of Seth, and the royal priesthood of that day; whose residence was immediately around the mount of God; the Paradisiacal Schekinah, which their nefarious intermarriages at last induced them to forsake, and, as Mr. Faber further conjectures, to *assault* with all the weapons of an ungodly warfare,—a warfare actually preserved in recollection, we are told, by the *not* fabled battle of the GIANTS against the GODS. Who sustained the assault is not very clear; nor who repelled it, nor who survived it. But Noah and his family are of course supposed to have survived on the one side, in the mount; and, on the other side, Mr. Faber conjectures, after a tremendous eruption of volcanic fires, enough to account for corresponding appearances subsequently observed upon the globe, a sufficient number survived to sustain the last act of extermination by Divine vengeance in the waters of the Flood.

The giants of fabulous antiquity he further supposes to have been manufactured either out of the Antediluvian monsters in crime, or the Postdiluvian builders of Babel. But the building of Babel is undoubtedly an attempt for which we have much more sacred authority than the assault on the Paradisiacal mount. And after all, may not Mr. Faber's theory of the heathen gods and goddesses, as having been our aboriginal progenitors, have had much to do with the circumstance that the fallen angels, by Milton identified with these very gods and goddesses, have also been by Mr. Faber identified with our plain corporeal and earthly forefathers of the Flood? For our own part, we must still wait for some plain and judicious canon of criticism to distinguish between angels as "spirits," or "flames of fire," and angels as merely "persons sent;" and this before we can be induced to forego the chief scriptural authority for believing the fall of the evil angels; and, consequently, for believing that they were not originally created evil, or sprang into existence without any creation at all.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—The History and Antiquities of Wales, by Dr. J. Jones;—Gibbon's Decline and Fall of the Roman Empire, adapted for families, by the omission of objectionable parts; by Mr. Bowdler;—Domestic Duties, addressed to Young Married Women, by F. Parkes;—The whole Works of Bishop Reynolds, now first collected, in six volumes, with a Life, by A. Chalmers.

In the Press:—Travels among the Arabs east of Syria, by J. Buckingham;—Travels in Asiatic Russia, by Mr. Cochrane;—A Supplement to Palæoromaica, with Remarks on the Strictures of the Bishop of St. David's, the Rev. J. Conybeare, and the Rev. W. Broughton; by the author of that work;—Poetical Vigils, by B. Barton;—Sermons by the late Rev. J. R. Vernon.

The first classical examination has taken place at Cambridge, under the regulation of the Senate which appoints a voluntary classical examination of those commencing Bachelors of Arts who obtained mathematical honours. The following is the order of merit:—First Class: Ds. Malkin, Barham, and Gurney, Trinity; Baines, Christ Church; Tennant and Remington, Trinity; Gedge, Catherine College.—Second Class: Ds. Foster, Trinity; Dunderdale, St. John's; Greaves, Corpus Christi; Furlong, Sidney College.—Third Class: Ds. Smith, Trinity; Fearon, Emanuel; Crawley, Magdalen, æq.; Edwards, Trinity, æq.; Lutwidge, St. John's; Wedgwood, Christ Church College.

Westminster-bridge is undergoing the M'Adam process. The road from Hyde

Park Corner, by the same means, has been rendered the most perfect round London. Other great thoroughfares are preparing for this reformation. A plan is adopted near London of burning clay in the mass for roads and foot-paths.—The foundations of the new London-bridge have been driven.—A plan is in agitation for erecting a patent wrought-iron bar Bridge of Suspension over the Thames for carriages, below the Tower of London, to be of sufficient height to admit ships to pass under it at all times. A new dock also is in contemplation at St. Catherine's, near the Tower.

Roasted Rye, as a substitute for coffee or tea, appears, since the sale of it was legalised in 1822, to have come into very general use among the working classes. A bushel of prime rye, weighing about 48 lbs., worth at present about 7s. makes twenty pounds of the roasted article.

Captain Parry concludes the introduction to his Narrative of his late Arctic Voyage, with mentioning the following pleasing circumstance:—

"Of the exemplary conduct of the men it has been my good fortune to command on this occasion, I cannot indeed speak too highly: it has been a happiness to their officers and a credit to themselves. It was highly gratifying to observe the eager assiduity with which, during two successive winters of long and tedious confinement, they followed up the more sedentary occupations of learning to read and write, with which they were furnished; and it is, I confess, with no ordinary feelings of pleasure that I record the fact, that on the return of the Expedition to England, there was not an individual belonging to it who could not read his Bible."

RUSSIA.

Every since the year 1728, Government has maintained at Pekin an archimandrite and four ecclesiastics, and several young men to learn the Chinese language, and to serve as interpreters. Hitherto no person belonging to this establishment has conferred any important service upon literature; but the archimandrite Hyacinthus, who has lately returned to St. Petersburgh from China, has composed during his residence at Pekin, a General History of China, 9 vols. folio;—A Geographical and Statistical Description of the Chinese Empire, in 2 vols. folio;—The Works of Confucius, translated into Russian, with a Commentary;—A Russian and Chinese Dictionary;—Four works on the Geography and History of Thibet, and of Little Bucharia;—The History of the Mongols, and some other works of great oriental research.

FRANCE.

An idea may be formed of the lamentable extent of the theatrical mania in France, from a statement made in the French papers, that, in the course of the year 1823, the number of new pieces represented at the Paris theatres amounted to 217. Of these, thirty were tragedies or comedies, twenty-five were dramas or operas, 124 vaudevilles, nineteen melodramas, &c.

SWITZERLAND.

M. Scouffus, a native Greek, instructed in a European college, is now giving lectures on modern Greek literature in the college of Lausanne.

UNITED STATES.

The following is an extract from a philosophical discourse delivered by Mr. Ingersoll, at Philadelphia:—"There are half a million of scholars at the public schools throughout the United States, and more than three thousand students at the colleges which confer degrees. There are twelve hundred students at the medical schools, five hundred at the theological seminaries, and more than a thousand students of law. There are about ten thousand physicians, and upwards of six thousand lawyers. There are abount nine thousand places of worship, and about five thousand clergymen. About four thousand and four hundred patents have been taken out for new and useful inventions, discoveries, and improvements in the arts. Between two and three millions of dollars' worth of books are annually published in the United States. A thousand newspapers are published. There are more than one hundred steam boats, comprising more than fourteen thousand tons, navigating the Mississippi. The vessels of the United States, by sea, perform their voyages, on an average, in one-third less time than the English. There are five thousand post-offices, and eighty thousand miles of post-roads, and twelve thousand miles of turnpike roads. There are three thousand legislators. There are two hundred printed volumes of law reports."

MEXICO.

Mr. Bullock, in a late visit to Mexico, assisted by the political revolutions of the present times, has been enabled to collect many curiosities of great interest, hitherto sealed from European research; chiefly original specimens of ancient sculpture and paintings; casts of the enormous idols of the supreme temple; of the grand

altar or sacrificial stone, on which thousands of victims were annually immolated; of the famous kallender stone; a model of the pyramid of the sun; the original map of the ancient city of Mexico, made by order of Montezuma for Cortes; remarkable manuscripts and picture-writings; and various antiquities in arts, manufactures, &c. of this aboriginal people. These curiosities, which throw much light upon the state of Mexico before the conquest by the Spaniards, are being exhibited in London, as also a view of modern Mexico, with specimens and fac-similes of its various productions.

INDIA, &c.

A Malay press has been established at Bencoolen, which some of the Natives seem desirous of employing in printing their favourite books. Proposals are in circulation for printing, by subscription, a very popular native work, called "The Crown of all Kings." It is one of the best books, both in style and morality, which the Malays have among them. We subjoin a specimen.—

"The vehicle of human life never stops: it is always moving; but man does not know it. Every breath of man is like a step in his journey: every day is like passing a valley: every month is like a mile; and every year is like a league. Every breath that is emitted from the body of man, is like a stone broken down from the house of his life; for every breath diminishes the time which he has to live. By another mode of reckoning, every breath is like a step, by which we recede farther from the world, and approach nearer to eternity. This world is, in truth, like a temporary bridge in the road to eternity; and whoever erects a dwelling on this bridge, for the sake of enjoying pleasure, is ignorant and foolish. If a wise man erects a building on this bridge, he considers that he must soon leave it: and he does not encumber himself with ornaments and luxuries; but his mind is set on making preparations for his journey to another world—a journey which is both long and difficult. He does not wish to load himself with useless burdens: for, the more the business of life, the more thought, anxiety, and trouble, while he lives; and, at death, impatience and regret, that he must resign his life, and leave his property to another. If his property has been lawfully obtained, it causes him trouble while he lives, and impatience and regret at death; and if it has been obtained unlawfully, it causes anxiety in this world, grief at the hour of death, and exposes him to punishment in the world to come. This world is like an inn on the road with two doors: those who come to this inn to-day, enter at one-door; and, to-morrow when they leave, go out at the other."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Influence of the Holy Spirit traced through successive Periods of the Church of God, from the formation of man to the consummation of all things; by the Rev. T. T. Biddulph, A. M.

Conversations on the Bible; by a Lady. 12mo. 7s. 6d.

Essay on Miracles; by the Rev. J. Penrose.

A Third Course of Practical Sermons for Families; by the Rev. H. Marriott. 8vo. 10s. 6d.

Of the Use of Miracles in proving the Truth of Revelation; by the Rev. John Penrose. 12mo. 2s. 6d.

An Epitome of Paley's Evidences in the Catechetical Form. 12mo. 3s.

Baxter's Saints' Everlasting Rest; by the Rev. Richard Baxter. Abridged by B. Fawcett, with an Introductory Essay, by T. Erskine. 12mo. 5s.

Serle's Christian Remembrancer, with an Introductory Essay, by T. Chalmers, D.D. 12mo. 3s. 6d.

The Duties of Protestants and Roman Catholics towards each other, in Two Discourses in the Scots Church, Dublin; by the Rev. G. Carlile.

The Cottage Bible and Family Expositor in weekly Numbers.

A Sermon on Slavery; by the Rev. J. K. Hall.

Sacred Melodies; by Mrs. J. H. R. Mott. 5s. 6d.

Sermons on the Principal Events and Truths of Redemption, with a Dissertation on the State of the Departed, and the Descent of Christ into Hell; by J. H. Hobart, D.D. Bishop of New York. 2 vols. 8vo. 1*l.* 1s.

The Daily Expositor to the New Testament; by the Rev. T. Keyworth. 8vo. in 12 Numbers. 6d. each.

The Passover, a Sermon; by the Rev. J. Molesworth. 3s.

Divine Grace the Source of All Human Excellence; a Sermon occasioned by the Death of the late Rev. W. Ward, with a Brief Memoir of the Deceased; by J. Marshman, D.D.

Matthew Henry at Hackney, with Strictures on the Unitarian Writings of the Rev. L. Carpenter, LL.D. 4s. 6d.

A View of Faith, from the Sacred Records; by John Colquhoun, D.D. 12mo. 5s.

MISCELLANEOUS.

Memoirs of Mrs. Matilda Smith, late of Cape Town, Cape of Good Hope; by John Phillips. 8vo. 6s.

Practical Wisdom; the Counsels of Eminent Men to their Children. 12mo. 7s.

Picturesque Views on the Severn, from designs of the late Mr. Ireland. 2 vols. royal 8vo. 2*l.* 12s. 6d.; and 4to. coloured, 5*l.* 5s.

Memoirs of India; by R. G. Wallace. 8vo. 14s.

The History of the Commonwealth of England; by Wm. Godwin. 8vo. 14s.

The Life of Joanna, Queen of Naples. 2 vols. 8vo. 25s.

Ancient Poetry of Spain; translated by J. Bowring. Small 8vo. 10s. 6d.

The Pastor of Blamont, an authentic Narrative. 1s. 6d.

Eugenia; a Poem; by Mrs. Wolferstan.

The Agamemnon of Æschylus; in English Verse, with Notes; by J. Symmons. 8vo.

The Birds of Aristophanes; in English Verse, with Notes; by the Rev. H. F. Cary. 8vo. 9s. 6d.

Star in the East, with other Poems; by J. Conder. 6s.

Hints to Emigrants, in a Series of Letters from Upper Canada; by the Rev. W. Bell. 4s. 6d.; 8vo. 6s.

The Inventions of Ancients and Moderns, in the use of inebriating Liquors; by S. Morewood. 8vo. 12s.

Palestine, or the Holy Land. 5s. forming Part I. and II. of the Modern Traveller.

The Spanish Daughter, by the Rev. G. Butt; revised by Mrs. Sherwood. 2 vols. 16s.

The History of a Servant-Maid; with Baxter's Advice to Servants. 2s. 6d.

RELIGIOUS INTELLIGENCE.

BENEFICIAL EFFECTS OF CHRISTIANITY IN TAHITI.

In default of better arguments against Christian Missions, it has been a frequent resort of those who oppose them, to deny in the broadest terms their practical utility, and to refer the most sober descriptions of the actual progress of the Gospel among the heathen at our Missionary Stations, to interested, or at best credulous statements of the Missionaries and their abettors. We have no hesitation for ourselves in believing that the accounts inserted in the Missionary Reports are a fair and temperate record of actual facts; but, even if we could feel any doubt on this point, we have happily the most irrefragable corroborations from unconnected and impartial sources. In the case of the Moravian Missions, for example, we have adduced in our pages various testimonies from neutral travellers, and other writers: with regard to the benefit of West-Indian Missions, we might produce much similar evidence: testimonies also are accumulating from the East Indies, where we have been so roundly informed that no genuine converts—vel duo vel nemo—are to be found; and most of all in Sierra Leone, where the progress of the Gospel has been more rapid and satisfactory than perhaps in any other part of the world since the first age of Christianity, and respecting which misrepresentation has fully kept pace with this remarkable renovation, the attestations of persons of various views and habits; of public functionaries, civil and military; of the inhabitants and strangers; of Englishmen, Frenchmen, and Americans, have concurred in proving to the full the truth of the testimony of the Missionaries, who have so diligently laboured, and many of them fallen, at this honourable post of toil and usefulness. We have often adverted to the astonishing progress of Christianity, and its attendant blessings, in some of the South-Sea Islands, and have brought forward testimonies to this fact unconnected with the statements of the Missionaries. In our last volume, page 512, will be found an interesting communication of this kind from an impartial spectator on board the Good Hope, which anchored in 1822, at Tahiti. The following extract from an official letter lately addressed by a French Naval Officer M. Duperney, to the Minister of Marine, still further confirms these auspicious accounts.

"On the 3d of May at sun-rise, the sky cleared up; the black vapours which for some days had bounded our horizon, were dissipated; and instantly the Isle of Tahiti (Otaheite) presented to our eyes the rich and alluring productions which grow spontaneously, and in abundance, in its soil.

"When Wallis, Bouganville, Cook, and

Vancouver, touched at this island, great numbers of the natives came on board their vessels: we were therefore much surprised at not seeing a single canoe approaching us; but we soon learned the cause: all the islanders were attending Divine worship; but early the next morning they came on board in great numbers, bringing with them all kinds of provisions.

"The Isle of Tahiti is now very different from what it was in the time of Captain Cook (in 1767). The Missionaries of the London Society have totally changed the direction of the manners and customs of the inhabitants. Idolatry exists no longer; Christianity is generally adopted. The women no longer go on board the ships; and even on land they behave with extraordinary reserve*. Marriages are contracted as in Europe; even the King, at present, can have but one wife. The women are admitted to the table of their husbands. The infamous society of Arooys (for destroying children) no longer exists; and the sanguinary wars to which these people were accustomed, as well as human sacrifices, have ceased since 1816. All the natives can read and write: they have religious books translated into their language, and printed in the island. Handsome churches have been built, and twice a week the people go in great devotion to attend the public ministrations. Individuals are often seen taking notes of the most interesting passages of the sermon. The Missionaries yearly convoke at Papara the whole of the population, which amounts to 7000 souls. This Assembly is at present sitting. A discussion is going on respecting a new code of laws, and the principal chiefs of the nation ascend the tribune, and speak for whole hours with great earnestness. About two months since, the Island of Tahiti declared itself independent. A red flag, with a white star in the upper corner, is now mounted in the place of the English colours which Wallis set up. The Missionaries, however, are regarded with great veneration, and have preserved their influence."

* An extract from this letter which appeared in a periodical work in this country, mentions a circumstance, only conveyed by inference in the copy from which we translate,—that the sailors were unable to find among the women of the island any of those vicious associates with which most sea-port towns abound. Let the reader contrast this with our own metropolis itself, of which a philosophical foreigner, not writing on the subject, but illustrating a medical question, incidentally says, (we give his own words): "*Impuberes* et *nondum adultæ* puellæ mercenariæ, Londinum præsertim, ex vicinis maxime suburbiis, confluunt, et quæstum corpore facientes, *ingenti numero* plateas noctu pervagantur." (Blumenbach de Generis humani Varietate, sect. iii.) Could Blumenbach no where find on the continent, not in Paris itself, so flagrant an example as in the capital of the British dominions; and shall not a Christian police be aroused to the suppression of these baneful and disgraceful immoralities? What must our own sailors, and even their officers, think of the contrast between Tahiti and those profligate scenes, which we lately alluded to as familiar on board our own ships, on their return to their native ports?

AMERICAN EPISCOPAL CHURCH.

We have of late, on several occasions laid before our readers various interesting particulars respecting the present condition and prospects of the American Protestant Episcopal Church, and have stated that subscriptions are solicited in this country for three objects of great importance to the interests of that infant communion. The first of these objects is the general theological seminary at New York; the second is the proposed seminary in Ohio; and the third an intended collegiate institution in Connecticut. The necessity for these three several institutions, and the plan embraced by each of them, will be found in detail in our former Numbers. (See Christ. Ob. for January 1824, p. 52; and February, pp. 120, 123.)

Bishop Hobart, of New York, has been in this country, receiving donations for the general seminary; Bishop Chase, of Ohio, for the proposed Western seminary; and the Rev. N. Wheaton, of Hartford, in Connecticut, for the Episcopal college. It has been our object to befriend as far as was in our power all three of these useful institutions; and for this reason, as well as for the peace of the American Church in general, we have presented the claims of each on its own grounds, abstaining from entering into a controversy which has found its way into several periodical publications in this country respecting their several merits. We allude to this discussion at present only for the sake of stating, that it is at an end. Those of our readers, on either side of the Atlantic, who take an interest in the affairs of the American Episcopal Church, will be gratified in learning, that, by a mutual arrangement among the friends of these several institutions,

they now appear in their true light, as co-operating for the same great object, and deserving of the patronage of all who wish well to the Anglo-American Church.

NORTH-AMERICAN INDIANS.

We mentioned, in our review of Franklin's Narrative, that the Church Missionary Society had opened a benevolent communication with the North-West American Indians. The Society's incipient operations are as follow: They have established a mission at Red River settlement, on the river of that name, south of Lake Winnipeg, about fifty miles from its entrance into the lake. They have in their service, at this station, Mr. West and Mr. Jones, missionaries; Mr. Harbidge, schoolmaster; and Mrs. Harbidge, schoolmistress. A school-house, sixty feet by twenty, has been erected: it is also used as a place of worship. Indian children are to be maintained and educated; and, when qualified, to be sent home to teach their countrymen. Four promising boys have been baptised. The Indians in the more immediate vicinity are Chippawas. Dr. Morse speaks of the settlement as an excellent station for an education family. Mr. West has made extensive excursions among the Indians. The officers of the North-West expedition, whom Mr. West met at York Fort, expressing much interest on behalf of the Esquimaux, Mr. West walked to Fort Churchill, and had an interview with one of the tribes, the people of which manifested a great desire for instruction.

The present state of the North-American Indians generally, in reference to Christian instruction, is as follows:—We find no Protestant missions to the native tribes yet established southward of the United States, though one has been, for some time, in contemplation to the Mosquitos. Of the Indians connected with the United States, amounting to 471,417, no missions have yet been attempted among the 170,000 inhabiting the country between the Pacific and the Rocky Mountains. Among the 180,000 between those mountains and the Mississippi, missions are as yet chiefly confined to the Osages, and a migration of the Cherokees. Among the 120,000, however, scattered through the States lying between the Mississippi and the Atlantic, missions are in active operation. Within the last few years they have been established among the Creeks, Choctaws, Chickasaws, and Cherokees of the southern States; while in Indiana, Illinois, Michigan, and the North-West territory, about 45,000 Indians open a wide field for benevolent exertions. Among the Chippawas of the last two States, upward of 15,000 in number, missions have been recently formed. To the Indians of Ohio, of whom there are about 2400, attention has been paid by different bodies: a mission has been lately established among the Wyandots of this State; and the Society of Friends is attempting the civilization of another tribe. In the State of New York, upward of 5000 Indians, consisting chiefly of Oneidas, Senecas, Onondagas, and Tuscaroras, the remnants of the former confederacy of the Six Nations, together with 2500 Indians of various tribes in the New-England States, have been supplied, for many years, more or less, with religious and moral instruction. To the north of the United States, in the British territories, religious instruction is given to the Mohawks, Delawares, and Red-River Indians.

These labours were first directed to the Aborigines of New England, now reduced to a pitiful remnant. In reference to these Indians, Dr. Morse remarks—"On these tribes, formerly, and on others now extinct, were bestowed the missionary labours, almost single-handed, of Elliot, the Mayhews, Edwards, the Sergeants, Kirkland, Wheelock, Badger, Occum, and others; whose zeal, trials, and faithful services are remembered and rewarded on earth, and, we doubt not, in heaven."

SCHOOL FOR CLERGYMEN'S DAUGHTERS.

We announced in our volume for 1823, p. 520, the plan of a school for the daughters of clergymen. The undertaking, we understand, advances prosperously. A very eligible purchase has been made at Cowen Bridge, in the parish of Tunstall, Lancashire. The old building has been much enlarged; and sixty pupils, at least, can be accommodated. About 1200*l.* will be required to meet the expenses of the purchase, the alterations, and outfit; towards which sum, 850*l.* have been received. The institution is conveyed to twelve trustees, principally clergymen residing within a moderate distance from Cowen Bridge. The school is now open; and the entrance rules will be sent to those who may wish for further particulars by application to the Rev. Carus Wilson, Tunstall Vicarage, and, under cover, to W. W. C. Wilson, Esq., M.P., Casterton Hall, Kirby-Lonsdale. It is calculated that an annual subscription of 250*l.* will be requisite to supply the deficiency of the payments made with each pupil, and nearly 100*l.* have been contributed towards this sum. Twenty pupils are already entered, and three governesses are engaged.

The terms for clothing, lodging, boarding, and education, are 14*l.* a year. The education comprehends, history, geography, the use of the globes, grammar, writing, and arithmetic, all kinds of needle work, and the meer kinds of household work, such as getting up fine linen, ironing, &c. If accomplishments are required an additional charge of 3*l.* will be made for French, music, or drawing.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

FRANCE.—The present state of the French chambers renders the proceedings in those assemblies destitute of the interest attached to the discussions in our own parliament. Scarcely any debate or occurrence has arisen hitherto in their session, to demand much notice. The financial affairs of the country are so prosperous, or rather the rate of the interest of money throughout Europe is so low, that the government is maturing a plan for reducing the interest of the whole of the public debt. An ordinance has been issued, respecting scholastic institutions; the effect of which, we grieve to say, is to subject public education still further than at present to the bigotted influence of ultra-royalism and Popery.

DOMESTIC.

Parliament has continued to be occupied till the Easter recess, chiefly with subjects of domestic interest. The unanimity of our public men on almost all the great principles of our home and foreign policy, has left little room for hostile debate. Seldom or never have we known a session so amicably, or more usefully, conducted. The avowed system of Government, to adhere to the principles of what may be called our insular policy,—sedulously to cultivate commerce and the arts of peace; to relax unnecessary and injurious restrictions on trade, manufactures, and personal liberty,—has called forth, even from the leaders of Opposition, many decided expressions of approbation. We wish, however, that we could add, that this spirit of mutual conciliation and co-operation had extended to certain other subjects, which involve ultimately the best interests of the community. We wish, for example, we could find all parties agreeing to devise some plan for the universal Christian education of the people, and for abolishing the present baneful system of pauperism. We wish also, that the existing impediments to the erection of Episcopal places of worship could be removed, by vesting for a time the patronage in those who erect them. It is true, that Parliament, with few dissentient voices, has consented to devote half a million of money for building new churches; but we could earnestly wish, that, not content with patching a few shreds, the Government and Legislature would resolutely encounter the real *gravamina* of this great question, and review the whole system of pluralities, non-residence, translations, and other evils, not necessarily incident to our venerable Establishment, much less "part and parcel" of its constitution, but which have gradually crept into the details of its management, and which, unless timely checked, may, in the present state of the public mind, work its downfall. We wish also, most fervently, that our public men of all parties, agreeing as they nominally do in recognizing Christianity, both as a Divine revelation and as the religion of their country, would act upon, or at least tolerate, a direct reference to its principles, on questions which necessarily involve them. And here, notwithstanding our unfeigned respect and veneration for our national representation, we think that the public has something to complain of from what is reported occasionally to take place within the walls of Parliament. It is most grievous, if it be true, that no man can stand up in a professedly Christian assembly, and a British House of Commons, and advocate any point involving the highest interests of the community, upon the broad principles of the Bible, without exposing himself to the risk of contempt or ridicule. It is grievous, if a Member of Parliament may not even advocate a question of humanity or philanthropy, without being suspected of canting hypocrisy; if he may not present a petition against the gross desecration of the Christian Sabbath, without encountering sneers and reprobation as an abettor of puritanical fanaticism. We hear, or did hear, much of the infidelity and blasphemy of a few obscure Radicals; but the injurious effect of *such* attacks upon Divine Revelation, and upon the religious institutions of the country, is trivial, compared with the deleterious influence of that practical indifference or contempt which is evinced by some men of higher rank, and, in the main, better principles, as often as Christianity is recognised in any other form than a mere political institution. To take but one illustration, the one just alluded to—the gross desecration of the day of sacred rest: There is not a religious man in the country who does not deeply lament this great

public evil; and there is not an individual, who has turned his mind to the consideration of means for its prevention, who is not mortified at discovering that the existing laws are wholly ineffectual for that purpose. Yet, with this conviction widely disseminated, and with hundreds of thousands of the community anxious for a remedy, and eager to petition the Legislature to provide one, the best friends of the measure hesitate to set afloat the question, doubtful where to look among our public men for co-operation in a spirit comporting with its sacredness and importance. The Christian public ought not to lose sight of such subjects, especially in exercising their constitutional rights and influence as electors for the national representation. The root of the evil, we fear, lies deep in the lamentably defective Christian education of too many of our public men. Our excellent daily and Sunday schools are doing much for the poor; but when shall we universally witness a corresponding reformation in the early institution of those who are to give the tone to the national morals, and to make and execute the laws which the people at large are to obey?

The plan for the reduction of the Four per Cent. Stock has so fully succeeded, that Government have advertised to pay off at once, instead of by instalments, the whole of the stock of those few holders who have dissented from the proffered terms.

The Alien Act has been re-enacted for two years; but is to expire in 1826, without renewal. Some of its provisions have also been softened.

Various Irish measures have occupied the attention of Parliament. We are glad to perceive, throughout all these proceedings, that, warm as are the contests which Irish questions usually elicit, all parties at length fully concur in the paramount necessity of bestowing upon the people of the sister island the benefits of education; and that, with very few exceptions, there is a general concurrence of opinion that this education must be Christian, grounded on the basis of Scriptural reading in every school and cottage throughout Ireland.

The evidence in the case of Mr. Smith, the Missionary, has at length been laid before the public; and it more than confirms every anticipation we had formed of that most iniquitous transaction. It will be impossible for us now to go into any details on the subject: suffice it to say, that not only will the innocence of this murdered individual be made apparent, but a flood of light will be thrown on the abominations of the West-Indian system. His private journal, intended for no eye but his own, but which has been dragged before the public by the West Indians, with a blindness to consequences that looks like judicial infatuation, will be found to exhibit a state of society of which, probably, few who had not seen it with their eyes could have formed an adequate conception. We must content ourselves with a brief extract.

"August the 30th, 1817.—The Negroes of Success have complained to me lately of excessive labour and very severe treatment. I told one of their overseers, that I thought they would work their people to death."

"September 13th, 1817.—This evening a Negro belonging to ——— came to me, saying the manager was so cruel to him that he could not bear it. According to the man's account, some time back (two or three years), he, with a few others, made complaints of the same thing to the Fiscal; on which account the manager has taken a great dislike to him, and scarcely ever meets him without cursing him as he passes by; the punishment which he inflicts upon him dreadfully severe: for every little thing he flogs him. I believe Ned to be a quiet harmless man; I think he does his work very well. A manager told me himself that he had punished many Negroes merely to spite Mr. Wray. I believe the laws of justice, which relate to the Negroes, are only known by name here; for while I am writing this, the driver is flogging the people, and neither manager nor overseer near."

"March 22d, 1819.—While writing this, my very heart flutters at hearing the almost incessant cracking of the whip. Having just finished reading Mr. Walker's Letters on the West Indies, I have thought much of the treatment of the Negroes, and likewise the state of their minds. It appears to me very probable, that ere long they will resent the injuries done to them. I should think it my duty to state my opinion respecting this to some of the rulers of the colony; but am fearful, from the conduct of the Fiscal in this late affair, of the Negroes being worked on Sunday, that they would be more solicitous to silence me, by requiring me to criminate some individual, than to redress the wrongs done to the Slaves, by diligently watching the conduct of the planters themselves, and bringing them

to justice (without the intervention of missionaries), when they detect such abuses of the law as so frequently take place."

"17th November, 1821.—Yesterday evening we had not more than fifty at the chapel: indeed, I cannot expect more till the coffee and cotton are gathered in: the people have scarcely any time to eat their food; they have none to cook it—eating, for the most part, raw yellow plaintains: this would be bearable for a time; but to work at that rate, and to be perpetually flogged, astonishes me that they submit to it."

"July 15th, 1823.—Mrs. de Florimont and her two daughters called to take leave of us: they are going to Holland. Mrs. de F. says, she is uncertain as to her return to the colony. Hamilton, the manager, came in with them. His conversation immediately turned upon the new regulations which are expected to be in force; he declared, that if he was prevented flogging the women, he would keep them in solitary confinement without food, if they were not punctual with their work: he, however, comforted himself in the belief, that the project of Mr. Canning will never be carried into effect; and in this I certainly agree with him. The rigours of Negro Slavery, I believe, can never be mitigated; the system must be abolished."

We will add a large extract or two from the last letter which Mr. Smith had it in his power to write. It is dated from the colony jail.

"Dear and honoured Sirs,—I have just received your kind and sympathizing letter of the 19th November, and will endeavour to answer it by this packet, if my emaciated frame will enable me to bear the fatigue of so doing.

"It will be the less necessary at this period for me to enter into particulars respecting the causes of the revolt, and my alleged concern in it, as you will be made fully acquainted with the latter by the documents that have been long since forwarded to the Society by Mrs. Smith, and by those which Mr. Elliot took with him.

"The real causes and objects of the commotion among the Negroes are not, I think, very difficult to ascertain. I rather [think] Mrs. Smith has sent every document which came within our reach. There are very few written documents that I know of on the subject. It is the opinion of the only *two real friends* I have in the colony at present, that a Deputation sent out by Government to investigate the causes of the revolt, would discover wonders; and I have no doubt of the correctness of their views.

"You seem to be aware, in some measure, of the unceasing animosity which the colonists in general, and the planters in particular, have to the instruction of the Slaves, and to faithful Missionaries on that account: but you can have no just idea of the rancour and fury they display against a Missionary, when any report is raised against him; which is not unfrequent, and always has turned out to be false, as far as my knowledge has extended."

After illustrating this statement by a striking extract from the Guiana Chronicle, he thus proceeds:

"You say, you 'hope I have not been left to struggle unbefriended with the power of my enemies.' Thanks be to God, I have not been left altogether without a friend. The Rev. Mr. Elliot has stood by me, and exerted himself much in my behalf; and a kind Providence raised up, unexpectedly, a most warm and zealous friend in the Rev. Mr. Austin. Nor must I omit the name of Doctor Chapman, who has taken a warm interest in my cause; but the pious and independent principles of these gentlemen prevent them from having much influence in these matters; and Mr. Arrindell's friendship I must not forget to name.

"Under my persecutions and afflictions, it affords me no small consolation, that the Directors cherish the assurance of my entire innocence. That I *am* innocent of the crimes which they have laid to my charge, I have not only the testimony of my own conscience in my favour, but the attestation of all my friends, who have made strict inquiries into my conduct relative to this affair."

"It appears as if the Directors have some apprehensions of its having been possible, that I have diverted my mind in some measure from the real object of my mission, and entered into a correspondence and connexion with some of those Societies which are formed for the gradual Abolition of Slavery. I can assure the Directors this is not the case; no letter or correspondence of the kind ever having occurred between me and any Society. All my papers were seized without a moment's warning, and underwent a most rigid examination by a committee of gentlemen who were by no means my friends; and yet nothing of the kind was ever pretended to be discovered.

"I suppose, by this time you are at no loss to know whether I am pursuing my labours at Le Resouvenir. Indeed, had not the revolt occurred, I must have relinquished them, at least for a considerable time, in order to seek the restoration of my declining health in a more salubrious climate; but my close imprisonment, with its innumerable privations, has prevented me from taking that step, and has brought me to the borders of the grave.

"It grieves me, dear Sirs, that I am now a useless burden upon the Society

I have endeavoured from the beginning, to discharge my duties faithfully. In doing so, I have met with the most unceasing opposition and reproach, until at length the adversary found occasion to triumph over me. But so far have these things been from shaking my confidence in the goodness of the cause in which I was engaged, that, if I were at liberty, and my health restored, I would again proclaim (all my days) the glad tidings of salvation, amidst similar opposition; but of this I see no prospect. The Lord's hand is heavy upon me: still I can praise His name, that though outward afflictions abound towards me, yet the consolations of the Gospel abound also, and I believe He will do all things well.

"I am, dear Sirs, in much affliction,
"Your useless, but devoted Servant,
(Signed) "JOHN SMITH."

The following extract from a letter from Mrs. Elliot, wife of the Missionary, dated Jan. 14, 1824, shews that the Demerara tragedy had not yet closed.

"There were four Negroes hung in town last week; and poor Sandy was hung, up the coast. Our good and faithful friend, Mr. Austin, hearing they intended to make out a story to answer their purpose from Sandy's confession, left town with our friend Mr. C. (Dr. Chapman). They arrived just as the troops reached the estate; but our enemies were quite disappointed, for Sandy told them that Mr. Smith *never* taught them to rebel, and died praying for poor Mr. Smith, that God would deliver him from his enemies. Achilles, belonging to the Baron (an estate near Le Resouvenir), really, as they said, preached to them. He told them that religion had restrained them (the Negroes) in this instance; and said Mr. Smith knew nothing of the rebellion until it had broke out. What he said made a great impression on all present."

But the blood of the martyred Missionary, and of these murdered Negroes, will not be silent. Already its sound has gone forth throughout the land; and from every corner of it the most energetic expressions of public feeling have begun to proceed. The following resolutions of the Newcastle-upon-Tyne Auxiliary Missionary Society afford only a fair specimen of the general sentiment; namely, "That this meeting is decidedly of opinion, that the disturbance among the Negroes of that colony (Demerara) is to be attributed to the immoderate labour exacted of them—to the severity of treatment to which they were subjected—to the opposition of the planters to the religious information of the Slaves—and to withholding the instructions of Government concerning the whip:—That the trial of Mr. Smith has been excited and carried on in direct opposition to the well-defined and impartial procedure of every English court of judicature, and which would have resulted in the death of Mr. Smith, but for the interposition of his Majesty, our most gracious sovereign:—That the moral and legal innocence of Mr. Smith is apparent; and that this Committee, instead of being 'ashamed of his bonds,' believe that many of the Whites residing on the plantations are indebted for the preservation of their lives to the Christian precepts inculcated by him in the discharge of his duties as a Christian Missionary, of which testimony has been borne by the Episcopal Chaplain of the colony, in the following terms:—'I feel no hesitation in declaring, from the intimate knowledge which my most anxious inquiries have obtained, that in the late scourge which the hand of an All-wise Creator has inflicted on this ill-fated country, nothing but those religious impressions which, under Providence, Mr. Smith has been instrumental in fixing—nothing but those principles of the Gospel of peace which he has been proclaiming—could have prevented a dreadful effusion of blood here, *and saved the lives of those very persons who are now (I shudder to write it) seeking his:*'—That this Meeting will support, to the utmost of its power, the efforts contemplated by the Directors of the Parent Society, for obtaining in this country a reversal of the sentence passed by the Court-martial at Demerara on their greatly persecuted Missionary."

A petition has been presented to the House of Commons on the subject by the Directors of the Missionary Society; and it is expected that the matter will be regularly brought under discussion in Parliament in the course of the ensuing month.

We have learned from good authority, that, in addition to all the indignities and cruelties heaped upon Smith, the government of Demerara absolutely refused to permit his afflicted widow to enjoy the melancholy satisfaction of attending him to the grave; and that her application to have some money, which had been taken from her deceased husband at the time of his arrest, restored to her, was rejected, on the plea that the money, about 2,000 guilders, must be appropriated to defray the expense of his board in jail!!

OBITUARY.

For the Christian Observer.

THE REV. W. J. ABDY.

Mr. Abdy was born in London, September 17, 1755. His father dying when he was quite young, he was left to the care of his mother, towards whom he constantly evinced the utmost filial affection and obedience. His moral and religious conduct was uniformly from a child exemplary. Like Obadiah, he "feared the Lord from his youth;" but such a zealous and fervent character did his piety assume when he was about seventeen years of age, that, in compliance with his own earnest wish, arrangements were made for his entering into the church, though he was not originally designed for holy orders. Accordingly, in 1775, he became a member of Magdalen-hall, in the university of Oxford, and at the regular period took his degrees of Bachelor and Master of Arts. He was ordained deacon in March 1778, and priest in the following year, upon the curacy of Staines, Middlesex; an important station,—for besides the parish of Staines itself, the two adjoining parishes of Laleham and Ashford are attached to the vicarage: at each of which three churches, the curate performed a full service every Sunday. Never, probably, did any one enter into holy orders with more pure and disinterested views; worldly ease and emolument he never anticipated: his sole inducement to engage in the sacred ministry were the hope and desire of being an humble instrument in proclaiming the unsearchable riches of his Saviour, in a church whose formularies he loved, as breathing the spirit of genuine and unaffected devotion,—and whose constitution he revered, as built upon the foundation of Christ and his Apostles.

After having served the curacy of Staines with exemplary diligence and fidelity for two years, Mr. Abdy removed to London, and became curate to the Rev. Dr. Apthorp, rector of St. Mary-le-bow, Cheapside; and was soon afterwards elected to the Sunday-afternoon Lectureship of All-hallows, Lombard-street, which he retained till the year 1803. The connexion with Dr. Apthorp soon terminated, by his entering upon the curacy of St. John's, Horslydown, in the year 1782.

He was now fixed in that situation in which Providence was pleased to determine that he should continue for the long space of forty-one years, and where he was to end his ministerial labours. It is interesting to look back upon these labours, and to see in what manner this faithful servant of Christ continued to prosecute them, amidst the various events which so long a residence in his parish must have given rise to. What his own feelings were, on entering upon this charge, may be collected from his first sermon *; and the style of preaching and line of conduct there marked out, were invariably adhered to by him through life. This uniform consistency of principle and action added great weight to the general excellency of his character. One of his first acts in the parish was to establish with the consent of the rector, a Thursday-evening lecture; and soon afterwards, by the munificence of the late Henry Thornton, Esq. one of the Members for Southwark, a Sunday school was formed, in which several hundred children received not merely the benefit of instruction to fit them for the duties of social life, but by the personal and active services of their minister, were taught those things which would make them wise unto salvation.

In 1784, Mr. Abdy succeeded to the Sunday-evening lectureship of Bow church, Cheapside, which he continued to hold till his death; and in the same year married a young lady, of the name of Knott, whom it pleased God to take to himself the following year, to her husband's great sorrow and affliction. His second marriage was equally happy with his first, and, through the blessing of God, proved of a much longer duration: it was contracted with Miss Perkins, daughter of John Perkins, Esq. of Staines, whose amiable sweetness of manners, united with humble fervent piety, rendered her in every respect a most suitable companion for a Christian minister.

The momentous public events which, about the year 1792, were beginning to transpire, engaged much of his thoughts and attention. He entered into them not as an intemperate partizan, or a mere calculating politician, but as a true British

* This sermon is printed (Sermon xi.) in the posthumous volume of Mr. Abdy's sermons just published. The editor, Mr. Abdy's son, and the successor in his rectory, apologizes for the composition of these discourses, which are given to the public almost word for word as they were preached in the ordinary course of the author's pulpit ministrations. They will, however, be found amply to deserve the character which he has bestowed upon them as "exhibiting the fundamental truths of Christianity in a style of great earnestness and affection;" and no reader can peruse them without acquiring a very high esteem for the writer, as a humble and practical Christian, a judicious and scriptural theologian, and an affectionate and faithful minister of Christ. To this volume is prefixed a memoir of Mr. Abdy, which contains many interesting passages from his diary and letters, not comprised in the present obituary.

patriot, and as an ambassador of the Prince of Peace, whose kingdom is not of this world. The part he took in these matters was in their reference to moral order, and the influence they would have upon the state of religion: such was the bearing of all his Fast and Thanksgiving sermons at this period. On the establishment of volunteer corps, Mr. Abdy was unanimously requested to become the chaplain of that which was enrolled in St. John's. This office he accepted, and conscientiously performed the duties of it.

Early in the year 1803, the living of St. John's became vacant by the death of the Rev. R. Penneck; upon which an application was made by Mr. Henry Thornton in behalf of Mr. Abdy, and which there is every reason to believe would have been successful, had it not been for a similar application from another quarter, in favour of Mr. Hubbard, who had been the lecturer of St. John's for some years. He continued in the curacy, and succeeded to the afternoon lectureship, which Mr. Hubbard now resigned, and which of course led to Mr. Abdy's resignation of his afternoon duty at Allhallows, Lombard street. In 1805, Mr. Abdy was elected to succeed Mr. Foster, in the Friday evening lectureship of St. Antholin's; but relinquished it in a few months, on being appointed by the Lord Chancellor rector of St. John's, at the representation of Mr. Thornton, on the death of Mr. Hubbard, in 1805.

The years which Divine Providence was pleased to allot to this faithful minister in his new appointment, were seventeen, and they were spent in the same course of consistent and zealous piety as the preceding twenty-four. Few incidents occurred to diversify the uniform tenor of his public and domestic life: devoting himself entirely to the concerns of his parish and family, he was little known beyond that contracted sphere; but here was the station assigned him by God, and in it he laboured with anxious solicitude to fulfil the various duties which devolved upon him.

In 1807, he sustained the office of chaplain to James Newsome, Esq. then High Sheriff for the county of Surrey; on which occasion he preached two assize sermons, before the Judges and Grand Jury: in both which discourses he failed not to make use of the solemn opportunity, by reverting to that final general assize, when all must stand at the judgment-seat of Christ, and where each individual must hear the irreversible sentence of absolution or of condemnation passed upon him by the Almighty Judge of quick and dead.

Sunday, February 9th, 1823, proved to be the last Sabbath on which Mr. Abdy performed *public* duty. After his return from Bow Church, in the evening, an attack of gout came on, which in a few days confined him to the house, and mostly to his chamber, till Sunday the 30th March. During the whole of this confinement, his mind and spirits were in a remarkably happy frame; he was so cheerful and resigned that it was a pleasure to visit his abode of weakness; the greater part of his time was spent in reading himself, and in being read to by his children. The following are two or three extracts from his journal, written at this period. They are introduced merely to shew the general habit of his mind:—

"March 17. This day four weeks I took to my chamber. The visitation has been marked with many circumstances of Divine goodness and mercy: my pain has not been excessive or perpetual, and never have I been enabled to bear it with more patience and resignation to the will of God. I have found the greatest kindness from my children, and attention from my servants, and enjoyed innumerable other comforts, the least of which I am altogether unworthy of. When I shall get about as usual, God only knows; and to him I desire humbly to submit myself: he is very good and gracious, and lays no more upon me than he enables me to bear; but I want a strong sense of his love to me, and of mine to him."

"March 22. The weather has changed; it may be in my favour. Perhaps ere long it will please God to bring me to his house of prayer: may I find the good of affliction, and learn obedience by the things I have suffered: may I not lose the good which I trust my retirement hath done me; but may I diffuse, more than ever, the savour of my Redeemer's name among those who love Him, and me for his sake."

"April 1. The time last week passed much as usual: my mind, I trust, upon the whole was stayed on God; penitent and humble, but not desponding; having the great subject of the week (the passion of Christ) daily before me, and constantly praying that I might indeed 'know Him and the fellowship of his sufferings.' Through the goodness of God, I went to church both times on Sunday, and received the holy communion, I hope with true repentance and humble faith; and I thank God I found comfort both at and after the solemnity."

This is the last entry, and it was made in the morning of the day on which Mr. Abdy was seized with the attack which issued in his decease. From the very first moment of his seizure, he anticipated the probable issue: he spoke of death as of a subject with which his mind was quite familiar, and for which he was prepared: no consternation was felt, all was tranquillity. "If I live," said he, "all is well; but if not, all is well. I can do so little for God, that perhaps it is best for me to go, far best; at least I hope so."

During the first week of his illness, he

was able at times to speak much; and most gratifying were the words he uttered. He bore his testimony to the grand truths of religion; gave his blessing to his children individually; and was heard to address himself to his God and Saviour, in a thankful acknowledgment of past mercies, in earnest petitions for pardon, and in supplication for the continued favour of God. The following expressions are remembered to have been uttered with peculiar fervour:—"I thank thee, O God, for thy mercies towards me: thy compassion is infinite: I feel that I have every thing I could wish or desire: thy goodness to me is great. I thank thee for giving me grace to take hold of thy Christ, and thy salvation. I cannot praise thee and pray to thee as I could wish; but thou wilt guide me by thy counsel from all trouble, sin, and infirmity, and at last receive me to glory, through Jesus Christ our Lord and Saviour. Amen."

During the last seven days of his life, he became increasingly incapacitated for speaking; but the patience and submission he exercised, and the calm and happy expression of his countenance, proved that his God, who had guided him through life, had not forsaken him in his last moments. Supported by inward consolations, he waited with pious expectation the good pleasure of the Divine will, to release him from the burden of the flesh, and admit him into the joys of paradise; and his release was as peaceful as his preceding sickness: without any emotion he bad adieu to the world, and gently fell asleep in his Saviour.

In briefly describing the character of Mr. Abdy, the writer begs leave to introduce an extract from a sermon preached at St. John's, Horslydown, by the Rev. J. C. Abdy, on taking possession of the office which had been so faithfully filled by his lamented parent. "The points in my father's character," says Mr. J. C. Abdy, "to which I shall chiefly direct your attention, are such as evince his true undissembled piety: he was a *consistent* Christian, he did not only preach Christianity in the pulpit, he preached it daily in the uniform practice of his life: he has been to this parish, for more than forty years, a living example of what a Christian should be. During that long period there has been no moral spot or blemish in his character: he has done nothing to tarnish the high reputation he hath justly acquired: his grand aim, through life, has been to have always a conscience void of offence both towards God and towards man.

"A mild and amiable temper was another peculiarity in him that deserves to be noticed: he took pains, according to St. Paul's injunction, to 'live peaceably with all men.' He felt a benevolent kindness towards every individual; and if any one counteracted his wishes, or thwarted his designs for their good, or even openly opposed him (for kind and gentle as he was, he sometimes experienced the pain of opposition and enmity from others), resentment was a passion to which his breast was an entire stranger: he felt the unkindness with which he was treated; but was anxious to prove, even to those who thus acted towards him, that his conduct was not altered towards them, but was as ready as ever to cultivate peace and friendship. This temper of mind was indeed natural to him: his original constitution was formed for the exercise of love and kindness; but it was to Christian principles that he owed the excellency to which it attained: his love to man was not the mere effusion of animal nature, it partook of a divine origin; having the love of God in his heart, it expanded itself into the love of his neighbour. Allowing for the imperfections that belong to the best men upon earth, there most probably never was one who came nearer to that noble model of Christian love which St. Paul has so beautifully described in his First Epistle to the Corinthians: his was a charity that suffered long and was kind; he envied not, he vaunted not himself, he was not puffed up, he did not behave himself unseemly; (as a man and as a Christian, his humility was truly exemplary;) he sought not his own; (indeed no man cared less for himself, was more indifferent to his own ease or comfort, had fewer desires or was less anxious to gratify them; what he sought was God's glory and his people's spiritual good;) he was not easily provoked, he thought no evil, he rejoiced not in iniquity, but rejoiced in the truth; he bore all things, believed all things, hoped all things, endured all things.

"But I go on to state another trait of my dear father's character, which decisively proves the high tone of his religious piety: he was eminently a man of prayer, and of communion with God; his conversation was in heaven: it was clear that his heart and affections were there, by the general bearings of his discourse, and the spirituality of his devotions: like Enoch he walked with God; he was in his fear all day long. Besides an habitual aptitude to give a serious turn to common conversation, and to deduce (*though* without any thing of obtrusiveness in the manner) from passing occurrences, some useful remark to lead the mind to the important concerns of eternity, he was regular in the discharge of his family and private devotions. Daily have his children and servants been witnesses of his fervent piety in the performance of the former of these holy exercises; and from my own knowledge I can state it to have been his practice, of late years, to retire *three* times a day, like the pious Daniel, into his closet, there to hold communion with his God in private, on his knees.

"In addition to the family and personal

subjects which there engaged the best energies of his soul, he was an earnest supplicant for others at the Throne of Grace; frequently would he specify particular relations, friends, or acquaintances, by name, and implore the Divine blessing upon them, according to the several exigencies in which at the time they might be placed: as a loyal subject, and a true patriot, he prayed for his king and country: taking an interest in the public affairs of nations; not as a mere politician, who regards them only as to their temporal results, but as a Christian, who looks to higher and more noble results, his prayer was, 'that the course of this world might be so peaceably ordered by God's governance, that his church might joyfully serve him in all godly quietness.'

"After the enumeration of these particulars, it is almost unnecessary to say, that the several relations he sustained in life were discharged with a propriety which such Christian principles can alone secure: As a *parent*, he was most affectionate, and trained up his children in the way they should go. As a *friend*, he was most sincere: a simple disinterestedness marked all his attachments. As a *master*, he was courteous and condescending: looking upon his domestics as a part of his family, he strove to promote their spiritual good. As a *man*, he was most strictly upright; exact to a point in every secular transaction; and withal liberal to the poor and distressed; ready to promote every proper work of charity and benevolence. As a *minister* of Jesus Christ, he was most faithful, discharging his clerical duties, not for lucre's sake, but out of a willing mind: he was ready in season and out of season. His preaching was plain and impressive, declaring not the nice speculations of presumptuous men, but the whole counsel of God, joining the doctrines and precepts of the Gospel in an harmonious consistency. No greater delight, I verily believe, did he ever experience, than in endeavouring to act up to the injunction of the ordination service, namely, 'to have in remembrance into how high a dignity, and to how weighty an office he was called; to be a messenger, a watchman, and steward of the Lord; to teach, to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.'"

This description, though coming from the lips of a son, will be allowed by all who were acquainted with the late Mr. Abdy, to contain no exaggerated praise. May those who knew or read of the excellencies of this faithful servant of Christ, and especially his brethren in the pastoral office, imitate his holy and consistent example, and, after a life like his, of lengthened usefulness, as peacefully arrive at the same heavenly rest.

AMICUS.

ANSWERS TO CORRESPONDENTS.

Ζητητης; INCOG.; ETONENSIS; S. M.; W; VICANUS; Ευλαβης; S. B.; T. B.; ΠΡΧ; EUGENIE; Π; T. R.; and J. B.; have been received, and are under consideration.

In reply to "A Constant Reader," respecting the intended Index to the first twenty volumes of our work, we have to announce, that it is in a state of great forwardness: indeed it was nearly prepared for press long since, when a wish to secure the greatest accuracy, and to adopt some suggested improvements, induced us to have the whole of it once more revised at considerable labour and expense. Our readers will therefore be gainers by the delay.

We are acquainted with the work mentioned by "A Layman," ("A Vindication of the Authenticity of the Narratives in the first two Chapters of St. Matthew and St. Luke,") and can assure him that our not having hitherto reviewed *that*, and various other learned and valuable publications, has not arisen from disrespect or indifference, but from the great number of new works which issue from the press, and the impracticability of our reviewing more than a very limited portion of them.

THE

CHRISTIAN OBSERVER.

No. 269.] MAY, 1824. [No. 5. Vol. XXIV.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

A CORRESPONDENT having animadverted, in your Number for March, upon a statement of the late Mr. Cecil, I should be obliged by your insertion of the following remarks in reply.

The truth conveyed in the running title of the article alluded to, "Moral Virtue not hostile to the Reception of Divine Grace," if not self-evident, is at least so obvious, that it is not likely to be questioned by any well-informed and sober student of the sacred volume. That "moral virtue," properly so called, should not be "hostile to the reception of Divine grace,"—(by which latter term I understand those special influences of the Holy Spirit, by which man becomes a new creature in Christ Jesus, lives by faith, and walks in love),—might, without any further inquiry, be readily inferred, from the character of God, the usual method of his dealings with men, and indeed from the very nature of the case itself. Let us, however, for the sake of clearness, consider the proposition somewhat more largely.

"Moral virtue," when placed, as here, in opposition to "Divine grace," (though indeed every degree of moral virtue is to be traced to Divine grace or favour in one way or other,) I conceive to be such a practice of that which is right, laudable, and useful towards *man*, and in his view, as proceeds from other principles than those which God is pleased to implant, when he renews the soul; which principles are the fruits of his Spirit, and are maintained, strengthened, and excited by the same blessed Sanctifier, in the use of what are emphatically called "the means of grace." Now, the great spring of this moral virtue, I take to be the force of natural conscience. But, suppose it to be heightened in any particular case by great evenness and amiability of temper; by a very strict, judicious, and perhaps even religious education: or let us suppose it, in other cases, to spring in a great measure, from a mind particularly penetrating, sober, and well-ordered, and at the same time deeply impressed by a sense of the excellence and expediency of that which is morally good: or, once more, let us imagine it to proceed from great honesty and inflexibility of natural disposition, which is often to be seen where no good evidence is given of the presence of the love of God in the heart. In all these cases, and many others might be mentioned, to say that such qualities, in themselves considered, render a man less disposed to receive Divine grace, than if he were under the influence of more questionable principles, would, I presume, be worse than absurd.

But, to come to the more immediate object of these remarks, I must fairly confess, that this does not appear to me to be the question to be grappled with. The direction which your correspondent has given to the inquiry seems to miss the very point at issue. The real matter to be discussed is left untouched by Indignissimus; and throughout

his whole communication he is fighting with a shadow.

Let us then briefly take up the subject in some such shape as the following.—May there not, at least to all appearance, exist a certain degree of moral virtue, (such as has been already described), where at the same time pride, prejudice, and other evils so preponderate, that men shut their eyes against the clearest light; alter the Gospel to suit their own views and purposes; resist the strivings of God's Holy Spirit; and thus continue without repentance towards God, and faith towards our Lord Jesus Christ: while others, far less promising in many respects, are brought by Divine grace to a better mind, and eventually enter the kingdom of heaven; the former characters being for ever excluded? Of this I conceive no dispassionate inquirer, who is well read in Scripture, can for a moment doubt. But what is the actual impediment, in the case of such persons, to their reception of Divine grace? Undoubtedly not moral virtue, but that prevailing corruption of the human heart which renders them averse from every thing that has a tendency to humble pride, and which is actually opposed to all that is holy and spiritual.

Still, however, we have not arrived at that which I believe to be the real question to be agitated. Allow me then to make one more inquiry. Is not a *self-righteous dependence* upon the practice of moral virtues hostile in the extreme to the reception of Divine grace? I cannot for a moment suppose that Indignissimus will deny this; and to me it is not a little surprising that he should not have clearly seen, that what Mr. Cecil intended by the language he has animadverted upon, was, in fact, nothing more or less than this. The sentences brought forward by your correspondent are taken from that part of Mr. Cecil's works entitled his "Remains," and seem to have been spoken by him in the course of free and familiar conversation. "The man of virtue," says he, with evident *irony*, (not the "virtuous" man, as your correspondent continually quotes it), "is seldom reached," that is, by the preaching of the Gospel, and its humbling truths, "because the man of virtue disdains to descend." Mr. Cecil, doubtless, was giving the result of long, and by no means inattentive or inaccurate, observation. He had probably seen and conversed with many who prided themselves on their virtues, who practically, if not professedly, impugned the doctrine of justification by faith, and set up the merit of good works in its stead: he had marked the spirit of such men, and witnessed their actual fruitlessness in all that is really acceptable in the sight of God; and these he calls "your men of virtue."

Now, Mr. Editor, I myself am acquainted with many individuals of this description; and personally I have a great regard for them, and I am ready to give them all the credit that is really due to them; but I entirely agree with Mr. Cecil, that, in his sense of the term, they are "seldom reached." If we speak of friendly dispositions, of a high sense of all that is upright and honourable between man and man—and many other social virtues might be mentioned—just as our Lord, in the Gospel, is said to have loved the young man who shewed so much that was truly amiable, not to admire them *so far* would give first suspicion of a captious, uncharitable disposition; and not to praise them would be unjust. But look at them, in reference to "the one thing needful:" of spiritual religion they have no conception, because trusting, partially at least, in a righteousness of their own, (however frankly they may confess that they are sinners *as all other men are*,) they have never effectually felt their entire need of a Saviour, and are not truly humbled before God.

Now these, so far as my experience goes, are of all men the most difficult to be dealt with in respect to really spiritual religion; and when I say this, I refer not only to ordinary converse, or to discourses from the pulpit, but to such communications as a minister occasionally has with them in times of the deepest affliction, and on the bed of death. My earnest and very frequent prayer for many such is, that they may be brought to see their danger; but were I to say, that they are persons of whom I entertain considerable hopes, I should contradict what I believe to be the concurrent experience of all ages of the church, as well as the plain intimations of the word of God.

There is another misapprehension of your correspondent, which I cannot refrain from noticing. When our blessed Lord said to the chief priests and elders, "The publicans and harlots go into the kingdom of God before you," He was evidently contemplating an *extreme case*. He did not mean to say that publicans and harlots were those who formed, after conversion, the great mass of his disciples; but that, *even* among those, more frequent instances of repentance occurred, than among such persons as were puffed up with a vain conceit of their supposed wisdom and goodness. Now what has Mr. Cecil said, that is not strictly in accordance with this interpretation of our Lord's own words? "Even the murderer and the adulterer *sometimes* become subjects of the grace of the Gospel; because the murderer and the adulterer are more easily convinced and humbled; but the man of virtue is *seldom* reached," &c. Yet throughout his paper, Indignissimus comments on these words, as though Mr. Cecil had been laying down what he believed to be the *general* rule of the Divine procedure; namely, that murderers and adulterers are *usually* the persons who are called by his grace. That your correspondent meant nothing uncandid and unfair, I am convinced; but should not the greatest care be taken in examining and considering the expressions, more particularly of deceased persons, before strictures on them are offered to the attention of the public? The same observation applies still more forcibly to the inquiry made, how far the remark in Mr. Cecil's first sentence is borne out by the second; for by what process of reasoning the interpretation which Indignissimus then proceeds to put upon Mr. Cecil's words can be applied to them, I am utterly at a loss to conceive. I refer to that part of the letter to which is appended a note respecting Thurtell, though not to that note itself.

I do hope, sir, that there are *very few pious* parents, or indeed parents of tolerably decent character, who could harbour such a thought, much less say, "I did not bring up my children to exercise a gentle, modest, and becoming temper and conduct, because I know that adulterers sometimes become subjects of Divine grace, but men of virtue are seldom reached." If any such there be, does not their evident insanity render them objects of the tenderest compassion? And is it well, by such extreme hypotheses as that now under notice, to excite in the minds of any, who may be indisposed to spiritual religion, the opinion too frequently entertained already, that all who profess it are destitute of *common sense?*

I shall offer but one additional observation. *Possibly* the expression "free grace," may, *strictly speaking*, be a tautology. But, by the same rule, are not such expressions as "*loving kindness*," "*tender mercy*," (and others probably might be produced, which indicate the warmth and fulness of the heart,) tautological also? And, judged by such canons, might not St. Paul, in many instances where he is labouring for phraseology large enough to express what he felt and meant,

be thus convicted of impropriety of language? While we study whatever is really conducive to decorum and comports with the seriousness due to sacred subjects, let us not be too *refined*. I confess that I, for one, find pleasure in hearing and thinking, and sometimes in speaking, after the fashion of our pious forefathers, of "the most free, unmerited, and sovereign grace of God;" and if this be a tautology, or a whole series of tautologies, I humbly beg pardon of all who shall object to it.

H. P. X.

*** Another correspondent, who signs himself "VICANUS," in addressing us on the same subject, makes the following observations, which may be fitly appended to the remarks of H. P. X.

"Mr. Cecil himself explains, that his reference is to such externally virtuous men as the proud Pharisees of old; and yet Indignissimus brings forward the names of Joseph, Mary, Nathaniel, Enoch, Samuel, &c. characters of a description quite the reverse of those to which Mr. Cecil refers, as examples refuting his statement. Mr. Cecil not only names the 'proud Pharisee,' but adds, that the character to which he is alluding 'disdains to descend:' would he have said this of such men as Nathaniel, Joseph, and Enoch? To represent this author, therefore, as considering the state of a murderer or adulterer as more favourable for the reception of Divine truth than such characters, is not only an evident (though, I doubt not, unintended) perversion of his meaning, but would be a great injury to his memory, were not the mistake of his castigator too evident to mislead any but the most careless reader.

"After intimating the discouragement which the sentiment referred to must occasion in the minds of parents who are desirous of bringing up their children religiously, Indignissimus himself discovers the possibility that an externally virtuous, though inwardly proud, Pharisee, may be the character Mr. Cecil refers to; but, then, he says that he denies the claim of such a man to be called virtuous. If, however, the adoption of an unsuitable epithet be the whole of Mr. Cecil's offence, there is no author who may not in like manner be made either carelessly or captiously 'an offender for a word.'

"The principle of criticism which Indignissimus has adopted might lead him, unwittingly, to reproach even Him who spake as never man spake. 'I thank thee, O Father,' said the blessed Redeemer, 'that thou hast hidden these things from the *wise* and *prudent*, and hast revealed them to babes.' Were these the words of Cecil, or any other mere man, might not Indignissimus say, 'I object to these expressions; I grant no latitude to terms: God does not hide truth from the wise and prudent: this sentiment may discourage parents from bringing up their children in wisdom's ways, and form an argument for always letting them remain babes in knowledge,' &c.? Now, it is quite evident that Mr. Cecil no more referred to the really holy and virtuous man than our Lord himself did to the really wise and prudent. Indeed our Saviour uses a stronger expression than the *man of virtue* when he says, 'I came not to call the *righteous*;' still meaning the self-righteous, proud Pharisee, not the truly righteous, as an objector might misunderstand his expression."

For the Christian Observer.

SCRIPTURAL ILLUSTRATIONS FROM MODERN TRAVELS.

No. X.

JOURNAL OF A VISIT TO SOME PARTS OF ETHIOPIA,

By George Waddington, Esq. and the Rev. Barnard Hanbury. 4to. 1822.

2 SAM. XX. 9, 10. *And Joab said to Amasa, Art thou in health my bro-*

ther? and Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand, so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died.—"They are singularly fearless in attack, and ride up to the very faces of their enemy with levity and gaiety of heart as to a festival, or with joy as if to meet friends from whom they had been long separated: they then give the 'salam aleikburn,' (peace be with you), the peace of death, which is to attend the lance that instantly follows the salutation: mortal thrusts are given and received with the words of love upon the lips."—p. 98.

Job iii. 5. *Let the blackness of the day terrify it.*—Days of affliction have in various ages and countries been denominated black; those of prosperity white. The following is an Oriental illustration:—

"At last, that faithful captain, beginning to be seriously anxious about our safety, had consulted a necromancer respecting us: he received for answer that we were only detained by the illness of one of our party, and should shortly be here. The necromancer's predictions were happily fulfilled: we found letters with good news from below; and, as our sailors were repeatedly assuring us that the day of our return was a white day for them, it would be ungrateful not to confess that it was a white day for us also."—p. 313.

Lam. i. 18. *My virgins, and my young men are gone into captivity.*—Such a state is, under the most favourable circumstances, calamitous; but it was peculiarly so to the young people, and especially to females. They were frequently exposed to the most afflictive outrages. This was usually the case, though there have occurred exceptions, honourable to the humanity as well as chastity of conquerors. The following is an interesting Oriental example:—

"The first skirmish seems to have taken place near Old Dongola, when the Pasha and some of his generals, with very few soldiers, were surprised by a party of Sheygya, whom they repulsed. In one that succeeded, Abdin Casheff took prisoner the virgin daughter of one of their chiefs: he instantly sent her unseen to the Pasha. The young Turk commanded the half naked savage to be brought before him: he received her with kindness, and asked her some questions about her father. He then ordered her to be washed, and splendidly dressed, changed her ornaments of dollars for others of Venetian gold, and sent her, under a strong escort, back to her father. As soon as the chief recognised his daughter, and learned the particulars of the case, he withdrew his troops, and swore that he would not fight against the man who had spared the purity of his daughter."—p. 96.

Ezekiel xxiii. 25. *They shall take away thy nose and thine ears.*—These cruelties are still frequently practised under some of the despotic governments of the Eastern countries.

"Our servants, in their expedition into the village, found only an old woman alive, with her ears off. The Pasha buys human ears at fifty piastres a-piece, which leads to a thousand unnecessary cruelties, and barbarizes the system of warfare; but enables his highness to collect a large stock of ears, which he sends down to his father as proofs of his successes."—p. 118.

Matt. x. 42. *Whosoever shall give to drink unto one of these little ones a cup of cold water only.*—This seemingly trivial action is mentioned by Christ as one of so much real importance as to be approved and rewarded by God; since nothing performed in faith, with a view to glorify God, will be disregarded. To provide and impart water to strangers and travellers in the East, has ever been considered an act of charity and hospitality.

"In this, as in most of the other villages, is a hut with a large jar of water in it, by the road side, for travellers. When there are no houses, this jar is generally placed under a fine tree."—p. 35.

Matt. xiii. 8. *Some an hundred fold.*—Corn is remarkably productive in some parts of the East. It not only yields a great increase in the general time of harvest, but it is previously seen at one time in almost every stage of growth.

"There is perhaps no richer spot on the Nile than this. The corn was in all states: I observed it just coming up, just coming into ear, ripe, and removed, in the same field."—p. 71.

Matt. xxvii. 25. *His blood be on us and on our children.*—Imprecations are often uttered as the expression of malice and vengeance. In this practice some of the Eastern people, like too many who call themselves Christians, habitually indulge themselves.

"We met here one of our old Ababde guides, who saluted the servants on both cheeks, and seemed delighted to see us: and instantly exerted his influence to procure us a supply of provisions. We observed a Nubian receive a severe kick from a camel, and his manner of expressing his indignation was sufficiently amusing. He instantly fell on his knees, and after devoting, with a variety of imprecations, the sacred head of the offender, scattered in the air a quantity of sand, of which the greater part fell on himself. I have frequently seen quarrels among the Arabs carried on in the same manner."—p. 301.

S. B.

To the Editor of the Christian Observer.

THE following is a specimen of early translations and editions of the New Testament in English, forming a counterpart to the passages from the Old Testament in your last Number. D.

TRANSLATIONS OF MARK xiv. 1.

N. T. Tyndale's first edition. 1526.

After two dayes folowed ester and the dayes of swetebreed, and the hye prest? and scryb? sought meanes howe they myght take hym by crafte and putt him to deeth. Butt they sayde: not on the feaste daye, leest eny busynes aryse amonge the people.

When he was in Bethania in the house off Simon the leper, even as he sate att meate, there cam a womā with an alablaster boxe of oyntment, called narde, that was pure and costly, and she brake the boxe ād powred it on his heed.

There were some that disdayned ī themselves, and sayde: what neded this waste of oyntment? for it myght have been soolde for more thē two houndred pens, and bene gevē unto the poure. And they grudged agaynste her.

N. T. Joye's corrected, 1534.

After two dayes foloweth easter, & the dayes swete bread. And the hye prestes and the scribes sought meanes, how they myght take him by crafte, & put him to death: But they sayde: Not in the feast daye, least any busynes arise amōge people.

Whē he was in Bethania, in the house of Symon the leper, even as he sate at meate, theyr came a woman having an alabaster boxe of oyntment called narde, that was pure and costly; and she brake the boxe, & powred it on hys hede.

And ther were some that were not contēt in themselves, & sayd: what neded this waste of oyntment: For it myght have bene solde for more then thre hundred pence, & bene gevē unto the poore. And they grodged agaynst hyr.

N. T. Tyndale's corrected, 1534.

After two dayes folowed ester, and the dayes of swete breed. And the hye prestes and thē Scrybes sought meanes, how they myght take hym by crafte and put him to deeth. But they sayde: not in the

feast daye, leest eny busyness aryse amonge the people. When he was in Bethania, in the house of Simon the leper, even as he sate at meate, ther came a womā hauynge an alablaster boxe of oyntment called narde, that was pure and costly: and she brake the boxe and powred it on is heed. And ther were some that were not content in themselves, & sayde: what neded this waste of oyntment: For it myght have bene soolde for more then thre hundred pens, and bene gevē unto the poore. And they grudged agaynste hir.

N. T. Tyndale's, forged. 1534. 12°.
(Ballial College.)

After two dayes foloweth easter, & the dayes of swete breod. And the hye prestes and the Scribes sought meanes, how they myght take him by crafte, & put him to death. But they sayde: Not in the feast daye, least any busynes arise amōge people. Whē he was in Bethania, in the house of Symon the lepec (sic), even as he sate at meate, theyr came a woman having an alabaster boxe of oyntment called narde, that was pure and costly: & she brake the boxe, & powred it on hys hede. And ther were some that were not contēt in themselves, & sayd: what neded this waste of oyntment? For it myght have bene solde for more then thre hundred pence, & bene gevē unto the poore. And they grodged agaynst hyr.

N. T. Tyndale's third edition.
1536. 12°.

After two dayes foloweth easter, and the dayes of swete bread. And ye hye p'stes & the scribes sought meanes how they myght take hym by crafte, & put hym to death. But they sayd: Not in ye feast daye least any busynes aryse amonge people. When he was in Bethania, in the house of Symon the leper, even as he sate at meate, there came a woman having an alabaster boxe of oyntment called narde, that was pure & costly: & she brake the box: & powred it on his hede. And there were some that were not contēt in themselves, & sayd: what neded this waste of oyntment: for it myght have bene solde for more then thre hundred pence, & bene gevē unto the poore. And they grudged agaynst hyr.

N. T. Coverdale's. fol. 1535.

And after two dayes was Easter and the daies of swete bred. And ye hye prestes & scrybes sought how they might take him with disceate, & put him to death. But they sayde: Not in the feast daye, lest there be an uproure in the people.

And when he was at Bethanye, in the house of Symon the leper, and sat at the table, there came a woman, which had a boxe of pure and costly Nardus oyntment. And she brake, ye boxe and poured it upō his heade. Then were there some, y^t^ disdayned and sayde: Whereto serveth this waist? This oyntment might have bene solde for more then thre hundreth pens, and bene gevē to ye poore. And they grudged agaynst her.

N. T. Coverdale's. Antwerp.
1538. 12°.

And after two dayes was Easter, and the dayes of swete bread. And the hye Prestes & Scrybes sought how they myght take hym with deceate, & put hym to death. But they sayde: Not in the feast daye, lest there be an uproure in the people.

And when he was at Bethanye in the house of Symō the leper, and sat at the table, ther came a woman, whiche had a boxe of pure and costly Nardus oyntment. And she brake the boxe, and poured it upō his heade. Then were there some, that disdayned and sayde: Whereto serveth this waste.

Thys oyntment myghte have bene solde for mo then thre hūdreth pens, and bene geven to the poore. And they grudged agaynst her.

N. T. Coverdale's. 1538. 4°.
first edition.

And after two dayes it was Easter and ye dayes of sweté bread, and ye hygh prestes & ye scribes soughte

how they myght by deceat laye hold on hym and slaye hym.

But they sayd: Not on the holy daye, leste ther happen a rumoure in the people.

And whan he was at Bethany in the house of Simō the leper, and sat at the table, ther came a woman havynge an alabastre boxe wyth pure and precious Nardus oyntmēt: and the alabastre boxe beynge broke, she poured it upon hys heade.

And ther were some disdaynynge at it wythin themselves and sayenge: where to is thys waiste of the oyntmente made? For thys oyntment myght have been solde for more than thrē hūdreth pens and geven to the poore.

And they grudged at her.

N. T. Coverdale's. 1539. 8°.

And after twò dayes it was Easter, and the dayes of swete bread: & the hygh prestes & the scribes soughte, how thei might by deceat take hym and put hym to death. But they sayde: Not on the holy daye, lest ther be an uproure among the people. And when he was at Bethany, in the house of Simon the leper, and sat at the table, ther came a woman havīge an alabaster boxe with pure and precious Nardus oyntmēt: and she brake the alabaster boxe, and powred it upō his head,

And ther were some dysdaynynge at it wythin themselves, and sayenge: where to is thys wast of the oyntment made: For thys oyntment myghte have bene solde for more than thre hundreth pens, and geven to the poore. And they grudged at her.

N. Tes. Coverdale's. 1550. 4°.

And after two daies was Easter, and the dayes of swete breade, and the hygh priestes and scribes sought how they might take him with deceate, and put him to death. But they sayde: Not in the feast daye, lest, there be an uproure in the people.

And whan he was at Bethanye in the house of Simō the leper, and sat at the table, there came a woman, whiche had a boxe of pure & costly Nardus oyntement: And she brake the boxe, and poured it upon his head.

Then were there some that disdayned & said: where to serveth this waiste? This oyntemēt might have bene solde for more then thre hundreth pence, and gevē to the poore. And they grudged against her.

N. T. Coverdale's *. 1550. 12mo.

After two dayes folowed Easter, and ye dayes of swete bread. And the hie Priestes & ye Scribes sought meanes how they mighte take him by crafte & put him to death. But they saide: Not in ye feast daie, least any busines arise amonge the people.

When he was in Bethania, in ye house of Simon the leper, even as he sate at meate, ther cam a womā, having an alabaster boxe of oyntment, called Narde, that was pure & costly: and she brake the boxe and poured it on is head. And there were some ye were not content in them selfes, and saide: what neded this waste of oyntment? For it myght have bene solde for more then thre hundred pens, & bene geven unto the poore. And they grudged against her.

N. T. Crammer's. 1539. fol.

After two dayes was Easter, and the dayes of swete breed. And the hye Prestes and the Scribes sought, how they myghte take him by crafte, & put him to deeth. But they sayde: not in the feast daye, leest any busynes aryse amōge the people.

And whan he was at Bethania, in the house of Simon the leper, even as he sate at meate, ther cam a womā hauyng an alabaster boxe of oyntmēt, called Narde, that was pure and costly: & she brake thē boxe, & powred it on his heed. And ther were some, that were not content with in thē selues, & sayde: what neded this waste of oyntmēt?

* It seems nearer to Tyndale's translation than to any of Coverdale's.

For it myght have bene solde for more then thre hundred pens, & have bene gevē unto the poore. And they grudged agaynst her.

N. T. Taverner's. 1539, fol.

After two dayes folowed Ester, and the dayes of swete breed. And the hygh preestes and the Scrybes sought howe to take hym by gyle and put him to deth. But they sayd: not in the feest daye, leest any rore aryse amonge the people.

When he was in Bethani, in the house of Symon the leper, as he sate at meate, there came a woman havynge an alabaster boxe of oyntmente called narde, that was pure and costly, and she brake the boxe and powred it on his heed. Now there were some that were not content in themselves, and sayde: what neded this waste of oyntment? For it might have ben solde for more then iii. hundred pens, and ben given unto the poore. And they grudged agaynst her.

New. Test. 1550. 4to. *printed at Worcester.*

After two dayes was Easter: and the dayes of swete bread. And the hye Priestes, and the Scribes sought how they might take hym by cratte, and put hym to deathe. But they saide, not in the feast day, least any busines arise amonge the people.—And when he was at Bethany, in the house of Simon the leper, even as hee sate at meate, ther came a woman having an alablaster box of ointment called Narde, that was pure and costly, and she brake the box, and poured it upon his heade. And there were some, who were not content within the selves, and said: what neded this wast of ointment? For it myght have beene sold for more then C. C. C. pence, and bene geven to ye poore. And they grudged agaynste her.

N. T. Geneva. 1557. 12mo.

And after two dayes folowed *the feast of* Easter, and of unlevened bread: and the hie Priestes and Scribes sought how they myght take hym by craft, and put him to death.

2. And they sayd, Not in the feast day, lest any busynes aryse among the people.

3. And when he was in Bethanie, in the house of Simon the leper, even as he sate at meat, there came a woman having an alabaster boxe of ointment called spikenarde, that was verie costly, and she brake the boxe, and powred it on his head.

4. And there were some that were not content in themselves, and sayd, What neded this waste of ointment?

5. For it might haue bene solde for more then three hundred pence, and bene geuen vnto the poore, and they grudged against her.

N. T. 4to, Geneva. 1560.

1. And two dayes after followed *the feast of* the Passeover, and of unleavened bread: and the hie Priests, and Scribes sought how they might take him by craft, and put him to death.

2. By they said, Not in the feast *day*, lest there be any tumult among the people.

3. But when he was in Bethania in the house of Simon the leper, as he sate at table, there came a woma hauing a boxe of ointment of spikenarde, verie costlie, and she brake the boxe, and powred it on his head.

4. Therefore some disdeined among themselves, and said, To what end is this waste of ointment?

5. For it might have been solde for more thē three hundreth pence, and bene given unto the poore, and they grudged against her.

N. T. The Bishops'. 1568, fol.

1. After two dayes was [the feaste] of the Passeover, and of unlevened bread. And the hye priestes and the scribes, sought how they myght take him by craft, and put hym to death.

2. But they sayde: Not in the feast day, lest any busines arise among the People.

3. And when he was at Bethanie, in the house of Simon the leper, even as he sate at meate, there came a woman havyng an alabaster boxe of very precious oyntment.

[called] Narde pistike, and she brake the boxe, and powred it on his head.

4. And there were some that had indignation within themselves, and sayde: what neded this waste of oyntment?

5. For it myght have ben solde for more then three hundred pence, and have ben geven to the poore. And they grudged agaynst her.

N. T. by L. Tomson. 1576. 12mo.

And two daies after followed *the feast of* the Passeover, and of unleavened bread: and the hie priests, and Scribes sought how they might take him by craft, and put him to death.

2. But they said, Not in the feast *day*, lest there be any tumult among the people.

3. And when he was in Bethania, in the house of Simon the leper, as he sate at table, there came a woman having a boxe of ointmēt of spikenard, veric costlie, and she brake the boxe, and powred it on his head.

4. Therefore some disdained among themselves, and said, To what end is this waste of ointment?

5. For it might have been solde for more than three hundreth pence, and bene given unto the poore, and they murmured against her.

N. T. Rhemish. 1582. 4to.

And the Pasche was and the Azymes after two daies: and the chiefe Priests and the Scribes sought how they might by some wile lay hands on him, and kil him. For they said, Not on the festival day, lest there might be a tumult of the people.

And when he was at Bethania in the house of Simon the leper, and sate at meate, there came a woman having an alablaster-boxe of ointment, of pretious spikenarde: and breaking the alablaster-boxe, she powred it out upon his head. But there were certaine that had indignation within themselves, and said, Whereto is this waste of the ointment made? For this ointment might have been sold for more then three hundred pence, and given to the poore. And they murmured against her.

To the Editor of the Christian Observer.

It seems to be very widely taken for granted, that almost every well-read biblical scholar has at length discarded from his copy of the New Testament the celebrated verse, 1 John v. 7. This, however, is by no means the fact. The testimony of the learned Bishop of St. David's has already been several times referred to in your pages. "I can say with truth," says his lordship, "that every renewed examination of the subject has added to my convictions of its authenticity." Mr. Nolan, in his profound and interesting "Inquiry into the Integrity of the Greek Vulgate," after stating the internal and exter[illegible] evidence of the verse, and his reasons for thinking that the verse was suppressed by Eusebius in the *edition* (if it may be so called) which Mr. Nolan supposes him to have *revised* under the sanction of Constantine the Great, adds, "I trust nothing further can be wanting, to convince any ingenuous mind that 1 John v. 7. really proceeded from St. John the Evangelist." Dr. Hales, in his learned work on "Faith in the Holy Trinity," speaks with equal confidence of the authenticity of the verse. "To the authority of Griesbach on this question," he says, "I shall not hesitate to oppose and prefer the authority of a celebrated German editor and critic, the learned Ernesti; with whose observations I shall close this minute and elaborate survey of the whole external and internal evidence; which, I humbly trust, will be found exhaustive of the subject, and set the controversy at rest in future." Mr. Grier, in his recent "Reply to Dr. Milner's End of Religious Controversy," after noticing "the invincible arguments" of Mr. Nolan, says, "I feel compelled to abandon my former prejudices against the

verse, and to think that a person should almost as soon doubt the genuineness of the rest of St. John's Epistle, as that of the disputed passage."

A late edition of the Greek Testament, by the Rev. Edward Valpy, must not be omitted among the advocates of the received text. The edition is formed very much on the text of Griesbach, but without adopting his alterations. It retains, among other passages, I John v. 7.

The reading is, therefore, very far from standing in that miserable state of destitution to which its opponents seem to consider it reduced. F.

FAMILY SERMONS.—No. CLXXXV.

Zephaniah iii. 2. *She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God.*

The Prophet Zephaniah, in these words, is speaking of the city of Jerusalem, on which he had just pronounced the wrath of God for her transgressions. It may seem strange that a city so singularly favoured by the Almighty should have been so obstinately ungrateful and rebellious; yet such was the fact, and it furnishes but too true an illustration of the conduct of mankind towards God, in all ages and countries. To go no farther, each one of us, than our own individual case, how great have been our privileges! how numerous our warnings! how clear and faithful the instructions we have received! how astonishing the long continued forbearance of God towards us! how gracious his invitations! how earnest his remonstrances! how large his promises! Yet may it not be said of some of us, as of the inhabitants of Jerusalem, *They have not obeyed the voice; they have not received correction; they trusted not in the Lord; they drew not near to their God?* And if so, do not our consciences testify that this separation between our Maker and ourselves is to be ascribed wholly to our own sin and folly;—that on his part "he wanteth to be gracious;" that "his tender mercies are over all his works;" that he has even opened a way of reconciliation by the obedience unto death of his own beloved Son, requiring of us nothing but that we should turn unto him and be at peace; while on ours "other Lords have had dominion over us;" our own pleasures, and vanities, and sins have usurped his place in our hearts; we have lived without Him in the world; he has not been in our thoughts, much less in our affections, as the source of all our hopes and joys? Surely, if such be our case, we must feel self-condemned at the very mention of the fact; and it might therefore seem almost needless to dwell upon the exceeding sinfulness and danger of such a state of alienation from our Creator. But, in truth, the want of serious consideration is one chief part of this unhappy condition. When by the influence of the Holy Spirit any person is once brought fully to understand, and seriously to reflect upon his ways, a first and most hopeful step has already been taken towards the amendment of them. Perceiving their evil nature and fearful end, he will be led to repentance upon account of them; he will seek to be renewed in the spirit of his mind, in order utterly to forsake them; and he will listen with joy and gratitude to the gracious declaration, that "God was in Christ, reconciling the world unto himself, not imputing unto men their trespasses." With a view, then, to the production of these blessed effects in each of our hearts, let us consider, with self-application, the several particulars of the charge brought against Jerusalem, in the words of the text.

First, then, "she obeyed not the Voice."—The Almighty, in his conduct towards his rebellious creatures, begins with declaring his will to them. If we had not become

acquainted with this, we had not had sin, for sin is the transgression of a known law. The very heathen have heard this voice of God, "having the law written in their hearts, their consciences also bearing witness, and their thoughts accusing, or else excusing one another." The occurrences of Divine Providence also are the voice of God speaking to mankind. "The Lord's voice crieth unto the city. Hear ye the rod, and who hath appointed it." The secret remonstrances of his Spirit in our hearts; the checks of a Christian education, and good example; the exhortations and remonstrances of religious books or friends; and, above all, his own declared will, in his inspired word, are his voice urging us to turn from the evil of our ways. This voice it is our duty to hear and obey. "Thou shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul." He has attached rewards and punishments to our listening to it or neglect of it. Thus Elihu says, in his remonstrance with Job, "God openeth their ears to discipline, and commandeth that they return from iniquity: if they obey and serve him, they shall spend their days in prosperity, and their years in pleasures; but if they obey not, they shall perish." No outward ceremonies of religion are of any value, without this willing obedience of the heart. "Hath the Lord as great delight in burnt-offerings and sacrifice, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." "This thing," says the Almighty, "I commanded, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk in the ways that I have commanded you, that it may be well unto you." Surely the reply of every individual should be, "We will obey the voice of the Lord our God, that it may be well with us." But very different is the practical reply of too many. That Voice commands them to know God; and they neglect this knowledge. That Voice bids them repent of their sins, and forsake them; and they continue impenitent and careless. That Voice bids them believe in the Lord Jesus Christ, and they shall be saved; and they willingly remain destitute of this saving faith. That Voice bids them love God supremely; and they love the world, and sin, and their own earthly propensities and desires far better. That Voice bids them fear him, and him only; whereas they fear the frown of mankind, and for this are willing to give up the favour of God. That Voice bids them live to his glory; and they live to their own gratification. That Voice commands them to set their affections upon things above; and they fix them exclusively upon things on the earth. That Voice bids them love their neighbour as themselves; and they remain cold, selfish, and uncharitable. In short, in every possible way men neglect this Heavenly Voice; they seek not to hear it: when they hear it, they try not to understand it; and even when they understand it, they refuse to obey it. And is not this a grievous sin? is it not also the very height of spiritual folly?

Secondly, But our Almighty Lawgiver and Instructor does not merely speak to us; he adopts yet stronger means to recal us to himself: he lays upon us the hand of correction; he suffers us to feel pain and weakness; he permits various afflictions to befal us; he exhibits to us, in innumerable ways, the humbling lesson, that this world is not our rest. Thus he acted towards the rebellious inhabitants of Jerusalem; his judgments went abroad amongst them: but, amidst all, "they received not correction;" that is, they profited not by it, they learned not what it was intended to teach. This indifference to the intention of his

providential visitations God often reproves in his word with great severity. "Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock, they have refused to return. Wherefore a lion out of the forest shall slay them, and a wolf of the evening shall spoil them; a leopard shall watch over their cities; every one that goeth out thence shall be torn in pieces, because their transgressions are many, and their backslidings are increased. How shall I pardon thee for this?" The intention of God, in his fatherly corrections, is to soften our hard hearts. Thus we read in the Book of Job, that "God speaketh once, yea twice;" and that among other ways he speaks by "chastening man with pain, and causing his soul to draw near to the grave, and his life to the destroyers," in order that he may be humbled before his Maker, and say, "I have sinned and perverted that which was right," and may "pray unto God, who will be favourable unto him, and will bring back his soul from the pit." Our afflictions should awaken us to a humbling sense of our sins, the cause of all trouble; they should deepen our repentance, and lead us to "newness of life," and to a lively faith in Him for whose sake, and by whose merits alone, those sins can be pardoned. "Surely it is meet to be said unto God, I have borne chastisement: I will not offend any more." Not to be thus humbled and improved by the corrections bestowed upon us by our Heavenly Parent, is to despise his warning, and will draw down upon us his wrath. Often in the Scriptures is his anger denounced against the careless and disobedient, who heed not his reproofs. "In vain," says he, "have I smitten your children; they received no correction:" "This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth." And must not each of us, in his own case, acknowledge that too often the judgments of the Almighty have been thus lost upon us; nay, that even when we have formed penitent and holy resolutions while bowed down under the chastisement, we have forgotten our vows as soon as it ceased, and have returned to our sins and follies, and negligence of God and his commands, just as though no warning had been afforded us? In vain has the Voice spoken: in vain has the hand of correction been lifted up; we have not repented; we have not forsaken our evil ways: we have not turned unto the Lord our God.

Thirdly, Another complaint urged against Jerusalem is, that "she trusted not in the Lord."—God is pleased not only to speak to us and to correct us; but also to invite our confidence. He bids us trust in him. We are weak and frail creatures, exposed to innumerable temptations and dangers, and in imminent peril of destruction. Whither can we flee for happiness or safety, but to God? In trouble he alone can comfort us: exposed to eternal condemnation for our sins, he alone can seal our pardon: feeble against our spiritual enemies, he alone can support us in our arduous warfare, and make us more than conquerors through Him that loved us. And there is ample cause to trust in him to do this. We have his promises made to those who thus act. He deserves all our confidence. He is infinitely wise to know what is best for us; so that when "we know not what to do," like Jehoshaphat, "our eyes should be upon him," for "he knoweth how to deliver the godly out of temptation." He is also as powerful as he is wise: with him "all things are possible," and no weapon formed against them that trust in him shall prosper. His goodness and mercy also are equal to his wisdom and power; and hence said the Psalmist, "I have trusted in

thy mercy, and my heart shall rejoice in thy salvation:" "Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption." His faithfulness likewise and unchangeableness are as certain as his other attributes: "He is the Rock; his work is perfect; all his ways are judgment: a God of truth and without iniquity, just and right is he." And, to sum up all, he has exhibited the strongest claim to our confidence, in giving his Son to die for us, and promising his Holy Spirit to sanctify and comfort our hearts; thus in every way conciliating our affections, and shewing that he infinitely deserves them. He has not limited the confidence we are invited to place in him: we are to trust in him for the pardon of our sins, for the purification of our hearts, for the salvation of our souls; and, even as respects the body, "no manner of thing that is good will he withhold from them that trust in him." And is it no sin to refuse the confidence so justly deserved, so condescendingly invited? Do not the Scriptures abound with commands to us to trust in God; do they not give us examples of his servants in various ages and conditions of life who did so, and found his promises faithful? Do they not teach us, that none can be truly happy here or hereafter, but those who place in him their confidence? Has he not invited even the weakest, the most ignorant, the most wretched, the most guilty to come to him for strength, and wisdom, and consolation, and forgiveness? Surely then he has the greatest reason to be displeased, if proudly, or carelessly, or unbelievingly, we slight his gracious command. If he is a master, where is his fear? if a father, where his honour? We continue to trust to what daily deceives us, and to what, at the hour of death, must be snatched from us; we trust to health, or property, or friends, or human virtue; yet we refuse our confidence to the unchangeable Creator, the Lord of heaven and earth, the Father of our spirits, the only source of all true enjoyment. Whether is greater, the folly, the ingratitude, or the irreverence, of this affront to the Divine Majesty? Was it not then a memorable aggravation of the sins of Jerusalem, yea the very foundation of them all, that "she trusted not in the Lord?"

But, *fourthly*, another offence was, that "she drew not near to her God." She not only refused him her confidence, but she neglected his worship. And here, as in the former particulars, our consciences will apply the charge to ourselves. Many do not draw near to God even outwardly. They visibly neglect his word, his ordinances, and his service. And of those who keep up an external form of Christianity, how few draw near to God in their hearts! They hear his word preached; but they do not truly receive it. They use the language of prayer; but they do not pray with the affections and the understanding. They in words confess their sins before him; but they do not in their hearts lament them, and endeavour to forsake them. They profess to acknowledge his presence; but they do not seek his favour, or dread his frown. They mock him with the language of the lip, while their hearts are far from him. They do not love him; they do not seek his approbation; they do not study to do his will. We might indeed have supposed that, when the great Author of all things, the Lord of all power and might, the infinite Fountain of goodness, invited his sinful and wandering creatures to his presence, admitted them to this privileged access, through the atoning and reconciling blood of his Son, and promised them communion with him, and the comforts and supports of his Holy Spirit; they would most gladly have availed themselves of the privilege; they would have thrown away the arms of their rebellion, and have drawn

near to him with the language of the returning Prodigal: "Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son." But so far from this being the case, so far from the overtures of Divine mercy being eagerly embraced, it is God who continues to entreat, while man obstinately refuses submission. "I beseech you, for Christ's sake," says an Apostle, "be ye reconciled to God." Yet, whether spoken to or corrected, whether warned or invited, too many neglect to draw nigh to their Creator; to Him, "in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore," and whom, therefore, it is their highest honour and privilege to become acquainted with, as their best friend and the object of their brightest expectations.

Such, then, is the mercy of God, and such the insensibility of man; such the condescension of the Most High, and such the proud, rebellious spirit of his frail and guilty creature; such the care of our Creator and Almighty Benefactor that we may not perish, and such the indifference of too many of us to the value of our own immortal souls. Let us reflect with sorrow upon our past folly and ingratitude; let us listen to the voice of God; let us humbly bow beneath his corrections, and learn the lessons they were designed to teach; let us trust in him, and draw nigh to him; and let us implore the grace of his Holy Spirit to strengthen in us these holy resolutions, and to bring them to good effect. Knowing the fearful terrors of the Lord, of which all the corrections hitherto administered, to check our disobedience, are but a very small part, let us become reconciled to Him before it be too late. Knowing also, on the other hand, his infinite compassion and loving kindness; his ability and willingness to make us happy, to pardon our sins, to renew and sanctify our hearts, to guide us with his counsel upon earth, and to receive us to his glory in heaven; let us "resolve, from these mercies of God, to present our bodies a living sacrifice, holy, acceptable unto him, which is our reasonable service; and let us not be conformed to this world, but be transformed by the renewing of our mind, that we may prove what is that good and acceptable, and perfect will of God."

To the Editor of the Christian Observer.

It is good now and then to pick up an arrow which is thrown from the enemy's camp, and use it for our own purposes of warfare. To such an end, I think, the following letter may be applied, written by the profligate Lord Lyttleton, or at least published as his, after his death, in that small volume which bears such strong internal evidence of containing the genuine productions of a most accomplished debauchee.

It appears from the letter, that his lordship's correspondent had endeavoured to *reason* him out of his dissolute and unhappy mode of life. The answer will prove, out of the mouth of one who speaks from experience, the utter insufficiency of bringing mere moral arguments, founded on the fitness of things and the beauty of virtue, to oppose the seductions of sensual pleasure, and the fury of indulged passion. Feelings can only be successfully attacked by feelings;—the fears which are connected with a future state must be arrayed in the vivid distinctness of Scriptural language, if they are to bear down all thought of the trouble and pain of reformation; and the hopes which are full of immortality must not be left dim and indefinite, like the shadowy and dreamy visions of the ancient philosophers, but must borrow light as well as existence from Heaven, that their smiles may put to shame those by which vice, in the deceitful mask of pleasure, has long fascinated and enslaved the heart. In short, it

must strike the most careless reader of Lord Lyttleton's letter, that there was but one Voice that could have been heard and owned by him, in the midst of that storm of passions in which all human sounds of warning or encouragement were broken and lost; that Voice which spake to sinners of old, "O Israel, thou hast destroyed thyself; but in me is thy help." Had he but heard this from his friend—had the only way of escape been pointed out to him judiciously and clearly—had he but once embraced the idea of Divine aid, the solution of all that perplexed him,—the world might have had cause to hold his name in reverence, instead of abhorrence; and Christianity might have found in him a champion whose experimental knowledge of her peculiarities would have bade him consecrate, like his father, to her despised cause talents of the highest order, and powers of composition which have rarely been excelled. It makes one sad to think how different to what it actually was, might have been the tale of his death, and how the cloud that now rests on his destinies might have been cleared away. But I will not longer detain your readers from the letter itself.

B. C.

Letters of the late Lord Lyttleton. Lond. 1816.

LETTER III.

"Your letter, which I received no longer ago than yesterday, would do honour to the most celebrated name among the moral writers of any period. It is the most sensible, easy, and concise, history of the passions I have ever read. Indeed, it had not been my lot to have given any great portion of my time to such studies. These powers have kept me too much in the sphere of their own tumultuous whirlwinds to leave me the leisure of examining them. I have been, am, and I fear shall be, their sport and their slave: and when I shall acquire that serenity of character which will enable me to examine them with a philosophical scrutiny, I cannot tell. My expectations are at such a distance upon this point, that I am almost ashamed to mention my apprehensions to you. It is, however, treating you with the confidence you deserve, to tell you, that from my soul I think the very source of them must be dried up before they will lose their empire over me. In the lively expression of the poet, 'they are the elements of life,' without which man would be a mass of insensible and unintelligent matter. Now, it is that happy compound of these elementary particles of intellectual life, that you so well describe, so thoroughly understand, and so happily possess, which I despair of attaining. I have the resolution to make resolutions, but it extends no further; I cannot keep them; and to escape from the misery brought on by one passion, I have so habituated myself to bathe in a branch of the same flood, that I cannot look for any other relief. You very naturally ask me where all this must end. I know not!—and to similar interrogatories I have sometimes madly replied, I care not!—But I will not offend you with such a declaration; and when writing to you, I do not feel disposed to do it. In answering you, therefore, I shall adopt the language of the ruined gamester, who addressed his shadow in the glass, 'Je vous ai dit et redit, Malheureux! que, si vous continuez à faire de pareils tours, vous irez à l'hopital.'

"You lay great stress upon the powers of *Reason*, and, in truly philosophical language, heightened by the most proper and affecting imagery, present this sage directrix of weak mortals to my attention. I receive her at your hand, respect her as your friend, and venerate her as the cause of your superiority over me; but whether she perceives that my respect is insincere, or remembers how shamefully I have neglected her, so it is, that she glides insensibly from me, and I see her no more.—My bark rides steady for a

moment, but it is not long ere it again becomes the sport of winds and billows. But, after all, and without any blasphemous arraignment of the order of Providence, permit me to ask you, Why is this principle, implanted in our natures for the wise and happy regulation of them, so weak in itself, so slow in its progress, and so late in its maturity? If it is designed to controul our passions, why does it not keep pace with them? wherefore does it not grow with their growth, and strengthen with their strength? and what cause can be assigned that the one are ripe for gratification, before the other has scarce burst into blossom? Let us, however, take a long stride from the imbecility of youth to the firmness of mature age; and we shall see that the passions have only changed their form, that Reason still totters, is frequently driven from her throne, and even deserts those who have most cultivated her friendship, and acknowledged her power. The contest frequently continues through life, and the superiority as often ends, where it always begins, on the side of Passion. We may be said, even sometimes to outlive Reason; while passion, of some kind, and, many times, of the worst kind, will preserve its influence to the last. To conclude the matter, how often does the lamp of human Reason become extinct, yielding corporeal nature a prey to passion in the extreme, whose tortures are rendered more fierce by the iron restraints of necessary policy, and medical interposition.

"If it were possible to trace the course of reason in the mind of the best man that ever lived, from its first building to a fulness of maturity, what a mortifying scene would be unveiled! What checks and delays, what tranquillity and tumult, what frequent extinction and renovation, what rapid flights and sudden downfals, what contest and submission, would compose the operations of the rightful mistress of human actions! Men of cold tempers, and habituated to reflection, may cry up this distinctive faculty of man; they may chaunt its apotheosis, and build temples to its honour: such were Lord Shaftesbury and Mr. Addison: and they may be joined by those whose fortunate education, and early connexions have given to their warm dispositions the best objects, and that confined, but happy so reason must place my friend, whilst ever star preserved his youth five."

tation, and blest his blending, neihood with the ample avail any or all ing pleasures of virtue ologies for the will not accuse me were valid apodiminish the real object for which which I so much is to shew, that in desire to damp of the case,—and virtue whose lust to be a compelished by my ending, literally noby my praise; but even done by the human affairs, time or the religious so much to do, thaves. They may pose even your worth them; but some obligations to the Mr. Cha-

"To conclude this very serious letter, I must beg leave to even that I do not understand why *reason*, that divinity of philosophers, should be cooped up in the narrow region of the brain, while the Passions are permitted to range at large and without restraint through every other part of the body. I see you smile; but be assured that these two jarring powers are, for a moment, both united in one, to assure you that I am, with a real sincerity,

"Yours," &c.

MISCELLANEOUS.

NEGRO SLAVERY.—No. IX.

RELIGIOUS INSTRUCTION OF THE SLAVES.

THE Rev. G. Bridges, of Jamaica, has accused Mr. Wilberforce of a most unfounded aspersion on the West Indies, in saying, "in defiance of all the documents within his reach, that the Negroes were strangers to all the blessed truths of Christianity." What Mr. Wilberforce said was this:—

"In very extensive [illegible] and [illegible] of the physical evils [illegible] slavery are cruel and [illegible] pernicious, the almost [illegible] destruction of moral and [illegible] among the [illegible] of all the [illegible] West-Indian system."

In Demerara, [illegible], that the [illegible], the great [illegible] of the Cimmerians, are practice [illegible] the Dutch; the multiplied [illegible] Christian Revelations, [illegible] well aware, is [illegible] but it undeniably [illegible] and scarcely [illegible] exception beyond [illegible] effected by those [illegible] though not too commonly [illegible] persecuted, men the [illegible] missionaries. They have [illegible] it has been possible [illegible] to do; and, through the [illegible], they have indeed done much, especially in the towns, and among the household Slaves, considering the many and great obstacles with which they have had to contend."

Now we should have supposed that there was nothing in this statement to which Mr. Bridges would not readily have assented, and which he would not, as a Christian minister, have united with Mr. Wilberforce in deploring, especially as he can refer, when it suits his argument to do so, to "the *immorality* of the Negroes, the *indiscriminate intercourse* of the women," &c. as so prevalent, "though now giving way," as to be a main cause of the decrease of population (p. 14); and as he can employ it as a reason for rejecting the evidence of Slaves in a court of justice, that, according to Mr. Wilberforce's own account, "the Negroes as yet know nothing of the precepts of Christianity, consequently know nothing of the nature and obligation of an oath." (p. 20.) He even apologises for the fact, by saying, that it cannot be surprising that a stubborn race of idolatrous barbarians should not in twenty * years have become intelligent, moral, and virtuous (p. 36).

But we do not mean to content ourselves with this *argumentum ad hominem*, in our vindication of Mr.

* Mr. Bridges would seem by this expression to limit the efforts of the planters and clergy of Jamaica to convert the Negroes to Christianity within the last twenty years. We shall hereafter shew that they have a much more recent origin. The agitation of the Registry Bill in this country led in 1816 to the Curates' Act of Jamaica, which gave to the clergyman a fee on the baptism of each Slave. And that Act appears to have stirred up the zeal of the clergy to multiply baptisms even by thousands in a single year. It ought, however, to be known, that no less than 120 years before the Curates' Act was passed, the 45th clause of the Slave Law of 1696 required, that "all masters and mistresses, owners, or in their absence overseers, shall, as much as in them lies, endeavour the instruction of their Slaves in the Christian religion; to facilitate their conversion; and shall do their utmost to fit them for baptism; and, as soon as conveniently they can, shall cause to be baptised all such as they make sensible of a Deity and the Christian faith." This clause was repeated on almost every subsequent consolidation of the Slave Laws: but it remained, even according to Mr. Bridges, absolutely a dead letter until about twenty years ago; or rather, as we shall shew, it continues to this hour little more than a dead letter, a mere mockery both of legislation and of the Christian religion.

Wilberforce's statement respecting the almost universal destitution of religious and moral instruction among the Slaves.

In the year 1788, the following questions were put to the different local authorities in the West Indies, namely, "Are Negro Slaves, or their children, in general baptised? What religious institutions are there for the benefit of the Negro Slaves in the West Indies?"

The answer of Jamaica to the first is, "No—very rarely;" to the second, "We know of none such in Jamaica." And yet a law had then existed for ninety-two years requiring both.

From all the other islands, excepting Antigua, the answer is substantially the same. The religious instruction of the Slaves is admitted to have been utterly neglected, except by some Catholic priests in the ceded islands, and by the Moravian Missionaries in Antigua. Such was the state of things in 1788. What was it thirty years later, namely, in 1817?

In that year Earl Bathurst addressed a circular letter to the Governors of the West-India colonies, requiring certain returns, with a view of ascertaining the progress made by the clergy in the religious instruction of the slave population.

The answers of the clergy of the island of Antigua may be considered as comprehended in the candid statement of the Rev. W. Chaderton, who admitted, that no attempts had been made by him to convert the Slaves; and that he was even precluded from "all possibility of affording them any sufficient instruction." The obstacles he enumerates are, "the want of room in churches" —"the state of the grossest ignorance" in which the Slaves are— "their minds totally destitute of all cultivation"—"the Liturgy would be wholly unintelligible to them," and the sermons of regular clergymen as "unedifying as if they were preached in a foreign tongue." Besides, the hands of the clergy, he stated, were already full. The free people, including the Whites, were quite enough to employ them. "If this class of people (the Slaves) are to be instructed by the Established clergy, we must first undergo a thorough metamorphosis;" "we must acquire new methods of thinking, of reasoning, and of expressing ourselves." And "we *must go in continual and painful pursuit of reasonable opportunities to address these people*."* He pronounced it, therefore, absolutely impossible for "the Established clergy, at present existing in the West Indies, to pay any effectual attention to the Slaves." "To admonish us, therefore, to engage in this cause, is only saying to us unnatural and cruel unkindness, which, from temperate exertions, which from temprove fruitless and abortive."

Now, we are not consid all-gratifyther are we denying, sus love. You of Mr. Chaderton's e of wishing to Established clergy ty of that merit logies. The singu admire, or of a we produce them the glow of that 1818, in his view re cannot be diminhe will be allowevy, or heightened tent witness,—not, in the course of thing, had as yet h and chance have Established clergy it I cannot supinstruction of the Sla to be without have baptised some of m. they had not, according to very long derton, as yet made any observe, attempt to instruct them. He itea thought it impossible that the s should do so.

The statements of the clergy of Barbadoes were similar in their effect. The writers chiefly took credit to themselves for having no sectaries in the island; but as to efforts on their parts to instruct the Slaves, even the few who had been baptised, they did not pretend to have made any. Some of them, with Mr. Chaderton, gave reasons why the Slaves

* The difficulty of finding opportunities to address the Slaves may in some degree be understood by a reference to the statement of the Rev. —— Cooper on that subject, in the pamphlet called "Negro Slavery."

were not instructed. One clergyman, the Rev. Joseph Hutchins, who was more explicit than the rest, declared that there was in his parish no Slave who was a member of the Church of England; and he evidently regarded the work of instructing the Slaves as yet to be commenced. "*Nothing can be done successfully*," he says, "for promoting religion among the Slaves, without the general concurrence, approbation, and co-operation of their masters. All attempts of the most [illegible] clergyman of the Church of England would be *ineffectual*, if [illegible] by the laity and [illegible] powers of the island." [illegible] Maynard goes further, [illegible] that he had refused to [illegible] Slaves who applied to [illegible] not only because [illegible] but because [illegible] the remotest prospect [illegible] instructed in their [illegible]

[illegible] containing 80,000 [illegible] was only one clergyman [illegible] of England and [illegible] Church; but the [illegible] "This [illegible] that any [illegible] made by either of [illegible] the Slaves. The [illegible] his letter applies the [illegible] which is divided [illegible] parishes, there was neither [illegible] nor parsonage house, and only one clergyman. He of course did not affect to have instructed the Slaves; he had baptised indeed about 1000 of them, chiefly children, in about eight years, the fees for each of whom amounted to 18s.

The returns from Grenada are more explicit than from most of the other islands. In that island and Carriacou there were eight parishes, three incumbents, one church, and no parsonage-house. The Rev. W. Nash of Carriacou states, that he had baptised many of the Slaves in infancy; and he therefore "*supposes*" them to be members of the Church of England. "Their attendance at church, however," he says, "is very occasional. When I remonstrate, they reply, that *if they come to church they must starve, as Sunday is the only day they have to cultivate their gardens. The plea is so reasonable that I cannot oppose it; but I heartily wish their masters would deprive them of it by allowing them one day in each week to labour for themselves.*" "If they have not time for instruction, ignorance is unavoidable." "To human beings," he adds, "whose moral feelings and intellectual faculties have been suspended for ages unknown, and at length *almost annihilated by an execrable system of oppression, under which, in order to endure existence, it was necessary to suppress every generous sentiment, to stifle every tender emotion, to forget they were men, every consideration that the horror of their situation* can suggest, and the benevolence of the Christian religion inspire, is certainly due;" and he does not doubt "that means may be found to facilitate the conversion of the Negroes," implying of course that such means had not yet been found. The Rev. Benjamin Webster and the Rev. F. Macmahon of Grenada admit, that very few of the Slaves attended Divine Service. "Sunday is the general public market-day in the different parishes throughout the island, and almost the only one on which Slaves have an opportunity of bartering the produce of the provision grounds allotted to them by their masters for other commodities." "These markets are generally at their height during the performance of Divine Service; and, being holden on the Sabbath-day, little attention or respect is shewn by Slaves to the religious duties of the day."

In St. Kitt's one of its five clergymen appears to have taken some pains in instructing the slave population. The Rev. W. Davis was in the habit of delivering to his Negro congregation a discourse suited to their capacities; and the plan, he stated, had been attended with advantage. The others said nothing

on the subject of instruction: they had, it is true, baptised a number of Slaves, receiving a fee of two dollars for each; but they spoke even of these as being probably adherents of the Methodists.

The clergymen of Nevis were equally unable to distinguish the members of the Methodist societies from the members of the Established Church. One of them, however, feelingly lamented "the *insuperable obstacles* that exist, under the present system, to any beneficial result from the labours of the clergy for the advancement of religion among the Slaves; though at the same time he humbly trusts they will not be found to have left unperformed any part of their ministry which circumstances have permitted them to fulfil." "It is evidently superfluous," he adds, "for Earl Bathurst to exhort to a more active discharge of their duty those who, however zealous in the cause, know, to their heart-felt regret, that their labours will be unavailing."

The Governor of Tobago made no report of any attempt to instruct the Negroes. He stated, however, that the established custom of Sunday markets was a wanton and injurious profanation of the Sabbath, and that its limitation, (why not its abolition?) would "tend more towards the cause of morality and religion than any thing hitherto attempted in this colony." From Tortola and Trinidad the returns were equally unsatisfactory.

In Jamaica there are twenty-one parishes, containing on the average a population of upwards of 16,000 Slaves, besides Whites and free persons. Of the Slaves, in the course of the years 1816 and 1817, many had been baptised. We cannot find, however, that much instruction had been given them. Indeed, considering the size of the parishes, it was obviously impossible. The Rev. Henry Jenkins, of St. James, said, he had *attempted* to instruct the Slaves in the country, many of whom lived at a great distance, as far as a short visit would permit; but he added very candidly, "All this will not have the desired effect," unless "the master, or some other person in his absence, take the trouble of instructing them from time to time, or a certain number of Catechists be appointed." The Rectors of two-thirds of the parishes either said nothing at all respecting instruction, or expressed themselves so vaguely as to convey no distinct information on the subject. The Rector of Clarendon, the Rev. J. P. Williams, observed,—"As rector of a parish containing a population of 18,000 souls, and extending over a district of many miles, I have time but little more than sufficient to discharge the common functions of my office." "I have yet endeavoured to do all I could. *Within the last thirteen months* I have twice made known, to the principal proprietors and attorneys in this parish, my readiness to attend on such properties, for the religious instruction of the Slaves, as they would permit me to visit; but I have not been able to obtain the consent of more than two of them. Happy, however, am I in saying, that I trust I have been able to do some little good—the number of Slaves who attend Divine Service on Sundays having *of late* increased, and still continuing to increase." He did not say how many attended.—The Rector of St. Thomas in the East stated, that in his parish, containing 20,000 Slaves, the number of those whom he considered as members of the Church of England was TEN.—The Rector of St. Ann's had *offered* to attend and catechise the Slaves; but did not say with what success.—The Rector of St. Andrew's had made efforts to instruct the Slaves. He began a course of instruction at his church in February 1816; but the attendance had not been encouraging. He also endeavoured to obtain leave to preach upon the plantations; but he found

that this plan was regarded as an innovation of questionable utility, and he thought it wise to desist.

It is evident, from all that has gone before, that, down to the time when the above returns were made to Parliament, little had been done, in the way of instructing the Slaves, by the Clergy of the Church of England. We meet indeed with traces of the pious and efficacious zeal of the Missionaries; but, as for the Clergy, many of them frankly confess that they had not attempted to *instruct* the Slaves of their parishes; while those who made the attempt admit its failure. Still, however, we find that several clergymen of Jamaica spoke of the number of converts they had recently and rapidly made. Thousands of Slaves had been baptised by them, and received into the bosom of the church. And, without doubt, if the mere administration of the baptismal rite could be regarded as a proof of conversion, their statements would have been well founded. On the 4th of July 1817, the Rector of St. Mary's thus writes:—"During fourteen years of my incumbency, from 1801 to 1815, the number of Slaves baptised could hardly be estimated at 100 persons annually. Towards the end of last year (1816) a great anxiety was manifested, and which at present continues, for baptism both by the Slaves and their proprietors. No compulsion I believe has been exercised by the master; all has been voluntary on the part of the slave; the Negroes having freely thrown away their African superstition and prejudice. The population of my parish may be 24,000 Slaves. I can assume to say, 5000 have already been baptised. Preparatory measures for the speedy baptism of the whole are now adopting. Much, I apprehend, will be accomplished by the middle of September. I therefore solicit to be allowed until October to transmit my general return. The fee is now established by law at 2s. 6d.* for each Slave, and is paid in my parish by the proprietory. Some very few exceptions cannot be contemplated as otherwise. I am desirous of discharging my duty most fervently. I am not indifferent, yet profess but little. I deem some partial tuition should be granted to the Negro population"—(baptism first—*some* PARTIAL *tuition* afterwards)—"to impose on their minds the necessity of a rational conduct, also their moral and religious duties. I am assured this important subject now deeply engages the attention of many just and benevolent planters."

Another Rector stated, that "*since the passing of the Curates' Bill* he had baptised, upon an average, fifty or sixty every Sunday;" and a third wrote in June 1817, that within the preceding year he had baptised 3000; though he acknowledged that "none of them can be deemed members of the Established Church farther than their having been received into it by baptism." A fourth Rector spoke of the ceremony of baptising the Slaves in church, "as affording him *at least one opportunity* of urging their Christian duties on the Slaves baptised."

These mighty efforts, it will be seen, were for the most part subsequent to the Curates' Act of 1816. Had the curates, whom it was the object of that law to provide, actually arrived in the island, it might have been supposed that the numerous baptisms of 1817 were the effect of that reinforcement. But not a single Curate had yet arrived; and we are left in doubt, therefore, whether to attribute them to the apprehensions excited by the Registry Bill in the minds of the masters, or to the influence of that clause in the Act which entitles the officiating clergyman to a fee on each baptism, or to the conjoined

* In a single year, therefore, this clergyman would receive nearly 3000*l.* in fees for the baptism of Slaves.

effect of both causes. But whatever may be the solution of this problem, the whole body of the evidence furnished by the West-India Clergy themselves completely bears Mr. Wilberforce out in his positions with respect to the generally prevalent destitution of religious instruction among the Slaves. Mr. Wilberforce could only speak from the evidence before him; and that evidence was clear and decisive.

But, says Mr. Bridges, "I have proved this accusation to be unfounded." And here is his proof: "During my residence in this parish (Manchester) I have actually baptised 9413 Negro Slaves, many of whom attend church, some have learned the Lord's Prayer and Ten Commandments; and a few are so far advanced as to be now disseminating their little stock of religious knowledge on the estates to which they are attached. I believe all my fellow-labourers here have been at least as assiduous as myself, and some more successful." That is to say, some, instead of baptising, as Mr. Bridges had done, a little more than half the Slaves in his parish in perhaps two years, had, we presume, baptised the whole of them, like the worthy Rector of St. Mary's, in half that time. We could have wished that Mr. Bridges had been as specific respecting the number of Slaves who attend church, have learned the Lord's Prayer and Ten Commandments, and act as Evangelists with their *little stock* of religious knowledge, as he is respecting the number baptised.

But let us look at this subject in another point of view, and one which will be found to have a general application.

Mr. Bridges had been recently presented to the parish of Manchester, the duties of which he probably had to perform singly; for, notwithstanding the Curates' Act, it does not appear that he had a Curate. Its population of White and free inhabitants, considering its large extent, was probably sufficient to occupy the care of a single incumbent: to say nothing of its 16,000 Slaves. In a short space of time, however, (how short is not specified,) Mr. Bridges had actually baptised 9413 Slaves. His immediate predecessor, Mr. Hill, in his letter of June 1817, called the Slaves in that parish "the heathen." Now, if we assume, that of these "heathen" 9413 had been actually converted to Christianity by Mr. Bridges, or that they had been taught enough of Christianity to understand the baptismal engagement, we have here a greater miracle than the world has yet witnessed, especially when we consider all the peculiar difficulties of the case as they are detailed by many of the clergymen whose testimony is given above. And if they were not converted to Christianity, or if they did not even understand the nature of the engagement into which they entered, are we wrong in regarding this transaction, of which Mr. Bridges boasts, and to which he refers as a proof that Mr. Wilberforce's assertion respecting the almost universal destitution of religious instruction among the Slaves is unfounded—are we wrong in regarding this scene as a prostitution of the solemn ordinance of baptism? Let any man of feeling and conscience read the Baptismal Service, and then say whether he could have the face or the heart to go through with it, unless he were satisfied that the persons he was baptising understood its nature and obligations. When Mr. Bridges sprinkled these 9413 Negroes with water, "in the name of the Father, and of the Son, and of the Holy Ghost," he of course made them declare, as in the presence of God, that they renounced "the devil and all his works,"—"the carnal desires of the flesh," &c.; that they believed all the articles of the Christian creed; and that they would "obediently keep God's holy commandments, and walk in the same all the days of

their life." Now, we would ask, had these poor creatures, or could they have, any idea of what these declarations implied? Were they not, as respected the generality of them, words without a meaning? Did Mr. Bridges ascertain, or did he ask a single question with a view of ascertaining, how many of his 9413 converts were actually living, at the time of their baptism, in a state of lawless concubinage, indulging day by day, without restraint, "the carnal desires of the flesh," which he made them declare that they renounced? He admits, that of the 16,000 Slaves in his parish, only 187 couple were married. In what state were the remainder of those persons living, and in what state do they still live, whom he pronounced, on their baptism, to be "regenerate and grafted into the body of Christ's church;" and for whom he solemnly gave thanks *as such*, praying "that they may lead the rest of their life according to this beginning?" Did he not know that, at the very time of their baptism, multitudes of them were leading licentious lives? Then, as to keeping God's commandments—has Sunday ceased to be the market-day in Jamaica? Has it ceased to be a day of labour to these baptised Negroes? And if we suppose these Negroes to become hereafter intelligent Christians, what must they think of their pastors, when they look back on this mockery and profanation of religious rites? Certainly there is nothing in Mr. Bridges's alleged proof which at all invalidates the statement of Mr. Wilberforce. What may have happened since those testimonies, on which Mr. Wilberforce proceeded, were laid on the table of the House of Commons, it would be impossible to predicate. He and all who feel with him on this subject will rejoice to be assured, on good ground, that there has been any substantial change effected in respect to the religious instruction of the Slaves. In the mean time, the very delay of the Government to give Sunday to the Slaves, and equivalent time in lieu of Sunday for the cultivation of their provision grounds, *until effectual provision shall have been made for the religious instruction of the Slaves* (a delay for which we can see no valid reason), is a proof of itself of the correctness of Mr. Wilberforce's statement, even as it applies to the present day. And if further proof were wanting it might be produced in abundance. We might bring forward Mr. Ellis, Mr. Barham, Sir George Rose, Mr. Stewart, Dr. Williamson, Mr. Cooper, Mr. Meabry, and many more to testify to the same point. Nay, we might bring forward, with still more effect, the Jamaica District Committee of the Society for promoting Christian Knowledge, of which Mr. Bridges is a member, and to the funds of which he devotes the profits of his pamphlet. That Society, at its second meeting in 1822, drew up a statement which was published in the Jamaica Royal Gazette of the 11th May in that year. "Erroneous impressions," they said, "had gone abroad relative to the purposes of the undertaking, which, if not removed, were likely to impede its success." The meeting, therefore, "declared *explicitly that the object of the Jamaica District Committee is to promote and facilitate the religious and moral improvement of the WHOLE population of the colony;*" and, "*that the religious instruction of the slave population*, though regarded as an object of the highest importance, yet being already in the hands of the Legislature, ENTERS NOT *into the views of this association*, except in so far as the improvement of that class may be confidently anticipated as the natural result of the increase of religious knowledge, good principles, and exemplary conduct in the castes above them." Here then we find the Committee of the Society for promoting Christian Knowledge, whose object, in every other part of the world, is the instruction of the

lowest classes of society, though comprising in its list every clergyman in the island, and almost all the chief local authorities, with the Governor at their head, obliged, in deference to the prejudices prevailing among the planters in Jamaica, openly to renounce any design of instructing the Slaves. And as for the Legislature in whose hands the society affected to leave this important matter, we have not heard that it has since taken a single step in the business.

We mean not to deny that individual planters may have done much to promote the religious instruction of their slaves, and that Missionaries, in some islands of the West Indies, and in some districts of Jamaica, have laboured with success in their conversion; but it is impossible for any candid man to read the above details, and not to admit that destitution of religious instruction among the Slaves in the West Indies which Mr. Wilberforce had asserted and deplored*.

To the Editor of the Christian Observer.

I HAVE much pleasure in requesting your insertion of the following translation of a paper which I cannot doubt will prove highly interesting to your readers, and will, I trust, incite the female part of them to renewed ardour in the discharge of those useful and honourable functions, for which it is the object of the following pages to shew that they are pre-eminently fitted. The paper was drawn up as a defence of Female Bible Associations, which have lately been introduced into France; and it will add to the just interest which it is calculated to excite, to know that it comes from the pen of the Duchess de Broglie, the daughter of Madame de Stael, and the wife of a nobleman well-known to every philanthropist, both on the continent and in Great Britain, for his exertions in the cause of Christian virtue and humanity, especially for the effectual abolition of the murderous traffic in human blood.

E.

ON FEMALE BIBLE ASSOCIATIONS.

A member of the Paris Protestant Bible Society proposed last year to establish a Female Auxiliary Society. A respectable person (Madame Lecouteur of Jersey), who has established a similar institution in a foreign country, being then in Paris, gave us details replete with interest respecting the success which had crowned her undertaking. It was resolved that a Committee should be appointed to form several female associations in Paris and throughout the country. But some persons having appeared to hesitate respecting the advantages of such institutions, it seems necessary to submit to them some reflections on the subject.

Every reason which can be adduced to prove that women are formed to succeed in works of benevolence, applies to the Bible Society. It is generally allowed, that private charity, the best of all charity, is more beneficially conducted through the medium of women than through that of men. They know better how to bestow assistance and consolation. That knowledge of the details of domestic life which renders them more fit to govern the interior of a family, than men although often gifted with more wisdom and reason, is useful in enabling them to do much good at little expense. They carry into matters of charity, that intelligent economy which is beneficial at the same time to him who gives and to him who receives. They more readily obtain the confidence of the poor; and, although they appear to be more easily affected than men, they

* We would refer those who desire further information on this subject to Mr. Stephen's "Delineation of Slavery," pp. 196—270, from which we have drawn many of our facts; verifying them, however, by a comparison with the Parliamentary Papers.

are perhaps less easily deceived: a habit of observing individuals, and a knowledge of the means which may be employed to excite compassion, enable them more frequently to find out the truth respecting the misfortunes which are related to them, and the complaints which are addressed to them. Hence, with more gentleness in their manner, they are frequently less credulous and more firm than men in their intercourse with the poor.

All these observations, and many others, are applicable to the labours of the Bible Society. These labours require the same species of talent as works of benevolence in general: they only present more difficulties, and those difficulties we think that women are better calculated to conquer than men.

In order to succeed in the object which the Bible Society has in view, it is necessary to penetrate into the interior of families, to ascertain the pecuniary resources of the poor, and to become acquainted with their conduct: for it is not enough to distribute the Bible among the people, that is to say, to give them the mere ability to read it; we must ascertain that this book is valued and desired by those for whom we procure it, and that it produces among them the fruits of virtue and piety. It is with this view that the Bible Society requires each person to pay for his Bible according as he has it in his power, and that it consents to give it gratuitously only where absolute poverty is proved. By these means only can we ascertain that the poor really desire to obtain the sacred Scriptures. The price is reduced according to circumstances, so that the sacrifice is proportionate to the means of him who makes it. But so long as the sacrifice is possible, it is necessary, in order to prove the sincerity of the desire. This plan, then, is eminently wise and useful: still it presents many difficulties: and these very difficulties appear to render necessary the intervention of females. To establish between those classes of society commonly called the inferior and the superior classes, any intercourse besides that of giving, purchasing, and commanding on one side; and receiving, selling, and obeying on the other; to establish moral and independent connexions, for these two words are inseparable, is not a simple and easy undertaking. Nothing is more rare than to exercise over the poor an influence which is the result neither of hope nor of fear; and yet this is absolutely necessary to attain the object of the Bible Society. We must obtain from the poor a subscription, which is a considerable sacrifice; but this sacrifice must be perfectly voluntary. It is necessary then to convince them that they are quite at liberty to refuse what is asked of them, and that no other advantage will result to them from their consent than that of having done a good action, and no other inconvenience from their refusal than regret at having omitted it. Now this is not so easy as it at first appears: if the poor man is servile and ignorant, he will consider the request as a command, and he will obey; if he is independent, and acquainted with his own rights, he will be displeased that any one should interfere with his affairs, and will view as an aristocratic encroachment all the advice which may be given to him. The lower classes, in countries where the exercise of political rights has not taught them to deal on the footing of equality with the higher classes, can with difficulty understand that they are addressed simply with a view to give them advice: they always expect either a command or a gift. Advice indicates equality, since it proves at the same time the desire of influence in him who gives it, and liberty in him who receives it. But equality is but ill understood, even by those who most lay claim to it. A poor man almost always sees in a rich man power, whether it be to submit to it, or to revolt

at it: he scarcely ever views him as a fellow-creature, superior to him only by his intellectual faculties, which education and leisure have more developed. It is difficult to make him comprehend that these advantages ought to give to the rich man of high education not a physical power, but a legitimate moral influence. The empire of reason, and not that of force, should belong to the higher classes: but they have so often usurped the second, and given up the right of claiming the first, that it is difficult to re-establish them in their simple and natural relations towards the inferior classes; and yet it is this moral influence, these simple and natural relations which must be re-established, if we wish to succeed in distributing the Bible. In order to prevent hypocrisy or discontent from arising among the poor, we must make them understand that we are concerned for their religious interests, but that they are quite at liberty to listen to, or to reject, the advice which we give them.

It is unnecessary then to state, that we ought not to employ any threat in order to compel them, or any hope of reward to induce them to subscribe. Now, females are more capable than men of succeeding in this difficult task. In the first place, they take no active share in public society; they do not represent any power; they do not constitute a part of any political body; they are more independent of the various interests of the community; they appear vested simply with moral power, having no other object in view, than to do good, and no means of doing it except persuasion. Even the weakness of their sex is, in this respect, an advantage. The poorest man knows that a female may need his assistance; and, without his being aware of it, the interest which he feels for such defenceless beings, prevents him from being either angry or intimidated. He thinks he sees in them the influence of reason, divested of physical force; he receives their advice without being irritated or alarmed, and suffers himself to be guided without fearing that he obeys. They may inquire into his secrets without alarming him, and reprove him without offending him. They also know better how to bear his refusals; and this is a second and most important advantage which females possess. Indeed, we must expect many refusals when we solicit the poor for pecuniary sacrifices; we ought to expect them, and it would be very unjust to be angry at them: it is precisely because the widow's mite is the most meritorious gift in the sight of God, that the refusal of this gift is both the most natural and the most excusable. Not merely shall we be more than once refused, but more than once repulsed with ill-humour. The poor man will often consider the request of a pecuniary sacrifice as a sort of insult, as a species of derision by the rich towards the poor: it will often require much time and many efforts to make him understand that the blessing bestowed upon him *who lendeth to the Lord* infinitely surpasses, even in a temporal aspect, all the good which one human being can do to another. Now, these multiplied efforts, this protracted siege, better suit the character of women than that of men. They are better adapted to entreat, to return to the charge; while men are ill at their ease, and feel that they are not in their proper sphere. Females are less impatient of refusals or ill-humour; in the first place, because they possess naturally more gentleness, but still more because their dignity is not wounded by them, while that of men is necessarily a little ruffled. The dignity of a woman consists in patience, as that of a man does in courage; and although the Gospel has taught men to bear injuries, as it sometimes teaches women to brave dangers; it was not designed to destroy that difference which God

himself has established between the two sexes; and which subsists, and ought to subsist, even under the salutary influence of Christianity.

As a consequence of this difference in their constitution, women are endowed with a degree of address which does not belong to men. Without approving the opinion of Rousseau, who insists that all women are artful, and praises them for being so, and fully believing that they should aim at that consistency in their words with their thoughts which alone gives to human language its real value, we must confess that it is more natural to them than to men to present truths in a pleasing point of view, and that they perceive better and more quickly the effect which these truths produce. This *tact* and address are very useful in the undertaking under consideration; for it is necessary, in order to succeed in it, to possess an observing and flexible mind. Indeed, on the one hand, as the aim of the Bible Society is the moral and religious amelioration of mankind, every subscription obtained by means of *merely* human motives would counteract the object which it has in view: and, on the other hand, as it is possible that a man, whose motives for subscribing were not at first purely religious, may be brought by reading the sacred Scriptures, and by the habit of making a regular sacrifice for so holy a work to a better moral state, and ultimately attain, by this means, to the knowledge and practice of what is right, it would not be reasonable to reject an offering, simply because some mixture of selfishness, some desire of esteem or patronage, may be discoverable in him who made it.

It is necessary, then, to exercise a very nice discrimination; and to distinguish between him who is partly swayed by human motives, without knowing it, although mainly animated and determined by the desire of doing good: and him who knowingly and willingly is governed by self-love and self-interest. To accept the offering of the latter would be to disgrace the cause. Shame be to those who wish to promote any object by bad actions or bad instruments! It is not, surely, at the time when we are serving "Him who can send legions of angels to defend him, or even of stones raise up children unto Abraham," that we should descend to such means as this. If God permits men to consider themselves as agents employed by him, it is only on condition that they shall labour in the paths of truth and uprightness. Thus, then, every promise of protection, all flattery, ought to be forbidden; but to pretend that no contribution shall ever be received but what proceeds from motives perfectly pure, would be to close the door to a return to what is right, and to be more severe than God himself; for, alas! how much mixture is there in every tribute which we offer to Him! A pious author has observed, that he had never done an action the motive of which was perfectly pure; and such undoubtedly must all human actions appear in the eyes of the perfectly Holy Being. He who maintained that self-love or interest is the source of all our actions, was greatly mistaken: for there is nothing noble, nothing great, nothing energetic, of which interest alone can be the spring. But he would have spoken more correctly if he had said, that personal feeling is the poison which mixes with every thing we do. This leads us to the distinction to be established: when mere sordid self-love or interest has decided an action, it is blameable in the eye of God, blameable in the eyes of the man who labours to do the works of God: but when these impure motives are only mixed up with the action, we must accept it, leaving it to God to sanctify more and more the mind of him who performed it.

In endeavouring to direct the poor in their religious conduct, by inducing them to subscribe to the Bible Society, we ought then nei-

ther wholly to exclude the consideration of the temporal advantages which are attached to the esteem and protection of good men, and the benefits which result from economy and wisdom, nor to offer these considerations so that they should become the principal object. We must act in this respect as we do with children,—encourage their good actions by praise, sometimes even by rewards; but never until we are convinced that the principal motive is a good one. We may lawfully make use of secular advantages to assist, to support, but never to originate, an action.

Women, whose situation depends so much upon the will of others, whose happiness is so often involved in the slightest shades of the affections of those by whom they are surrounded, acquire an aptitude for discovering what is passing in the minds of others, which adapts them better than men for this species of observation. It is precisely because the minds of men are more noble and stronger, that, not being obliged to condescend to this kind of study, they are less capable of it.

But if there is so great an advantage in making use of the agency of females of the higher classes with the male population, we shall find it still more so with those of their own sex. Here indeed they possess an advantage which they have not with respect to men: they are less separated by social distance. The differences of rank and situation are a much stronger barrier between men than between women. If we except those unhappy beings who have fallen into the lowest state of degradation, there exists more delicacy among females of the lower ranks than among the men. Coarseness is not incompatible with virtue and probity in men, but common propriety compels women to cultivate decency in their expressions and manners; and in every class of society they retain some vestiges of that delicacy which Divine Providence has bestowed upon them, and which is their chief claim to respect, as it is their greatest protection. Besides, there exist many bonds of union between females of every class. The ancients represent to us Grecian princesses and Roman ladies as passing their whole day in the midst of their slaves. There is nothing which disgusts us in this representation; and even now there is less distance between a lady and her female domestics, than between a gentleman and his male ones. Maternal cares and domestic life unite women more closely together; not merely because on account of them they see more of each other, but because their feelings are similar, which is the greatest of all ties. The life of females is more occupied with private feelings than that of men; and these private feelings are common to all classes, to all nations, and at all periods of time. The faculties of the mind are perfected by civilization and education. Human intelligence rises and becomes more enlarged, but it builds on an immutable foundation; and this foundation is the passions, the affections, in a word, the sentient being. Convictions and opinions are modified; but grief and deep impressions remain the same. From Rachel, from Andromache, to our own times, the distress of a mother and of a wife have been expressed in the same accents. And what is true with respect to different periods of time is equally so with regard to the different orders of society; all creatures approach nearer each other, under the influence of grief or affection; there is under such circumstances an entire equality. Since individual troubles, cares, and joys occupy a larger share of the life of women than of that of men, they are less susceptible of change by education, and, surmounting every social barrier, they more easily meet on common ground.

There exists, then, a constant sympathy between women in every social situation. The knowledge of this fact may be effectually em-

played in establishing female Bible Associations: and, at the same time, one of the best results of these associations will be still further to augment and strengthen this sympathy. For, independently of the immense good effected by Bible Societies, in distributing the word of God, they possess the secondary advantage of establishing a real union between the different classes of society, and of contributing to restore those relations of superiority and equality united, which we have formerly mentioned *. While it is only a question of giving or receiving, there is nothing pure, nothing noble, nothing ingenuous in the transactions between the poor and the rich: they are not two fellow-creatures' acting freely with each other, and jointly employing their different talents, till they unite in a religious object; when they are employed respecting those eternal hopes which are offered to all, the differences of fortune and of education are completely lost: here all human beings have the same privileges, and the same dignity, not only because they are all equal in the sight of God, but because religious feeling, while it purifies the heart, destroys in the mind every thing coarse, and gives even to the most ordinary lineaments an expression of dignity and elevation.

* We may on this subject avail ourselves of the authority of one of the best religious authors in England, Dr. Chalmers, who has devoted many years of his life to the amelioration of the physical and moral situation of the inhabitants of large towns. He repeatedly states, in a work of great importance, ("On Christian and Civic Economy of Large Towns,") that it is impossible to become acquainted with all that is noble and generous in the poorer classes, until we have contracted with them relations by which they may prove themselves entirely disinterested; until we have penetrated into their families, not as a patron who goes to confer favours, but as a friend who comes to share their sorrows, without offering any assistance but that of sympathy.

REVIEW OF NEW PUBLICATIONS.

FABER'S *Treatise on the Three Dispensations.*

(*Concluded from page 239.*)

IN concluding our notice of Mr. Faber's work, we must own ourselves as much pleased in escaping from Antediluvian conjectures, and the siege of the Paradisiacal mount, as before we were in rising to air and daylight from the chaotic mixtures of ante-Adamic geology.

Mr. Faber's second book, commencing with the second volume, conducts us to a consideration of the Levitical dispensation. This he makes to grow out of the Postdiluvian apostacy, as the Flood had grown out of the Antediluvian apostacy. The Antediluvians, he considers, had denied the doctrine of REDEMPTION, a crime of such deep and inveterate mischief, as to demand utter excision.—

"The denial of the atonement and the denial of our inherent corruption always go together.

"So long as man confesses himself to be a ruined creature, his religion must stand or fall upon the doctrine of redemption: nor can he possibly extricate any other system, until he has first denied the lapse of Adam and its consequences, original sin. But any other system is built upon a fundamental error: and this error is of such deleterious magnitude and importance, that, if persisted in, it leaves even to God himself no alternative save that of utter excision." Vol. II. p. 4.

The Postdiluvians, on the contrary, our author considers, had retained the doctrine in question, but in a perverted and distorted form. Hence instruction, not ex-

cision, was suited to their case: and hence arose the Levitical dispensation.

"Man had lapsed into the absurdities of Polytheism, and was in danger of entirely losing the true doctrine of *redemption* amidst the cloud of superstitious and horrible rites with which it was enveloped. Hence the now effete Patriarchal dispensation must be superseded by a new and intermediate dispensation; which should at once most prominently inculcate the doctrine of the Divine Unity, and perpetuate and confirm with increasing light from time to time, the sincere aboriginal doctrine of redemption.

"Such, accordingly, is the object of the Levitical dispensation." Vol. II. p. 6.

The argument respecting this peculiar object of the Levitical dispensation, while it is by no means of that diversified complexion which had marked the former, or Patriarchal, dispensation, still affords the opportunity for two important and animated discussions; that of the ancient belief of a future state of immortality, as connected with the sanctions of the Mosaic Law: and that of the age, character, and faith of the Patriarch Job. The whole takes the more direct turn of an extended, and almost exclusive, criticism on the elaborate work of Bishop Warburton. And in the further development of that great prelate's undertaking, it must be owned is exposed to the astonished view of the Scriptural reader one of the most extraordinary attempts at biblical comment, or rather biblical contortion, that ever was presented to the world. It certainly was high time that a writer, so powerful in genius, so fertile in invention, so fascinating in style, once so popular, and always so admirable for wealth and originality of intellect, as Bishop Warburton, should be fairly grappled with, and, as far as necessary for the warning of others, be placed in his true light. We would not, indeed, wish to represent him as an enemy, avowed or secret, to the cause of revealed truth; or as in league with those real foes of the name and the Gospel of our Lord Jesus Christ which it was the labour of his life to expose. But he must still be considered as a man most unhappily and most obstinately attached to a favourite hypothesis, taken up in haste, and without sufficient guard and qualifications: as one who employed the most splendid talents in giving play to a most licentious, and, we might say, unparalleled spirit of dogmatism and controversy, against the plainest dictates of that very common sense which he so roundly denies to his adversaries: as one whose ordinary and avowed principles of Scriptural criticism, exposition, and arrangement, deserve to be excluded, and must be excluded, from all correct systems of theology, deduced from the plain, straight-forward text of Holy Writ. The position of Bishop Warburton, to which Mr. Faber now returns, and which he sets himself to combat in a most elaborate, and, in many respects satisfactory, manner, through the 1st, 2d, 3d, 4th, and 5th chapters, refers to the alleged ignorance of a future state, under the Levitical dispensation; an ignorance growing up from the Patriarchal dispensation, where it is asserted by the Bishop first to have appeared, and existing to a period approaching that of the Christian Revelation. That grand and leading declaration of Scripture, that "LIFE AND IMMORTALITY WERE BROUGHT TO LIGHT BY THE GOSPEL," being misapplied, seems, like a most unfortunate *ignis fatuus*, to have led the Bishop over all the bogs and fens of his perilous and insurmountable undertaking; whilst his unwearied pursuer, Mr. Faber, by the clear light of Prophecy and plain Scriptural doctrine, shining in every age, tracks him along; overtakes him in dishonourable confusion at every step of his stumbling; and in ominous charity lifts him over one obstacle, only that he may "stumble on, and deeper fall" at another. The point in debate is absolutely vital to the cause of Mr. Faber's general argument.

If a future state were unknown alike to the Jews and to the Patriarchs; not only was there in this respect no real distinction between the two dispensations, both in that case having *merely* temporal sanctions, but neither of them could have been, as Mr. Faber maintains they were, indicative, in the slightest degree, of the doctrine of spiritual and eternal redemption. On this scheme, the inspired Patriarchs, the Law, and the Prophets, so far from being in any sense schoolmasters to bring us to Christ, were in truth but blind leaders of the blind. Their religion was natural religion; their hopes and prospects were bounded by an earthly horizon; and the main difference, if there was any, between the Patriarchal and the Levitical dispensations, was, that in the latter, God himself more sensibly and nationally appeared to sustain the unbroken series of temporal sanctions, and to keep up with greater effect, we had almost said, the deceptive, or the still more lamentable if true, doctrine of annihilation after death. Bishop Warburton somewhere prays, with the Frenchman, for "an adversary who at least understands him;" and we think that the following passage, on this present head, will shew that he had the advantage of such an adversary in Mr. Faber. We give it as a clear exposition of Warburton's Divine Legation of Moses, set forth by Mr. Faber in order to its confutation.

"I am free to allow, that, if the ancient Israelites were *really* as ignorant of a future state as Bishop Warburton contends; the undoubted circumstance, that the only sanction of the Mosaical Law is temporal rewards and punishments, would be an invincible proof that the promulger of that Law was indeed a minister sent and commissioned of God: for, whatever might be the reason why temporal rewards and punishments were alone proposed as its sanction, this very matter would itself demonstrate that Moses could not be an impostor; both because an impostor would never have neglected to avail himself of so powerful an instrument as the doctrine of a future state, because an impostor would never have dared to propose a sanction wholly beyond his controul, namely, the sanction of temporal rewards and punishments; and because it is morally impossible (as we have beheld the Bishop's acute and well-grounded theory demonstrated even practically in the course of our own age) that a people living under an unequal Providence, and yet not remedying its apparent injustice by a belief in a future retributory state, should have remained from generation to generation without falling into absolute atheism and anarchy. But it is obvious, that the whole stress of the Bishop's argument rests upon the alleged fact, that the ancient Israelites were ignorant of a future state of retribution: for, if they were not ignorant of it, the mere circumstance of their Law being made to rest upon a temporal sanction, would not prevent their antecedent and independent knowledge of a future state from operating upon their religious views and their moral habits, just as powerfully as it does upon our own. To them, such knowledge, if they possessed it, would to all intents and purposes be a sanction, whether expressed or not expressed in the Law itself. The grand question therefore is, whether they did possess it." Vol. II. pp. 9, 10.

The second chapter opens the subject by discussing the degree of knowledge respecting a future state of retribution possessed by those who lived under the PATRIARCHAL dispensation. To this question, Mr. Faber properly returns in the first instance, because such a knowledge, if proved to exist among the Patriarchs, almost inevitably leads to a conclusion, that the same knowledge existed, at least by tradition, under the Levitical scheme: accordingly Bishop Warburton dates his negative system from the time of the Patriarchs, who must, on his plan, be proved ignorant of futurity, because the Israelites were so afterwards. The same temporal and visible scheme of rewards and punishments, which formed, according to his lordship, the Mosaic sanction, must have equally furnished the sanction of the Patriarchal code. Now it must be acknowledged, that the judgment of the Flood, as well as that upon the Cities of the Plain,

was a sufficiently decisive *temporal* retribution, in immediate vengeance for Patriarchal sins. The case, however, utterly fails in the history of Abel, who certainly did not receive the recompense of his righteous deeds in this life. Cain, on the other hand, built up and ruled his temporal dominion. But, more than all, the knowledge, at least, of a future state of rewards and punishments is argued from the translation of Enoch, and the traditionary prophecy recorded by St. Jude of that eminent servant of God: "Behold, the Lord cometh with the thousands of his saints to execute judgment," &c. The Bishop, necessarily pressed by these and similar difficulties, had provided, for an answer to them, the possibility of *occasional* revelations to the fathers; which, as a species of *esoteric* doctrines, these mighty hierophants kept in their own bosom, until the fulness of the time was come, and life and immortality were BROUGHT TO LIGHT by the Gospel. Even heathen inventions are urged by the Bishop to account for Jewish knowledge before that period. In reply to these sophisms, Mr. Faber is quite conclusive, and shews the true meaning of *bringing to light*, though, perhaps, by no very reverent transfer of the old eulogy on Newton's exposition of the *known* celestial motions, to the doctrinal revelations of the Son of God:

> Nature, and nature's laws lay hid in night:
> God said, Let Newton be, and all was light.

"What need the Jews should have to fill their urns from the turbid waters of Gentile superstition, when 'fast by the oracle of God flowed the limpid brook of Siloa;' why they should send to 'inquire of Baal-Zebub the god of Accaron,' respecting the dread secrets of the central Tartarus and his own Acheronian pool, when Daniel had unequivocally taught the resurrection of the dead, some to everlasting life and some to everlasting contempt; what resemblance the learned prelate can discover between the noble confession of the Maccabean mother, and those fabled fumes and subterranean kingdoms which among the later pagans were scarcely believed by the very boys, when the head and front of her offending before the monster Antiochus was her strenuous refusal to pollute herself by conformity to the idolatrous manners of the Gentiles; all this it is passing difficult to comprehend. Bishop Warburton, hampered on every side with contradictions of his own raising, and yet determined not to adopt any mode of solution which may too roughly clash with his favourite hypothesis, resembles some strong animal, which has haply entangled itself in the perplexities of a well-fabricated net, and which by every indignant struggle to regain its freedom binds round its mighty labouring bulk the subtle meshes only more closely and more inextricably." Vol. II. pp. 51, 52.

The third chapter defines the degree of knowledge, respecting a future state of retribution, possessed under the LEVITICAL dispensation. Having here traced the traditional knowledge of a future state from Abraham to the Exodus, by the clear circumstantial evidence of family descent, Mr. Faber pursues his important inquiry, in immediate company with Bishop Warburton, from that period onward to David, and from the time of David, through that of the remaining Prophets, to the arrival of the Messiah. The argument is followed up, as by the Bishop himself, both negatively and positively, as well from the silence of the sacred record, as from its express language. Both are adduced by the Bishop for his own support; and his lordship's application is combated by Mr. Faber. Throughout the whole of this long discussion, which in truth extends through the fourth chapter, on the true sanctions of the Law of Moses, and the fifth chapter, on the notices of a future state discoverable in the Pentateuch, our author seems to treat Bishop Warburton much as a schoolmaster of no very delicate nerves, or compassionate loving kindness, treats an unfortunate school-boy, who has made a very bad theme, or has translated into nonsense the exquisite purities of Livy or Demosthenes. Bishop Warburton's work on the Divine Legation is made, in truth,

to appear what it really is, a crude, ill-digested theory, commenced before the author had thoroughly weighed and considered his whole subject, or seen through the entire drift of his own argument: in short, an example of the complete neglect of the wise apophthegm, "Whatsoever thou takest in hand remember the *end*, and thou shalt not do amiss." He had the spirit of a wild projector. Every thing was to give way to a preconceived notion, taken up in the fervour of discovery, and to be maintained with insuperable pertinacity and dogmatism. And truly it makes us ashamed to reflect, that—with such a mind, however vast and Charybdis-like its capacity for learning, yet, on the whole, so unqualified for a calm and candid and effectual search after truth—this gigantic theologue should have been permitted so long to tyrannise over the world of literature and divinity, both living and dead. His work, especially as dissected by Mr. Faber, speaks for itself; and it is certainly proved as destitute of conclusiveness as it was of conclusion, for he died before it was finished.

The grand principle which runs through the whole of his argument is, as we have amply seen, that a future state was the revelation of the New Testament, as the sanctions of a temporal code had been of the Old. And Bishop Warburton's assuming this to be the fact, resolves either to find or to make the Old Testament *silent* as to the doctrine of futurity; nay, *contradictory* to the belief of it, and even depending for *its own authority* upon the exclusion of it. First then, as to *silence* being any proof that the doctrine was not held by the Old Testament fathers; Mr. Faber maintains, that if it were the fact that the Old Testament is silent on the point, it could be no disproval at all of their belief in the doctrine, and that

"In fact, the entire argument, as stated by his lordship, is built upon so palpable a fallacy, that one can scarcely refrain from wondering how it should have escaped detection from himself.

"He deduces the total ignorance of the ancient Israelites, not from their own total silence, but from the total silence of their historians; as if it plainly followed, that they had never uttered a syllable on the subject, because their historians (for whatever reason) have not thought fit to record their words.

"Can we suppose for a moment, that Abraham, or Isaac, or Jacob, who are acknowledged to have been well acquainted with the doctrine, never once made it a topic of conversation in their families, and never once declared it to be their grand hope and comfort in the midst of all their trials? Yet does the argument of Bishop Warburton, if fairly urged (as it ought to be) in the case of the ancient patriarchs as well as of the ancient Israelites, require us to believe, that, because Moses does not record any such language as employed by Abraham or his two successors, therefore they never did employ such language.

"The whole argument, in short, is built upon the grossly fallacious presumption, that, if an historian omit to notice the doctrine of a future state when treating of any particular people, we are clearly bound to infer from his silence the total ignorance of that people respecting the doctrine in question." Vol. II. pp. 72, 73.

And more than silence, the Bishop maintains, that in several cases *

* The passages referred to under this extraordinary head of the Bishop's work, are,—1. The speech of the woman of Tekoah, 2 Sam. xiv. 14. 2. Job xv. 7—12, and vii. 9, 10. 3. Psalm vi. 6, and xxx. 9; lxxxviii. 10—12. 4. Eccles. ix. 5. 5. Is. xxxviii. 18, 19. 6. Jeremiah v. 7. And, lastly, "to make sure that God forgets the dead, as well as that the dead forget God," Psalm lxxxviii. 4, 5; "like the slain that lie in the grave, whom *thou remembrest no more*."—After remarking on this latter text, that it has clearly a *relative*, not an *absolute* character; and that God remembers them no more, merely as *objects of his moral government in a state of probation*; Mr. Faber thus winds up this textual discussion: "Thus it appears, that, of the several texts produced by the Bishop, *one* decidedly establishes the very opposite doctrine from what they were cited to establish: *six*, being fully capable of a different interpretation, cannot be allowed to afford any strength to his lordship's cause; and *three*, having been penned by writers who flourished when the

the doctrine is even *contradicted!* On this ground Mr. Faber is very properly still stronger.

"A much more serious consequence, however, than the inconsistency of an individual, flows from the interpretation given by the Bishop of others of the texts which he has produced.

"In sacred history, as well as in any other history, a private person may be introduced speaking his own sentiments: and those sentiments may themselves be either right or wrong: the recording historian does not stand compromised by the bare circumstance of his having been the recorder. But, when an inspired writer speaks with his own voice, he can speak nothing but the most perfect truth: for it is a blasphemous contradiction to say, that an inspired writer can utter falsehoods. It is easy indeed to conceive, that God may not so fully inspire a prophet as that he should be able to declare the whole truth: hence, had the writers of the Old Testament been altogether silent on the doctrine of a future state, it were no impeachment of their claims to inspiration: because they might have received no commission to set forth that doctrine. But, if, instead of preserving a total silence, they come forward and unreservedly declare, while speaking in their own persons, that there is no future state; when yet we know, from the highest possible authority, that there is a future state; I am at a loss to understand, how we are to save their credit as inspired writers. Thus, when the woman of Tekoah uses an expression, which implies (as the Bishop thinks) her complete disbelief of a future state, the inspired historian merely records the language of an uninspired individual: but, when David or Solomon, writing under the immediate impulse of inspiration, equally declare (as the Bishop contends) that there is no future state, are we to admit or to reject their alleged declaration? If the former, what becomes of the doctrine itself? If the latter, what are we to think of their inspiration? An inspired writer may be silent on a particular doctrine; but, as an inspired writer, it is impossible that he should utter a direct falsehood.

"These considerations ought to teach us much more caution than Bishop Warburton has evinced, while interpreting the texts in question." pp. 96—98.

And lastly, that the evidence for the *authority* of Moses should depend on the *exclusive* sanction of temporal rewards and punishments, is equally proved to be without foundation, by considering the true nature of the Levitical dispensation, and its accompanying sanctions. The Jewish state was a *Theocracy*. It was a state political, of which the head was God Himself; and in which every temporality, both of laws and their sanctions, was administered by His own immediate Providence. Consequently, *as such*, no reference was made by it, or required to be made by it, to future rewards and punishments. The sanction was complete, of temporal judgments in behalf of temporal laws; and Bishop Warburton might have been right in maintaining the divinity of the Mosaic Law, from the circumstance of temporal judgments being always, under a Divine state-polity, pledged and actually introduced for the support of its own legal enactments. Other states might require futurity to clear up the unequal disposal of temporal blessings; but the Jewish state could always depend, *as a state*, upon the political reward flowing from political obedience. But here properly should have ended the argument of the Bishop. To deny all knowledge of futurity to the Jews, only because this knowledge was not necessary to uphold their *temporal* code, is to suppose that they had no other code to uphold; in truth, is to annihilate that moral and spiritual code which was as old as the creation, resting upon the primeval sanction of a future and eternal state, and intimately connected with the doctrine of redemption. Bishop Warburton confounds the ancient moralities of the older church, with the superinduced temporal polity of the Jewish; making them really and essentially the same, or exchanged at least the one for the other: whereas the Apostle

doctrine of *a future state* was confessedly known, cannot be expounded as the Bishop would expound them without a glaring and manifest inconsistency." pp. 112, 113.

expressly declares, that the one was ADDED to the other; clearly intimating, that the ancient code of faith and obedience still remained to the spiritually minded Jew; whilst another scheme, a temporal and a temporary scheme, was superadded for infinitely wise purposes, and particularly "because of transgression, until the Seed should come to whom the promise was made."

"The moral law, being founded upon the eternal difference between right and wrong, existed, with its own peculiar sanction, long before the promulgation of the Hebrew statute-law from mount Sinai, and long before the commencement of the miraculous Theocracy of the Israelites. This law was adopted indeed into the Hebrew law, but itself was of much higher antiquity. Hence it is plain, that, whatever its original sanction was, that sanction would remain unaltered, unless it can be shewn to demonstration that it was ever formally repealed.

"But, so far from its being possible to shew any such matter, we have the express testimony of an Apostle to the very reverse. Wherefore then serveth the Law? It was added because of transgressions, till the Seed should come to whom the promise was made.

"The Law, it seems, was added. To what then was it thus made an addition? Most certainly, as Bishop Warburton allows, to its sole legitimate predecessor, the religion of the ancient patriarchs. What then was this primeval religion? The learned prelate contends, though with such concessions as to the patriarchs themselves as may well be thought to endanger the whole hypothesis, that the religion, which subsisted between the Fall of man and the delivery of the Law from mount Sinai, was natural religion as contradistinguished from revealed religion; that its leading article was the doctrine of the Divine Unity; and that it neither knew nor taught the doctrine of a future retributory state, the want of such a doctrine being supplied, as it was afterward supplied in the case of the Israelites, by the constant exertion of an equal or extraordinary providence. He argues therefore, that, when the Law is said to have been added to the Patriarchal religion, nothing more is asserted, than that it was added to the bare primeval doctrine of the Divine Unity; and he remarks, that it is described as having been added because of transgressions, on the ground that there had been an universal apostacy to the abomination of polytheism.

"With respect to this view of the Patriarchal religion, I have already shewn at large both its defectiveness and its radical erroneousness: for I have shewn, that the special object of that dispensation was to declare the vital doctrine of redemption and reconciliation to God; which, even independently of direct testimony (as Bishop Warburton is well aware), involves of necessity the doctrine of a future retributory state. The Law consequently, being added to Patriarchism, was of course added to Patriarchism with all its doctrines and all its sanctions. But the doctrines of Patriarchism were not more the Divine Unity, than redemption and reconciliation to God through a promised Deliverer: and the sanction of the moral law, as existing under Patriarchism, was most assuredly not temporal rewards and punishments in this world (as the Bishop, without a shadow of evidence, has ventured to maintain), but future rewards and punishments in another world. To these doctrines therefore, and to this sanction, the Law was added. It revealed neither the one nor the other of them; for they had both been revealed long before the promulgation of the Law: but to the doctrines were gradually added particulars hitherto unknown; and to the sanction was added the peculiar and exclusive sanction of the Law, when viewed as the common statute-law of the Hebrew nation, namely, temporal rewards of obedience and temporal punishments of disobedience." Vol. II. pp. 133—138.

The *concessions* alluded to in this passage, on the part of Bishop Warburton, to the hazard of the whole fabric of his own hypothesis, are, first, the occasional revelations which he allows to the ancient fathers; and, next, the dawning light which he owns to have gleamed forth on the later Prophets; cases contradictory to his own notion that life and immortality were disclosed *only* by the *Gospel*, and which at other times, when on a sudden he recollects himself and the full extent of his own system, meet with a flat denial from himself, as wholly inadmissible on the ground of that inconsistency. In short, it is impossible not to consider this far-famed Demonstration as a jumble of learned atoms, tossed backwards

and forwards by every wind of doctrine and cunning ingenuity. We can only say of them, as of that incongruous heap of old,

πολλὰ δ' ἄκοσμα, κάτοπτα, κερόστια τε, δρυόφιν τε, κ.τ.λ.

"The Bishop cannot be allowed to extricate himself: sometimes by asserting, that, were Moses and the Prophets the commissioned servants of God, they could not teach a future state, since it was exclusively ordained and reserved for the ministry of Jesus; and at other times by declaring, that the doctrine was gradually opened by the Prophets to the people, and that it is plainly impertinent to adduce against his theory any text written after the time of David, because what was known from this time could not supply the want of what was unknown for so many ages before. The doctrine either was, or was not, known previous to the ministration of Christ: and we have a right to demand that the Bishop should steadily adhere either to the one or the other position. If it was known, *previous* to the ministration of Christ and after the time of David; then nothing can be more nugatory and irrelevant than to adduce passages, written during this intermediate period of confessed knowledge, by way of proving the perfect ignorance of the Israelites: if, on the contrary, it was not known, or rather if his lordship finally maintains that it was not known, then it is equally nugatory to declare, that all passages, brought from writings posterior to the time of David with the view of confuting such an opinion, are manifestly impertinent. Let the Bishop take either side of the alternative; and his reasoning, in one part or other of his great work, will still be found inconclusive and contradictory: but by no rules of sound logic can he be allowed, first to take this side, and then to take that side; first to maintain that the doctrine was known before the ministration of Christ, and then to maintain that the doctrine neither was nor even could be known before the ministration of Christ; just as the one or the other opinion may best serve his current train of argument." Vol. II. pp. 98—100.

We think it really necessary to adduce these severities, though somewhat mercilessly inflicted, in order to shew, more especially to our younger readers, if any of them have patience to wade through such a discussion, the measure of authority due to Warburton; or rather the extent of caution with which his very fascinating and really important work should be read. At the same time, we should have been glad to have seen what is really of value in his theory brought forward into greater prominence. And, most of all, we think that justice is not done to the actual argument deduced by the Bishop to the Divine Legation of Moses, from the exhibition of those temporal sanctions to a political code, which none but an inspired Lawgiver could have ventured to lay down. Had the Bishop stopped here, as we have already observed, all would have been well.

That, after all, Mr. Faber has fully satisfied us as to *why* the subject of a future state should have been so sparingly and so darkly treated in the Old Testament, as confessedly it is, we cannot absolutely pronounce. We must say, we think it little better than trifling on a serious subject, to answer the inquiry by sending us to the statutes of the English realm, or to the canons of the church, to see how often the doctrine of a future state is there inculcated on the English reader. The Old Testament, like the New, was composed for what the statutes at large never were, to shew men the way to eternal happiness. The true question is, why, with that object before them, the Scriptures of the Old Testament should have made references to the eternal world, *apparently* so inadequate to their own ultimate design. It is very certain that a knowledge of future immortality extended widely even amongst the ancient pagans, and therefore, *a fortiori*, in spite of Bishop Warburton, amongst the ancient church of God. Indeed, it seems clearly to lie at the basis of all religion whatsoever, and almost to enter the mind with the first notices of the existence of a Divine Being. Consequently, it may have been deemed unnecessary to inculcate that doctrine more particularly; even as it had not been necessary to insist on the existence

of a God,—this being presupposed in the very attempt to instruct men in the course of His dispensations, His name, His nature, His unity and perfections: these were the particular subjects of instruction; because these had been peculiarly abused, perverted, or the knowledge of them lost. Indeed, immortality, as a *right*, had been clearly forfeited by the Fall: and it might possibly comport with the Divine wisdom to withhold from men too full an expression of that hope, in order to make them feel their own unworthiness of it at all; and in order to keep them low in their own sight, and at the greatest possible distance from that Luciferian pride which once said in heart, "I *will* ascend into heaven; I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, on the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." The language of distant, and even obscure hope, might far better befit our guilty race; more especially so soon after the fall, and after repeated lapses, and accumulated overthrows, than one of confident assurance, or undoubting claim. But, further, it is not to be forgotten, (and thus far we concede to Bishop Warburton,) that Christ was not as yet come, who was more clearly to open the kingdom of heaven to all believers. We must therefore naturally expect a very different language at that period from the language which befitted the new dispensation, when "life and immortality were brought to light" by the very circumstance of Christ *having* come to ABOLISH DEATH. Judah, the Old-Testament Christ, was *not* COME. He had yet to pass through human flesh, and by the cross, to his glory. It was therefore highly fit, we may imagine, that the ancient believer should in a measure fix his eye on that earthly scene, through which Christ was yet to pass to his final triumph; as the Christian believer is now privileged to fix *his* eye on that triumph itself: and by the very same act of "looking unto Christ," to look no longer to a "Christ after the flesh," but to look to Him as a risen, an ascended, and a glorified Saviour: thither in heart and mind to ascend, where Christ is *now* ascended; and with Him *there* continually to dwell. It was, in fine, we may well believe, *this* species of preparatory faith to which the Apostle alludes in Heb. xi., when he says of the ancient fathers, they "died in *faith*, *not* having RECEIVED THE PROMISE:" and adds, "God having provided some BETTER THING for *us*; that *they*, without *us*,"—that is, perhaps, without our time arriving, when Christ should actually renew the full assurance of immortality by His own resurrection from the dead, —"should not be made perfect," or possess that full and perfect hope which Christians now enjoy. We have said thus much on the ground of the *comparatively* feeble light of the Old Testament on this subject, as contrasted with that of the New; but we by no means admit that the former is not perfectly and most clearly visible to every careful observer. Our readers may refer to a short paper in our volume for 1820, p. 504, from the pen of the late Henry Martyn, in which some of the proofs of the Old-Testament belief in a future state, are concisely but irrefragably noticed.

We omit any further mention of Mr. Faber's ingenious fifth chapter, shewing the actual notices of a future state in the Pentateuch, and adopting the hieroglyphical notions of Bishop Warburton, so far as to make the whole mystery of the tabernacle worship a kind of contrived hieroglyphical representation of the passage from earth to heaven, and which he contends to have been more or less understood by the very actors in the scene themselves; and we proceed to the second and very important discussion in this book, embraced in the three sections of the sixth chapter, "respecting the attestation of Moses to the doctrine of a future state, as discoverable in

the Book of Job." Whatever may be the ultimate decision of the theological world upon the several opinions maintained in this lengthened chapter, it will be impossible not to acknowledge the labour and thought which have been lavished upon it, the research which it manifests into some, though not *all*, of the opposing hypotheses; and the consistency with which, from beginning to end, the author pursues his own views of the subject. His conclusion is, that the Book of Job is intended for a conveyance of the great doctrine of redemption, and of justification through the power and grace of the Messiah, who was to come. We cannot approach such a discussion but with friendly feelings to the author; and with a wish at least to offer our few remarks in a spirit accordant with his own.

The following summary of the state of the question will shew its progress previous to this inquiry by Mr. Faber, as well as the order in which he has himself laid down his own discussion.

"Various have been the opinions entertained respecting both the age in which Job himself flourished, the author of the book which describes his fortunes, and the drift and object of its composition.

"I. Eusebius places Job two whole ages before Moses; concurring in opinion with many of the Hebrew writers, who describe him as living in the days of Isaac and Jacob*. Shuckford supposes him to have been contemporary with Isaac. Spanheim places him between the death of Joseph and the departure of Israel from Egypt. And Kennicott and Heath, assenting to the general arrangement of Spanheim, represent him as contemporary with Amram the father of Moses; Eliphaz, the Temanite, whom they make the fifth from Abraham, being contemporary with both.

"II. So much for the man: nor has there been less discrepancy respecting the author of the book.

"Huet, Michaelis, and Kennicott, suppose it to have been the production of Moses; adopting, in this particular, the sentiments of many of the most ancient Jewish and Christian writers. Grotius, Warburton, Heath, and Garnet, contend, that it was written at a late period of the Jewish history; and ascribe it variously to Ezekiel or to Ezra. Lowth and Peters favour the idea of Job himself being its author. And Magee supposes, that, while Job was its original author, Moses, in transcribing the work which might have fallen into his hands either in the land of Midian, or in the neighbourhood of Idumea, made some small and unimportant alterations, which will sufficiently account for occasional and partial resemblances of expression between it and the Pentateuch.

"III. The object of the work likewise has excited no small degree of speculation.

"Houbigant thinks, that it was composed for the purpose of shewing that a good man might be afflicted in this world without any imputation upon the Divine justice; though, in the early ages, notoriously impious men were struck by the hand of Heaven beyond the ordinary course of nature. Warburton, taking up the same leading idea, contends, that it was written by Ezra for the comfort of the Israelites, when they found the extraordinary providence of the Theocracy withdrawn from them. Garnet deems it an ingenious allegory, in which the condition of Job is considered as descriptive of the sufferings of the Jews during the captivity. Grey, the epitomiser of Schultens, contents himself with pronouncing it a perpetual document of humility and patience to all good men in affliction. And Sherlock supposes it to have been written in opposition to the ancient doctrine of two independent principles; one of good, the other of evil." Vol. II. pp. 191—197.

First, as to the age, family, and country of Job—the country had been settled by Dr. Good (to whose laborious comment on Job Mr. Faber never, that we observe, refers,) to have been Idumea, a part of Arabia Petræa. With a boldness, however, far exceeding that of this commentator, Mr. Faber advances into his text what the other had placed in the humble position of a note; namely, a genealogy, manifestly spurious, in the epilogue of the Seventy to the Book of Job, in which Job is made to be

* Some place Job's trial still higher, namely, 184 years before Abraham's birth, judging principally from the length of his life, his silence respecting the conflagration of Sodom, and a curious astronomical calculation of Dr. Hales.

identical with *Jobab*, the son of Zare, a son of Esau: and through some very ingenious subsidiary reasoning, we obtain the following genealogical and chronological tree, by which the reader will observe that this eminent patriarch is brought into near contact with the great leader of the Israelites.

Isaac.

1. Esau, &c.	1. Jacob, &c.
5. The sons of Job	5. Moses.

Eliphaz the Temanite, perhaps the eldest of Job's comforters, is likewise discovered the second in descent from Isaac, being a son of Esau, while Bildad, and Zophar are relegated to the aboriginal, and we presume uncircumcised, *Shemmite* kings of the country.

A still more curious piece of antique history, however, is ventured by Mr. Faber, in accounting for the invasion of the territory and property of Job about this time, by certain bands of marauding Chaldeans. These are brought over the desert, a very long distance, five hundred miles, by Bishop Lowth, and others, for the purpose of plundering Job: whilst some have, with far less convenience and antiquarian correctness, carried the country of Job itself to be plundered into the neighbourhood of Chaldea. Mr. Faber, with his usual vigour and stretch of conjectural deduction, plants these very Chaldeans, or "Chusim, or Chusdim, or Anakim, or Famskim," in the neighbourhood of Job, or Jobab, at the period in question; making them to be that line of shepherd kings who, with more of the wolf in them than the shepherd, invaded the territory and usurped the sovereignty of Egypt about the time here spoken of; who formed, in fact, "the new *dynasty* that arose over Egypt, and knew not Joseph;" and who were finally overwhelmed in deserved destruction, for their numerous crimes, in the reign of Pharaoh, the last of their race, at the Red Sea. Their religion is found to tally with what might have been expected from Babylon at that time: and the passing allusion of Job to Sabianism, "If I beheld the sun when it shined," &c. is made to fix the very worship of these conquering invaders; together with the just sense entertained by Job of its really idolatrous and even atheistical tendency. Job's wife is considered as having far advanced in this iniquity, from her advice to her husband, to "BLESS THE ALEIM and die;" whilst Balaam, it seems, in about the same age, furnishes the instance of a man just in a state of lapse from the purity of his, probably Idumean, faith, into the corruption of surrounding paganism *.

The *authorship of the Book* of Job is a question clearly different from that of the age and history of Job himself. Some indeed, in spite of Ezekiel's positive assertion, have questioned the existence of such a person as Job. Others, admitting the reality of the person, have nevertheless imagined the work to be a mere drama or romance, founded like the fashionable tales of the present day, upon some obscure piece of traditional history, only with a moral suited to the particular occasion which they have imagined for its composition. Of this latter class indeed, is Mr. Faber, as well as his great antagonist Bishop Warburton. The sense of Warburton was, that the equal distribution of temporal rewards and punishments was now ceasing; and that the afflictions even of a righteous man were no impeachment of the justice of God. In consequence of this hypothesis, it was necessary for him to bring the authorship down to a very late period; and he is pleased to fix it to the time, and to the pen, of "the very worst and most tasteless writer," says Mr. Faber, "in the whole canon" of

* It is curious that the offering prescribed to Job for his friends, chap. xlii., is exactly that which Balaam offers in his visit to Balak; namely, seven bullocks and seven rams.

Scripture, namely, the "devout and pious" Ezra. Mr. Faber, therefore, having so little reverence for this inspired writer, refers the work to a much higher origin, and is at last induced to fix it upon "the vivid and masterly pen of the highly educated legislator of the Israelites," Moses himself.

This notion of the Book of Job being the authorship of Moses claims very ancient and respectable authority. An old commentator, taking the name of Origen, seems to have manufactured it "ex antiquorum dictis." It has always had some supporters: and Professor Michaelis, followed by Dr. Good, has taken all claim of priority from the present conjecture of Mr. Faber. On that part of the argument which *is* original, we believe, in Mr. Faber's theory, we cannot indeed pass a very favourable verdict. His *demonstration* of the authorship of Moses rests upon a text in which Job is made to declare, of the before mentioned worship of the stars, that "it were an iniquity to be punished by the judge." (chap. xxxi. 28.) Now, religious restraints *by law* Mr. Faber considers to have been first instituted by Divine command under Moses; and therefore no author *before* Moses could have uttered such a sentiment: a sentiment, however, which by an entire mistake, a slip of the pen, Moses himself puts into the mouth of Job so many years before. But surely this is a very heavy charge against the ability, at least, and correctness, if not even the inspiration, of Moses: and can we believe that so gross an anachronism, and we much suspect with no very worthy motive, could have been palmed upon the Israelites, by one who knew that he was himself for the first time instituting what might have appeared an offensive law of religious intolerance? We, for our part, are content to understand the expression rather in a proverbial sense: and thus many of the ancient versions seem to understand it*. In point of style Bishop Lowth sees as many arguments against the authorship of Moses, as Mr. Faber does for it. The book was unquestionably a text-book to all succeeding ages; and if written before the days of Moses, he no doubt had studied it, as well as David and others of after-time. Hence a similarity of expression between Job and Moses proves little as to priority: nor can we decide the point, till canons are instituted, by which, in the manner of Hurd on Imitation, it shall be determined which of two similar productions is the original, and which the copy. At this we observe Dr. Good hints.

We quite agree with Mr. Faber, that the Book of Job is a most ancient production; and the attempt of Bishop Warburton to assign it to Ezra, for the maintenance of his own hypothesis, is clearly unavailing from the utter inadequacy of the book to prove any such hypothesis. In this case, as usual, Mr. Faber *triumphs* over his antagonist. We allow further, that the book was written by one who was ὁκ ὁ τυχων ανηρ: and, if none but Moses were rightly so described, to Moses we suppose it must be conjecturally attributed—by those at least who must, per force, arrive at *some* conclusion, however insufficient their premises. But, after all, we must leave the question undecided which we know to be unrevealed. With a judicious Reformer, we say, "Quod quum incertum sit, in medio relinquimus." We shall not disturb the peace of the relics of the Jewish Legislator, either by seeking to discover the

* Dr. Good is quite satisfied without the help of this passage to demonstrate the authorship of Moses. *He* renders it, "This would be a profligacy of the understanding or judging powers;" a rendering we by no means assent to; as the original word is uniformly applied to *external* judgment, and, it must be allowed, principally human judgment. But we are not pleased with hypotheses standing upon single points, like inverted pyramids.

traces of his pen in the exquisite poetry of Idumea, or his bones in the Moabitish valley.

One consideration, which seems to have been overlooked in this inquiry into the authorship of Job, concerns the very point which Mr. Faber takes for granted as a kind of axiom in his argument; namely, that none but Israelites wrote the canonical books of the Old Testament. Of this we have no certain proof, at least *until* the author of the Book of Job shall be *proved* to have been an Israelite. And it is by no means evident why, if the *example* of Job be employed for our instruction, his *pen* should not have been so likewise; we mean, provided there is no internal or external evidence to the contrary,—a point which we shall not on the present occasion discuss. We must, however, say, that it seems too much to suppose that, because to the Israelites was committed the guardianship of the lively oracles of God, to them also was, of necessity, left the sole and exclusive charge of their composition. "Here was a man," says St. Austin (while proving that the believing Gentiles pertain to the true Israel), "the holy and admirable Job, neither a member nor a proselyte of Israel, living and dying an Idumean, yet endued with such a Divine eloquence as in his own times had never been surpassed for the piety and virtue which it breathes; and his book, for its merit, took its place in the canon of Scripture itself." What has posterity added to this testimony of St. Austin, but only in substance, that the work, not being from Job himself, may have proceeded from one hand, or from another hand; but is, in reality, a *romance*, with more or less colour and pretext for its sayings: while, in point of fact, the Holy Spirit is made to assure us, that Eliphaz said what he never did really say, and that Job replied what he did not reply; that Elihu pronounced what it is probable he never did pronounce; and the Lord answered out of the whirlwind in words conceived only in the poet's mind. Whether indeed any of the apologues of Scripture would bear out the hypothesis, that God *might* have been pleased thus to convey instruction by means of mere poetical narrative, would be a fair subject for inquiry. We are, however, quite satisfied that there really "*was* a man in the land of Uz whose name was Job;" though whether he wrote this narrative himself can, after all, for want of evidence, be only a matter of conjecture. Happily, our salvation is not concerned in coming to a decision upon it.

We entirely agree with Mr. Faber, that the Book of Job offers to us the noblest record in all antiquity of the true Patriarchal religion. It is invaluable as being, very probably, by far the oldest book on that or any other subject, now extant in the world. The value of this book, as a record of Patriarchal religion, had been felt very strongly by Dr. Good and other commentators; and is now made the subject of Mr. Faber's third, and most important, section. Our author's object we shall give in his own words, in which will be observed interwoven his own notion of the work as a dramatic composition in regular form, the Œdipus Tyrannus, or Prometheus Vinctus of the day, from the pen, it would seem, of the Sophoclean or Æschylean Moses. After having once more, as usual, levelled to the ground the notions of his sturdy antagonist, Bishop Warburton, Mr. Faber goes on to say;—

"We may now with advantage proceed to inquire into the true object of this extraordinary work: and in such an inquiry we shall be much assisted by recollecting what I hope has been established on sufficient moral evidence, that the author of it was Moses.

"The grand drift of all the three dispensations is the same, though the mystery of God may be developed in each with different degrees of clearness. Now that drift, as we have seen, is to inculcate the doctrine of reconciliation with God through the agency of a predicted Mediator: a

doctrine, which (as Bishop Warburton himself allows) involves of necessity the doctrine of a future state. The great outlines of these important doctrines were known, as we are taught by the highest authority, under the Patriarchal dispensation: and, since the knowledge of the fathers must have descended to the children, the contemporaries of Moses under the Levitical dispensation could not have been ignorant of what was confessedly familiar to their not remote ancestors Abraham and Isaac and Jacob.

"Yet, though such doctrines had come down to the Israelites from their forefathers in the way of oral instruction, it was highly expedient, when a written law was delivered, that Moses should bear his testimony to them in writing. But this, except in scattered hints, he could not properly do in the Pentateuch: because the very nature of such a composition effectually prevented him. Nothing therefore remained but to produce a distinct work expressly on the subject: in which he might not only set forth the two connected doctrines in question, but might likewise state with precision the very ground on which those two doctrines eventually rest. Now the ground, on which they finally rest, is the sinfulness of man, and the impossibility of his being able to justify himself before God. For a conviction of such impossibility teaches man his need of an atoning Mediator, through whom alone he can be reconciled to an all-just Divinity: and a reconciliation to the Divinity involves a repeal of the sentence pronounced upon Adam; or, in other words, a recovery of his lost claim to a life of eternal happiness.

"Such then, if I mistake not, is the subject of the Book of Job. After the manner of the East, which delights in the parable or apologue, Moses takes a real character and a real history as the vehicle of his theological dissertation: and, without departing from facts which truly happened, he delivers his instruction with far greater life and spirit than he could have done had he adopted a mere scholastic or didactic form of writing. Nothing could be more judiciously selected for his purpose than both the character and the history." Vol. II. pp. 270—281.

Afterwards he proceeds to a short analysis of the *poem*.

"The highly moral Job, who is made to personate a man fully satisfied with his own goodness, strenuously maintains that he is righteous, even in the presence of God.

"His friends argue, that, if this were indeed the case, he could not be in trouble: because death and misery and affliction of every sort, having been brought into the world by sin, are themselves a standing proof that man is a sinner.

"Job acknowledges, that the good are afflicted as well as the bad: but still he refuses to give up his original opinion, though he is content occasionally to modify it.

"His friends continue to press their argument with much acrimonious vehemence: but, instead of taking the right mode of reclaiming Job from his erroneous sentiments, they only irritate his mind by uncharitable personalities.

"At length, weary of the contest, he professes his full hope and expectation, that the promised Redeemer * would hereafter be manifested, and that through him he should attain to the resurrection of the dead: but still, with an inconsistency to which human nature is but too subject, while he professes his belief in the predicted Deliverer, he refuses to give up his claim to the meritorious dignity of a strict and undeviating righteousness.

"After some further altercation, which produces no conviction on either side, Elihu is introduced by way of sustaining the part of a moderator. As the three friends of Job personate ill-taught and injudicious theological advisers: so, unless I am greatly mistaken, Elihu personates the Hebrew Lawgiver himself, who through him sets forth the fundamental doctrine of all the three dispensations; namely, the sinfulness of man and his consequent need of the Angel-Redeemer to reconcile him to his offended God. I am led to this opinion, not only because Elihu is evidently represented as setting forth what the inspired author determines to be the truth, as contradistinguished from the partial and erroneous views both of Job and of his friends; whence, at the close of the drama, no censure whatever is passed upon Elihu, though Job is made to confess his sinfulness, and though God severely reproves

* The remarkable passage of Job, so much and vainly controverted by the Warburtonians, Mr. Faber, fully discusses, and renders it, with Parkhurst for his basis: "I know, that my Redeemer is the living one, and that hereafter he shall rise up over the dust. And hereafter my skin shall encompass this: and from my flesh I shall see God. And my eyes shall behold Him and not a stranger: my reins are consumed within me."

his three friends; but likewise because he speaks of himself in the very same remarkable language, which in the Pentateuch the Lord applies to Moses. 'Thou shalt be to Aaron instead of God,' and 'I have made thee a God to Pharoah,' says Jehovah to the legislator of the Israelites; 'Behold, I am according to thy wish in God's stead,' says Elihu to Job respecting himself. But, however this may be, Elihu, in his capacity of a moderator, certainly propounds the grand doctrine of man's sinfulness and of the Redeemer's atonement; yet Job, by his silence, shews that he still remains unconvinced. What more then could be done? According to the precise rule of the Roman poet, God himself is now introduced: and, by a lofty descant on his own perfections and man's imbecility, he at length effects what neither the three friends nor Elihu could effect, a full conviction on the part of Job that he was indeed a vile and sinful creature." Vol. II. pp. 285—287.

The thrice reiterated position of Eliphaz and Bildad is duly introduced by Mr. Faber. "How can man be justified with God?" &c.: though not so the beautiful confessions made by Job in the early part of the debate, in chapters vii. and ix. "I have sinned; what shall I do unto thee, thou Preserver of men?" &c. And, after a due use of the final charge against Job, "because he was righteous in his own eyes," with the final answer offered by the now convinced and humbled Patriarch to the appeal of the Almighty himself, Mr. Faber concludes—

"Here this argumentative poem ends: and, as it exhibits throughout the strictest unity of design, so it may well be pronounced the noblest monument of Patriarchal and Levitical theology which occurs in the whole volume of the Hebrew Scriptures. To fallen man the subject is the most important of all other subjects: for, it is nothing less than a full discussion of the vital doctrine of justification and reconciliation to God through the merits of the Angel-Redeemer; a discussion, raised upon the basis of human vileness and corruption, but carried up even to immortal life in the heaven of heavens itself. The subject, in short, is the very same as that of St. Paul's Epistle to the Romans: and the Book of Job, in its closely argumentative form, may be said to bear the same relation to the Old Testament as that celebrated Epistle does to the New Testament. Chapter by chapter, the work has been strictly analyzed; and the general result of the whole is this: Sinful man, even when most attentive to the duties of morality, cannot justify himself in the presence of God. To deliver him from wrath and to give him a right to a joyful resurrection from the dead, he has need of that atonement, which can only be effected by the Angel-Mediator." Vol. II. pp. 308, 309.

That such is, more or less, the true object of the Book of Job, has been the firm opinion, after careful investigation, of the most judicious divines. True, Job was also a memorable example of patience, as the eulogy of St. James alone would prove; nor would even the most patient of all men be exempt from mental conflicts similar to those of Job, under similar trials. And, as David, in his sufferings, has ever been viewed by the church as a *type* of Christ; so Job may, in his, be offered as an example, to shew how far the most excellent of mere human beings must *fall short* of HIM who was alone "the Lamb without blemish and spot." But certainly patience is not the *only* lesson taught in the history of Job; his subsequent penitence and renovated faith are even perhaps more illustrious than his patience under suffering; and these graces arising from a close and experimental view of the character of God, and of the relation in which our fallen race stands to Him, are strikingly illustrated in this book; in which also we convincingly learn that a state of affliction is that in which a person becomes best known to himself, and to the world; and this state was expressly appointed for the development of the Divine graces implanted in the heart of that eminent man. Penitence, however, must have its proper ground, and faith its proper object; and unless these be strongly pourtrayed, those graces themselves will not be fully exhibited. Hence, in this book are displayed the most affecting views of human weakness and corruption, as well as the clearest conceptions of

the true method of justification before God. Job, the most excellent of men, is taught by a slow process to feel the extent of his own unworthiness. His friends, like an importunate conscience, reiterate the humbling doctrine in an offensive manner, till the latent spark of human corruption is elicited; and he who had at first begun by owning himself a sinner, whilst he held fast his integrity, afterwards appears in the lofty mien and aspect of an impatient self-justiciary. Elihu, the mild and persuasive Evangelist, now fails in the desired effect of recovering him "whose steps had well nigh slipped." And God himself, by his word and his own grace, interposes at length, to call forth the fruits of true repentance, and promote the increase of his faith.

In this development of the character of Job, and the object of the book which bears his name, we do not see the necessity, indeed, for supposing him to have been beforehand an irreligious man; or, with Mr. Faber, like Saul, the bigoted son of a Pharisee. We think that the character given of him by the Omniscient, in the opening of the book, entirely precludes such a supposition; unless we take away all meaning from words. "Hast thou considered my servant Job, that there is none like him in the earth; a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause."

But this good man fell under temptation. He was tried more than any man: he was traduced and vilified by friends, who undertook the kind office of telling him all his real faults, and accusing him, at a venture, of many others: he was driven to hold fast his integrity; and what wonder if in such circumstances he was betrayed into a spirit of indignation, and proud self-confidence. But surely *here* "the wrath of man" was made to "praise God, and the remainder of it He restrained." Job was not left without those salutary impressions from on high, which brought him truly to himself. When he "saw God," he "abhorred himself;" and in such a state we must believe that not a word would escape his lips in self-justification; not a word that could by possibility have been construed into self-commendation. He became truly "that man to whom God will look," even "him that is humble, and of a contrite spirit, and that trembleth at his word." And Satan beheld, as the final issue of the conflict, that Job was better able to sustain his assaults, when prostrate beneath the thunder and the whirlwind of Divine chastisements, than even when basking in the visible rays of the Divine favour.

The general conclusion which we may justly draw from deciphering this one character, as to the uniform nature of the word of God, and the identical quality of true religion in all ages, is of the most impressive and salutary nature. If we compare this ancient book—very probably the oldest book now extant in the world—with the Pentateuch; with the Psalms; with the Prophets; with the New Testament; with the ancient, or the more modern, fathers; with any faithful commentary on holy Scripture; do we not find the same spirit, the same temper, the same standard of humility, faith, and holiness; above all, the same Object of faith and hope set forth in substance, and often in the very form, from the first to the last period of true religion? Whence this agreement, this identity, in the record, but because, "although the work of many hands, the Divine writings were yet all the work of one Mind;" because, although the characters of men are as various as their very faces, yet that Spirit is one, who gave to Job his humility and his faith, and who shall infuse into the breast of the latest saint that shall live upon the earth the same congenial and celestial elements.

In his remarks on the third, or Christian, dispensation, which Mr. Faber has drawn into very narrow limits, and which we must draw into still narrower, we are by no means to look in these volumes for all the splendour, or "the full height of that great argument" which we may justly conceive to be embraced in the richness of THE CHRISTIAN REVELATION. It must be sufficient for us that the much-respected writer has here drawn to a point, and placed in distinct view, the varying lights and shadows of former dispensations: that he has further exhibited "life and immortality, as BROUGHT TO LIGHT (to full and open vision) by the GOSPEL;" and made the whole to center in, and to issue from, the one perfect and sufficient sacrifice of the Son of God upon the cross, for the sins of men.

In the pursuit of this third and last object of his inquiry, Mr. Faber has, within about the same space as he had devoted previously to the Book of Job, considered, in chap. i., the especial object of the Christian Revelation, as a clear and retrospective view of the great mystery of godliness, God manifest in the flesh, which had been hitherto hid in clouds and twilight, through the Prophetic periods. In chap. ii. he considers the more particular view of the Christian system as a covenant, Diatheke, typified by the Sinaitic Covenant, and ratified fully by the great Ratifier, Diathemenos, Jesus Christ. In chap. iii. he discusses the true and proper sense of our Lord's Divinity: in chap. iv. the mode in which the love of God may be considered as having operated in producing the accomplishment of the great mystery of Redemption; and in chap. v. and last, the great end or consummation of the Christian Revelation, as being the happiness of the blessed in heaven.

Of these, we deem the second chapter the most important, as shewing the nature of the covenant between God and man, displayed, through Divine condescension, in the Gospel of Christ. It is clearly a covenant between two persons. "A mediator is not a mediator of one." This Mediator spoken of in Gal. iii. 20., Mr. Faber makes identical with the Mediator or *Testator* spoken of in Heb. ix. 16. His general view of the whole of that difficult passage, our readers are already apprised of, by means of two papers bearing his signature, which appeared in our volumes for 1820, p. 651, and 1821, p. 76. We shall not at present renew the controversy so ably conducted on that occasion by our several correspondents, and to which our readers may refer at their leisure. Our own leaning is certainly to that construction which renders *διαθηκη* throughout this passage *a covenant*; though we fully acknowledge the weight due to the decided opinion of our venerable translators,—who must have seen very strong reasons for changing the sense of that word from that which it always bears in Scripture, *a covenant*, to that which it never otherwise bears, a last will or testament. And, after all, it must be acknowledged, that on the ground of any interpretation, except theirs, a considerable degree of harshness remains in the rendering of the 17th verse....." otherwise it is of no strength at all while the *testator* liveth." The use of the word *διαθεμενος* for the ratifier of the covenant, and then making that ratifier, the victim, is difficult. Our readers will find the chief solutions which have been offered by different writers, and the comparative authority of learned names, *pro et contra*, in the several papers of the controversy before alluded to.

We must not proceed further in our lengthened notice of these volumes. If we rise from them with any predominant feeling, we must acknowledge it to be that of having had our minds enlarged by the consideration of them, and a vein of reflection opened before us which we cannot but pursue with advan-

tage, in whatever direction we may happen to turn ourselves in the pursuit. The author has done his best to put us in a way of gaining connected views of the whole Sacred Volume; and has unquestionably rectified many errors in a similar, and so far laudable, attempt, by the distinguished but mistaken prelate so often alluded to. As a criticism on one of the most eminent works in our language, the "Divine Legation of Moses," these volumes must acquire and retain a distinguished place. And perhaps as the work of Warburton has been proved valuable, even in its errors, in calling forth consideration and argument upon the much misunderstood connexion between the several Divine Dispensations; so may even the most hazardous ventures of Mr. Faber obtain their use, if they lead other readers and writers, at their leisure, to employ their minds, and come to a decision upon some points not duly weighed in Scriptural Theology, and which are fairly debateable. We by no means, indeed, would speak in commendation of ventures in theology; and we cannot but lament a certain spirit of knight-errantry in our present divine, which is too obvious on the surface of his productions; and which really discourages the more sober warrior from following such a leader, to the extent of his achievements. Some passages in his works opened upon casually, might too probably risk him the loss of many a willing and attentive reader, who might afterwards have profited by his instructions. More especially such undertakings are exceedingly apt to induce the appearance of an overweening self-confidence: and even the reader, and much more the answerer, of Bishop Warburton, might be very apt to gather a sort of bravado-accent from the perpetual war-song of that undaunted obiettain. Let the *ipse dixi* of Bishop Warburton be rather a warning than an example to all succeeding divines; and let even the soundest argumentation, and the largest preconceived opinions, be ushered into public, in this age of inquiry and independence, with a due sense, duly expressed, of the frailty and deceitfulness of human judgment. Above all, let not a love of novelty be mistaken for a love of truth; or the supposed concinnity of human inventions be deemed to approximate more nearly to the thoughts and ways of the Almighty, than his own plain unerring word. This sacred record is suited, by infinite wisdom, to effect the magnificent and eternal purposes of its unsearchable Author; but it will not submit to be contorted for the little passing, short-lived purposes of mere mortal ingenuity. We may compare it to our own native and unbending oak, which is utterly unfit to be worked up into many little delicate contrivances of art, but, united, rib to rib, in solid and durable masses, sustains the magnificence of halls and temples; or wafts us to distant shores, over the fierce and tempestuous ocean.

An Inquiry into the Doctrine of Original Sin, with a Critical Dissertation on the Words ALL, ALL MEN, MANY, &c. Rom. v. 12. &c., *and* 1 Cor. xv. 22. By the Rev. JOHN CORMACK, A.M., Minister of Stow. Edinburgh. 1824. pp. 283. 5s.

THERE is much wisdom in duly estimating the extent and limitation of our own powers in the investigation of truth; and the neglect of this will account for much of the error, both speculative and practical, which abounds in various departments of human knowledge. The value of the inductive philosophy has long been appreciated in examining the world of matter. There is no one who now sets himself up as a student or expounder of physical truth that ever thinks of attaining his object by assuming hypothetical principles.

and then torturing and twisting the ordinary appearances of nature, to make them square with his pre-conceived, and perhaps fanciful theory. He knows that his object, if ever to be attained, must be sought after by following a much safer, though less pretending, guide. He must take things as he finds them. In the exercise of unwearied labour he must scrutinize, combine, compare, and cautiously conclude. There is a point, no doubt, at which he finds it his wisdom to stop. He must not presume, as his predecessors had done, to talk learnedly about the essences of things, of which he can know nothing, and which, did he know them, could advance in no degree, so far as we are able to judge, the ordinary business of life. But he must be thankful, if at any step of his progress, he is able to simplify and throw light on some of the manifold facts which are daily meeting his observation; and in the modest attitude of a sincere and honest inquirer, can attain any portion of real knowledge, which the rich experience of the present age, in every department of physical science has demonstrated to be indeed, as it is proverbially denominated, "power."

In the philosophy of mind, the application of the inductive process has not been so steadily pursued, or attended with such brilliant success as in physical science; and, though this may be regretted, it is not to be wondered at. In metaphysical studies the temptation to persist in speculating on *à priori* principles is much stronger than in the pursuits of physics. We cannot bring and retain the attributes of an intellectual active being so much under our grasp as we can the qualities of inactive matter. The most subtile metaphysician finds it impossible to lay hold of thoughts and volitions, and to cast them into a crucible, in order, with a patient eye and just discrimination, to watch the development of their essential elements. He must be content, in the best way he can, to reflect on his own consciousness, and to fix his eye on the conduct of other men, as indicative of similar workings in them; and these are continually assuming so great a diversity of appearance, even in the same individual, that it is extremely difficult to come to any thing like solid conclusions on the essential qualities of any of our intellectual or active powers.

It is, therefore, no wonder that the "philosophy of mind" should have been so slow in its progress. The labours of some modern metaphysicians are indeed exceedingly valuable, since they have served to remove much of the rubbish which had been accumulating in the schools for a long series of ages; but they have not been sufficient to put an efficient check on that theorising spirit which, in trying to learn every thing, learns nothing. Hence is there reason to complain that to this day there are many who cannot bend their minds to the drudgery of *creeping* after the truth, and receiving a glimpse of it from an honest examination of the state of things as they find them.

Were the consequences of the theoretical mode of philosophizing confined to speculations of mere curiosity, we should not greatly disturb ourselves about the matter. Without one wish to deprive those who are addicted to such an employment of the pleasure they find in it, we should leave them to amuse themselves with their own fancies, and give them full scope to wrangle till they are tired, on the seat of the soul, the dependence of its exercises on its relations to the body, and many other points of learned controversy. But when we reflect on the use that has been made of the kind of speculations to which we allude; when we reflect on the direct tendency of some widely-recognised modern principles to the subversion of moral obligation and responsibility, we feel that it is time for all who have any regard to the welfare of mankind to step forward

and rebuke that falsely philosophising spirit, under the influence of which so many persons, "professing themselves to be wise, have become fools." If, even under all the advantages of Divine Revelation, there still exists, in too many instances, a disposition to settle the counsels and plans of the Almighty in the government of his creatures by some flimsy, baseless hypothesis, to which the plainest phenomena of the moral world and the most explicit declarations of the Bible must give way; if facts must be tortured and twisted into a thousand shapes, and all the arts of the most refined criticism be employed to make the simplest language utter a meaning of which no common understanding could imagine it susceptible, in order to make it accord with an idolised theory;—then, surely, it must appear an object of the greatest importance to apply to the most momentous of all concerns those rules of inquiring after truth, the legitimacy of which is so generally recognised in the ordinary affairs of life. In theology, doubtless, as in every other department of knowledge, it is highly necessary that we take the very first step in the pursuit of our object by setting due limitations to the extent of our own powers and capacities; that we feel the ground on which we stand; that we know how far to proceed, and when to stop.

The Divine inspiration of the sacred Scriptures is proved by a vast mass of irrefragable inductive evidence; and the truth of many of its disclosures, and especially of that humbling, but fearfully true, doctrine to which the work before us relates, is indubitably corroborated by the same species of testimony. Many writers on "original sin," and particularly the respectable author whose work has invited these reflections, have appreciated the value of Lord Bacon's philosophy, and the legitimate application of its rules to the solution of one of a deeply interesting problem which has puzzled, and must for ever puzzle, the most ingenious speculators, who are not prepared, with the dispositions of little children, to admit the obvious deductions of reason from broad, incontrovertible facts, in harmony with the plain and explicit declarations of the word of God. Mr. Cormack appears in the modest attitude of an inquirer; not, however, that he allows himself to cherish any doubt of the great truth which he professes to investigate. On the contrary, as a minister of the Calvinistic Church of Scotland, he consistently avows his belief, that "the covenant of works being made with Adam, not only for himself but for his posterity, all mankind, descending from him, sinned in him, and fell with him in the first transgression." But in prosecuting his subject he does not set out with the assumption of this abstract proposition, to the confirmation of which, as the ground-work of a favourite theory, every thing which he has seen or read must make way; but, having made up his own mind on the question at issue, by an analysis of the human character, as it appears to his view in the history of mankind, in daily observation and experience, and in the records of Divine truth, he is solicitous to conduct his readers over the same ground, as a secure, though humble, process of arriving at the same conclusion. On this subject, he remarks:

"The analytical form of inquiry adopted in the earlier part of (the work) is that by which a cautious and candid mind naturally proceeds in an important investigation, and in point of fact is that by which the author himself arrived at the conclusion which he now deems essential to the right understanding and just application of all that Divine Revelation unfolds. In respect to fairness and philosophical accuracy, it certainly has many advantages. As the reader proceeds step by step, he is not only invited, but forced, to examine the firmness of his footing, and to mark the stability or instability of the ground over which he travels." p. 1.

It seems to be assumed by our author, and by many other writers,

that the doctrine of original sin is Calvinistic. The view taken of that doctrine by the Church of Scotland may be Calvinistic: but the doctrine itself, in its simple bearings, is not Calvinistic; it is the doctrine of Scripture, and of every Scriptural church; and, in our references to it on the present occasion, we wish to be understood as taking it up not Calvinistically but Scripturally, and wholly unconnected with any discussion respecting election, final perseverance, or other debated tenets.

After a cursory review of the state of the controversy on original sin in the primitive church, Mr. Cormack observes, that

"*Original sin* is a general and comprehensive term, implying *original corruption* and *original guilt*. Original sin, it may be farther observed, is commonly used to denote that moral state in which men come into the world, and implies that the cause of our being born in that state is our connection with Adam. *Original corruption* is the natural tendency or bias to moral evil; and *original guilt* is the liability or exposure to punishment; or, in other words, the state of justly deserving punishment. Aware that nothing has tended more to impede the progress of truth and knowledge than the inaccurate use of terms, it will be the author's endeavour at least to employ the above expressions in the signification now given." pps 6, 7.

The Ninth Article of the Anglican Church, which states the sentiments of her communion upon this mysterious doctrine, does not indeed thus specifically divide original sin into two constituent parts of "original corruption" and "original guilt:" but it so unequivocally affirms that it is not only "the fault and corruption of the nature of every man," but also that "in every person born into the world it deserveth God's wrath and condemnation," that no true member of the Church of England will substantially disagree with Mr. Cormack on the *really important* points of the question. If controversialists on both sides would clearly define what signification they attach to the word "guilt," a word which is evidently used in very different senses by the contending parties, the debateable ground of this litigated question would be greatly narrowed, and all *truly pious* men, whether they prefer calling themselves Calvinists or Arminians, would find that, on this subject at least, their sentiments were not in reality so hostile as they had anticipated.

The work before us consists of seven chapters, which we now proceed to notice.

Chapter I. treats of the information which the unassisted light of nature affords on the subject of original sin; and this information is not so scanty but that our author has been able to shew that the fact of a depraved bias in the present constitution of our nature, is confirmed by the testimony of the most profound thinkers who have directed their minds to speculations of this kind without the light of Divine Revelation. All their attempts to trace the evil which they deplore to its proper origin of course proved unavailing; but it is a step of considerable consequence in this argument, that the melancholy fact itself is admitted by the concurrent voice of the various schools of heathen philosophy.

Our author's fourth chapter might well have followed the first. It treats of the light which is thrown on the subject by analogy and positive fact; a kind of evidence which, to a certain degree at least, is accessible by those on whom the light of revelation has never dawned. The evidence from analogy is valuable in its own place, though it is only when its deductions are confirmed by evidence of a higher order that any certain reliance can be placed on them, particularly on questions of such magnitude as the present. But Mr. Cormack has shewn that the manifold appearances which the state of things in the natural and moral world is daily exhibiting as having a striking correspondence with the great point at issue, are continually illustrated and confirmed by positive facts of the

most indubitable, though humiliating, character. There is nothing more palpable than that the moral leprosy has infected every power and faculty of our nature; and that there has not, in any age, been one individual who has escaped the contagion. After pointing out, in various lights, the universal prevalence of sin, Mr. Cormack very justly remarks;—

"To a being of another order, and who is happily unacquainted with the state of this world, the representation now given might seem to be a satire on mankind. But to human beings, who are acquainted with their own hearts, and have extensive intercourse with their species, it is well known that an exact statement is the severest satire which it is possible to compose." p. 109.

"It is impossible to draw a more gloomy picture of the present state of humanity, or one which tells more strikingly to shew that the curse inflicted upon Adam has been continued to posterity, than has been already done by one of the most admired freethinkers of a freethinking age. 'Who,' says Voltaire, in his Gospel of the Day,' who can, without horror, consider the whole earth as the empire of destruction? It abounds in wonders,—it abounds also in victims. In man there is more wretchedness than in all the other animals put together. He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow-creatures for pay; in robbing and being robbed; in serving, that he may command; and in repenting of all that he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains rather carcasses than men. I tremble upon a review of this dreadful picture, to find that it contains a complaint against Providence, and I wish that I had never been born.'" p. 109.

We have no wish to vilify human nature; and we revolt with disgust from the harsh, satirical, spirit of this cold-blooded sarcasm; but we cannot shut our eyes to that overwhelming evidence which, with whatever exaggeration, could draw such a confession from such a man as Voltaire.

But with such facts forced on the notice of the most profligate, as well as the best of mankind, the whole subject still remains to unassisted reason in impenetrable darkness. Neither analogy nor experience can lend a clue to the solution of the question, by what means things came to be as they notoriously are. How thankful, therefore, ought we to be for the special revelation of the word of God, which, in tracing the disease of our sinful and wretched nature to its proper origin, at the same time unfolds and offers to our reception a remedy in every respect adequate to meet the exigencies of our condition!

It affords us, therefore, much pleasure, to accompany our respected author, in the second chapter of his work, to the record of that sacred volume, the truth of which rests not merely on the adaptation of its contents to the spiritual condition of those for whom it was designed, but on a series of external proofs, which can challenge the most rigid application of all the rules of the inductive philosophy. With awful reverence we would unfold the page authenticated by the broad seal of Heaven, and learn what the Great God has been pleased to say on this and every other subject to his creatures.

Now, all that is necessary for us to know and believe respecting the original constitution of our nature may be summed up in a few plain, simple, propositions. We are expressly instructed, that God created man in his own image, and invested him with a delegated power over the inferior creatures. This moral image, however, consisted not in absolute perfection (in the highest sense of that expression); for what our author says, with a particular reference to the understanding, may be fitly applied to all the capacities, powers, and faculties, of an intellectual moral agent—"Absolute perfection is predicable of God alone." Adam was farther endowed with as much knowledge as was necessary to ascertain his duty as a subject of God's moral government, and with a capa-

city for standing firm in his obedience, and acquiring whatever was essential to his happiness. With regard to what we apprehend must have been the state of the heart of an innocent and holy being, our author shall express our sentiments.—

"*Uprightness* necessarily supposes the affection to be in a proper state; that is, regular, and set upon proper objects, all sharing the measure of regard due to them, while God occupied the supreme place, and is loved with the whole heart, and soul, and strength, and mind. This our Saviour pronounces to be the first of all duties now; and if we can suppose Adam in paradise to have failed in it, we must suppose him a sinner. This is perhaps the most important part of the present investigation, and it is certainly the easiest and most evident: for any thing irregular in the affections, without any reference to the act in which it may or may not issue, is itself declared to be sin (Matt. v. 28). To say, therefore, that Adam's affections, when he was in a state of innocence, were irregular, or set upon improper objects, would be to say that God created him sinful from necessity; that he sinned before he sinned; fell before he fell; and was guilty while he was innocent." pp. 43, 44.

In this chapter our author enters into an argument respecting the exact nature of those positive arrangements which the Universal Sovereign condescended to make with his innocent creature, as a test of submission and obedience. It does not appear to us to be of essential consequence by what name those arrangements are designated. Whether they be regarded in the light of a covenant, or as an express authoritative law, it comes, in the present case, much to the same thing. "God," as Mr. Cormack elsewhere observes, "could propose nothing but what was just and proper; and Adam, yet in a state of innocence, could not for a moment withhold his assent from any thing of which these were the characters." p. 127.

After a cursory review of the terms of that transaction, the consideration of which is resumed at greater length in a subsequent part of the work, Mr. Cormack proceeds, in the third chapter, to the consideration of "the Fall, the circumstances immediately connected with it, and the consequences flowing from it to the first pair." These circumstances and consequences are illustrated by an exposition of the simple narrative of Moses: from which it is clear, that our first parent, though innocent and holy, being left to the freedom of his own will, yielded to temptation, and fell from the state in which he was created, by the violation of that prohibition under which he had been placed, as a test of obedience, and thus subjected the earth to a curse for his sake; while death, as the specific penalty denounced, immediately took effect in the moral desolation to which the soul was subjected, as a certain anticipation of the separation of the soul from the body, and at last an eternal separation of the soul from God.

The next inquiry that occurs is the relation in which the posterity of Adam stand as respects the sinfulness and misery arising out of their progenitor's transgression. Here certainly begins the main difficulty of the question. We are brought to the threshold of a subject in which we can see but a very little way, and where it behoves us to feel our ground, with the utmost jealousy of attempting to be wise either above or below what is written. It has already been premised, that the ordinary analogies of nature, and daily experience and observation clearly bear upon the point as a *matter of fact*. In *this respect*, which is really the only one in which our interest is deep and permanent, our author proceeds, in the fifth chapter, to pour on his subject that flood of light with which the word of God has cleared up many of the most inexplicable phenomena of the present condition and future prospects of our fallen humanity.

By a careful examination of the remarkable passage, Rom. v. 12, it is shewn that in the great transaction in which the Almighty conde-

scended to engage with the progeniter of our race, all his posterity were included. Of this we can form no other idea than that they were included in him as parts of the system of which he was the head. And it is in virtue of that connexion that we are daily called to witness the humiliating fact of the sufferings and death of those who have not sinned after the similitude of Adam's transgression. So reasons the Apostle, under the spirit of inspiration; and if any regard is due to his authority, nothing remains to us but a hearty acquiescence in the Divine Wisdom, and a humble acknowledgment of our own utter ignorance, weakness, and guilt.

Mr. Cormack afterwards confirms his doctrine by an examination of several other passages of Scripture. Though these are by no means necessary to render the reasoning of the Apostle (Rom. v.) more conclusive, they serve to exhibit the futility of many of those arguments by which certain self-called philosophers and divines would bear down the plainest testimonies of Infinite Wisdom itself.

That the doctrine in question could escape hostility, was not to be expected. It is and must necessarily be exceedingly offensive to the proud nature of man; and from the days of Pelagius, down to the present hour, there are multitudes who revolt at a position so subversive of every high look and lofty imagination. Though evidences of it, as a matter of *uncontrovertible fact*, must press on their observation in the daily walks of human life, and in every page of the revealed word of God, they persist in theorising, in order to explain what can never be explained but by the sacred text, and to make the most obvious appearances of things accord with the preconceived notions of what they presume to think it is proper and fit for the Sovereign of the Universe to do with all orders of his creatures.

That any view which the human mind can take of such a subject as this must be involved in difficulties, we have no wish to dispute. Our author himself is deeply sensible of this; but he adds, in the expressive words of St. Augustine, "Shall we deny that which is evident, because we cannot comprehend that which is hid? Shall we say, that that which we see clearly to be so, is not so because we cannot discover why it is so?"

One of the greatest obstacles to the reception of the doctrine of original sin certainly arises from the difficulty of conceiving how it is consistent with the equity of the Divine administration, that any individual should be made in any way to suffer for an offence which is not strictly and in every respect his own. Nor is it altogether unaccountable that some persons, unable to resist the evidence of this certain fact, as it presents itself even in the ordinary experience of life, should sometimes feel the influence of a temptation to cherish unworthy conceptions of the character of the Universal Sovereign, who thus, in this life at least, often permits the innocent to suffer with the guilty. Our author indeed observes, that any conclusion which tends to impeach the justice of the Divine government "is one at which Deism itself would shudder, and which can find admittance only into the cold and dark bosom of Atheism." We are afraid, however, that the resistance of the Divine Sovereignty, under the notion that we are severely dealt with, is a universal disease of our nature. From the days of Cain, down to that of a modern poetical expounder of his creed, there have not been wanting examples of the most presumptuous impiety, in throwing defiance in the face of the Eternal on account of the alleged oppression of his government. And whatever may be the state of matters in this world, we certainly can form no fitter conception of a state of unspeakable wretchedness in the world to come, than the blasphe-

mies of the congregated multitudes of the condemned—condemned for their own actual, personal, and aggravated sins—uniting with one heart and hand in venting their rage at the Omnipotent Sovereign as the author of their miseries.

To be rescued from any approach towards such a state of mind, and to become "reconciled unto God," through the blood of Him in whom alone we can live, as in Adam we died, should be the great business of human life. But while we conscientiously believe that no human mind can have any solid peace, till it is brought to a cordial submission to all the dispensations of God, we must at the same time protest against any attempt to give a full explanation respecting some of those points in which it is our wisdom and duty to acquiesce. There is a boundary at which the wisest and the holiest of men do well to stop in these investigations. Many eminent writers have been tempted to overstep the proper limits in attempting to solve difficulties which lie beyond the reach of man. We have ever hesitated to follow ingenious speculatists in their bold endeavours to throw light on the counsels of God, by subtile theories which are not manifestly founded either on positive fact, or on the express testimony of Divine Revelation.

Mr. Cormack has closed his work with some useful practical observations, and has appended to it a critical dissertation on the words ALL, ALL MEN, MANY, Rom. v. 12, and 1 Cor. xv. 22.

We have no space to follow him over this field of criticism; and shall therefore only state, that as some Calvinists have explained the "all" who died in Adam, to mean the whole race of mankind, and the "all" who are made alive in Christ, to mean only "all the elect world," Mr. Cormack, who reasonably thinks that whatever meaning is attached to the word in one member of the clause, ought also to be attached to it in the other, contrives to save the Apostle's grammar, and his own Calvinism, by confining the former "all" to believers, conceiving, that, though it is perfectly true that *all the world*, without exception, fell in Adam, St. Paul did not *here* mean to make that assertion. Our own inclination certainly is to give *both* words their full scope; and if any difficulties seem to arise from this construction, rather to meet them on their own ground, than to obviate them by forced and unnatural versions of the sacred text.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

PREPARING for publication:—A Translation of Dupin's Commercial Power of England;—The System of Education at New Lanark, by R. D. Owen;—Proofs of the Truth of Christianity from the Old Testament Scriptures, and the Writings of the Cabbalists, by M. Meyers.

In the Press:—The Life of the Rev. J. Wesley, by the Rev. H. Moore;—Aphorisms from Archbishop Leighton, with Notes, by S. T. Coleridge;—Papers from Mr. Jouy's "Hermites," in French; and also, a Translation into French of Bishop Watson's Apology for the Bible; by M. Ventouilloc;—The Slave, a Poem;—Part II. of Sermons and Plans of Sermons, by the late Rev. J. Benson.

We are happy to learn that a number of gentlemen, strongly impressed with a view of the advantages likely to result from the extension of those admirable institutions, Infant Schools, have invited a general meeting for the purpose of considering the best means of extending the system. An advertisement on our cover announces that this meeting will be held at Freemasons' Hall, on the 7th of June; and that persons desirous of previously satisfying themselves respecting the nature and advantage of the plan, may see it in

operation at the Infant School in Quaker street, Spital Fields, or the Infant School, Vincent square, Westminster. We most earnestly recommend the subject to the attention of all our readers, especially the parochial clergy of populous towns.

The Rev. Dr. Morrison, who has lately returned from China, has brought over with him a very extensive Chinese library, consisting, it is stated, of 10,000 volumes. The principal objects of the learned collector were to make the European public acquainted with Chinese literature, and to advance, by all human means, the temporal and eternal interests of that nation.

At a recent meeting of the Antiquarian Society, a paper was read by Major Rennel, on the place of St. Paul's shipwreck. From a particular examination of the circumstances, as related in the Acts of the Apostles, Major Rennel infers that the general opinion that the Melita alluded to was Malta, is the true one; and that it was not the Dalmatian Melita, as some writers have argued.

Government have purchased, for the use of the public, Mr. Angerstein's celebrated collection of pictures, at the price of 57,000*l*.

We have had occasion to allude to the unprecedented overflow of students at Oxford and Cambridge, during the last few years; indeed, ever since the peace. The Scottish Universities appear to be equally full. The number of students at the King's College and Mariscinal College, Aberdeen, during the last session, was above 610; the number at St. Andrews, above 200; at Edinburgh, about 2100; and at Glasgow, about 1600: in all, above 4510.

The Board of Longitude have conferred the Parliamentary Premium of 500*l*. on Mr. Barlow, of the Royal Military Academy, for his method of correcting the local attraction of vessels. The quantities of iron employed in ships of war, produce great deviations in the compass, varying according to the direction of the ship's head. In the recent voyage of the Griper, to lat. 80 deg. north, the difference in the bearing of an object with the ship's head at east and west, amounted to 28 deg. before the vessel left the Nore; this difference afterwards amounted to 50 deg. at the North Cape, and to 75 deg. at Spitzbergen. The method recommended by Mr. Barlow was completely successful in remedying the evil. It consists merely in placing a small plate of iron near the compass, in such a situation as to counteract the effects of the ship's iron in any one place; after which, without removing it, it continues to do the same in all parts of the world.

It appears from the returns for the year 1823, that, in the metropolis, judicial crimes have been nearly stationary for the last eight years; the number of persons committed for trial in London and Middlesex, during the year 1817, being 2080; in 1820, 2773; in 1821, 2480; and in 1823, 2502. In 1817, 13,932 persons were committed for trial in England and Wales, and in 1819, 14,254; but the number in 1823 is only 14,253.

The Hecla and Fury discovery ships have proceeded for the Polar expedition. Captain Franklin is also to proceed from Mackenzie's River, to endeavour to penetrate, in light canoes, westward to Behring's Straits. Captain Lyon will endeavour, by means also of canoes, to trace the coast from Repulse Bay to Coppermine River; while Captain Parry will again pass into Lancaster's Sound, and, in the neighbourhood of Melville Island, renew his endeavour to make a successful passage thence to Behring's Straits. Every care will be taken to prevent similar privations to those experienced by the former land expedition.

The Society for the Encouragement of Arts have awarded a premium of 10 guineas for a bonnet manufactured of English grass in imitation of Leghorn. The grasses were gathered and bleached by some children of a Sunday school, at the suggestion of their teachers, as an employment adapted to their years and calculated to contribute to the wants of their parents.

A party of sailors lately came on shore at the Land's End, for the purpose of removing from its situation the celebrated Logan, or the Logging (rocking) Stone. This mass of granite, which is nearly one hundred tons weight, was one of those objects that excited the curiosity of every visitor to the western part of Cornwall. It stood on the summit of a mass of rocks at the Land's End, and was so poised on a natural pivot, that the force which a man could exert was sufficient to cause it to vibrate. In this situation it remained from a period antecedent to our authentic historic records, as it is noticed by our earliest writers, until the barbarians above-mentioned, in sheer wantonness, succeeded, after great labour and perseverance, in removing it from its place.

Among the numerous speculations to which the superabundance of capital has given rise is announced a British Association for cutting a canal across the isthmus of Darien.

SWEDEN.

There are now in Sweden sixty-seven schools on the Lancasterian plan; of which thirteen are in the capital. Twenty-two were established last year.

UNITED STATES.

The National Calendar of the United States, for 1823, contains the following paragraph relative to emigrations:—"By different vessels that arrived in our ports, in the years 1821 and 1822, were conveyed 20,201 passengers, of whom 3,323 were citizens of the United States. Of the 16,932 emigrant foreigners, 8,284 were from England; 685 were French; Germans, 480; Spaniards, 100; and Hollanders, 112."—The American list of patents for 1822, contains 194; of which eleven are for the improvement of ploughs; twenty-two for other instruments in agriculture; and fifteen for economical stoves and for ship-building. The new publications deposited in the office of the Secretary for the Interior, in the same year, are ninety-five: twenty are dictionaries, grammars, or elementary works and treatises of education, nine relate to theology and morality, fourteen to the physical and mathematical sciences, eight to jurisprudence, and eleven to statistics and geography.

INDIA.

A Society has been formed at Calcutta, the Hon. J. Harrington in the chair, for the establishment of a regular steam navigation between India and England, by way of the Mediterranean Sea, crossing the isthmus of Suez overland. The measure has been warmly patronized in our eastern capital.

The Rev. D. Corrie, LL.B., Senior Chaplain of Calcutta, has been installed Archdeacon of that presidency.

THIBET.

We stated some time since, that a Roman journal, the Diario Romano, announced that the Queen of Thibet had requested of the pope eighty missionaries from the College de Propaganda Fide, for the conversion of her subjects to Christianity. An Indian newspaper mentions that a Roman-Catholic bishop, Zenobio Maria de Florença, Bishop of Thermien, and Vicar Apostolic of Thibet, has arrived at Calcutta, in his way to the scene of his mission.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The London Missionary Society's Report of the Proceedings against the Rev. J. Smith of Demerara, including the Documentary Evidence omitted in the Parliamentary Copy; with an Appendix, containing the Letters and Statements of Mr. and Mrs. Smith, Mrs. Elliott, Mr. Arundell, &c.

Poems on Sacred Subjects; by R. Ryan. Fcap. 8vo. 3s.

Cottage Bible and Family Expositor; with Practical Reflections and short Explanatory Notes. 8vo. 1s. or on fine paper, 1s. 6d.

The Parables of our Blessed Saviour, explained, selected from the larger Commentary of Dean Stanhope; by the Rev. C. M. Mount. 12mo. 4s. 6d.

Questions on the Old and New Testament, for the use of Students in Divinity. 1s.

Questions on the Thirty-nine Articles of the Church of England. 1s.

The Obligations of Christians to promote Sabbath Schools, a Sermon; by the Rev. J. Reed.

A Christian Father's Present to his Children; by J. A. James. 2 vols. 9s.

Indexes to the Portions and Expressions in the Services of the Book of Common Prayer. 8d. stiff covers, or 6d. to bind with Prayer-books.

A Brief Memorial of Mrs. Jane Preston; by the Rev. G. Clayton.

Remarks on Dr. Henderson's Appeal on the Subject of the Turkish Testament by the Rev. Professor Lee. 3s. 6d.

Best Intentions, or Reflections for Youth, Maturity, and Age. 6s.

Account of the American Baptist Mission to the Burman Empire; by Mrs. Judson.

A Father's Reasons for not baptising his Children, with Remarks on Baptism.

MISCELLANEOUS.

Critical Researches in Philology and Geography. 8vo. 8s.

Part I. of Lackington and Co.'s Catalogue of Second-hand Books. 2s. 6d.

Selections from Humboldt, relating to Mexico; by J. Taylor. 8vo. 12s.

The Greek Revolution; by E. Blaquiere. 8vo. 12s.

The Stream of History to the year 1821. 12. 16s.

A Compendious Chart of Ancient History and Biography; by Mrs. J. Harford. 8s. 6d.

Lectures on the Philosophy of Modern History, delivered in the University of Dublin; by George Miller, D.D. M.R.I.A. Vol. V. and VI. 8vo.

Researches in the South of Ireland; by T. C. Croker, with plates. 4to. 2l. 2s.

A History of Lyme-Regis (Dorset); by G. Roberts. Post 8vo. 7s.

Naval Battles, from 1744 to 1814; by Rear-Admiral Ekins. 4to. 3l. 3s.

The Relapse; or True and False Morality.

RELIGIOUS INTELLIGENCE.

LONDON HIBERNIAN SOCIETY.

The Eighteenth Annual Report of the London Hibernian Society, read at its last annual meeting, announces that the Society has in Ulster 326 day schools, containing 31,702 scholars; in Leinster 31, containing 2,665; in Connaught 201, containing 18,271; and in Munster 92, containing 8,749. Of these schools 189 are in connexion with noblemen, or gentlemen resident in the country, 274 under clergymen of the Established Church, ten under Dissenting Ministers, twenty-six under Roman-Catholic Priests, and 574 without the benefit of local superintendance. No fewer than 101 schools, and 9548 scholars, have been added to the list of last year.

It was proposed last year to connect a Sunday with every weekly school of the Society, where practicable; and this recommendation has been acted upon to a very considerable extent. There are now 238 schools, and 17,145 scholars. Independently of other advantages of the Sunday-school system, the benefits which result from the Christian relations formed by the contact of the upper with the lower orders in the operations of a Sunday school, are of the greatest importance to the welfare of Ireland. The Committee remark, that the general readiness of Roman-Catholic children to attend on the religious exercises of Sunday schools, has furnished a most satisfactory refutation of the assertion of their hostility to a system in which the Scriptures are exclusively use.

In the Adult Schools, 10,117 persons have been received under instruction during the past winter, making an increase during the year of 1957.

Twenty-two Scripture Readers were stated to be in connexion with the Society last year; the Committee now report an addition of thirty-eight in the course of the present. To those who are acquainted with the moral condition of the peasantry of Ireland, and the almost insurmountable difficulties which it opposes to the introduction of Scriptural truth, the Committee consider that it would be unnecessary to dwell upon the importance of those facilities for doing good which belong to the office of an itinerant reader.

In the circulation of the Scriptures, the Society has made a steady progress. The number of copies issued from the depository in the course of the year amounts to 2005 English Bibles; 12,997 English, and 2000 Irish Testaments, presenting an increase of 830 Bibles, and 2368 Testaments, upon the distribution of the former year; and a total of 108,902 copies since the commencement of the institution.

The Committee report a very general and increased favourable disposition upon the part of the clergy and gentry of the country to support schools and form Auxiliary Societies. Even in Limerick, schools, containing upwards of 2000 children, have been connected with this Society within the last few months.

The last observation in the Report, of a general nature affecting Ireland, refers to the increasing opposition of the Roman-Catholic priesthood; but, it is added, in justice to the character and the dispositions of the Irish peasantry, that the plan of the Society is universally acceptable to those for whose benefit it was designed; and that the advantages which it proposes to confer are eagerly accepted and gratefully appreciated to the fullest extent they have been offered. With regard to the lease and indefinite charge of proselytism, it is stated that no interference is permitted with ritual distinctions in the schools; and that there is not probably a school in the Society's connexion, ramified as that connexion has been through nine-and-twenty counties, where the parents of the Roman-Catholic children would not readily depone to the good faith which has been kept by the institution in the observance of this particular understanding. Indeed, there are at this moment in possession of the Committee, and the Society's principal agents, several hundred copies of voluntary attestations to this effect; each copy embracing the Roman-Catholic parents of the children in connexion with the particular School to which it has reference.

Among last year's accessions to their list of patrons, the Committee have peculiar pleasure in adding the name of the Right Honourable Henry Goulburne, Chief Secretary for Ireland; a gentleman, they add, "whose official connexion with the scene of the Society's labours is enhanced by the still more important consideration, that he is a sincere friend to the cause of Christian education."

The Committee of last year reported a

balance of 3000*l.* in favour of the institution; which, in consequence of the increased demand of the year, has been reduced to 2300*l.* The list of contributions for the present year presents a total of 7328*l.*

DUBLIN IRISH EDUCATION SOCIETY.

This institution, commonly called "the Kildare Street Society," having lately attracted much public notice, we present the following abstract of its plan and proceedings:—

The receipts for last year were 12,611*l.* including a parliamentary grant of 8,000*l.* The disbursements were 14,248*l.* In the "Cheap Book" department 106,330 volumes have been sold and distributed during the last year; making a total of 602,752 since the opening of the Depository in November 1817. The number of scholars under the Society's care at the commencement of 1823, was 51,637. In the Training School 154 schoolmasters have shared the advantages of the institution during the year. Applications for admission into the Training School are daily multiplying. The Good Schools in connexion with the Society amount to seventeen. In addition to 161 schools to which the aid was extended during the past year, applications had reached the Committee on behalf of 69 other schools, either opened, or about to be established in different parts of the country. The object of the Society is the education of the people; and, in the prosecution of this object, it is their wish to remove every obstacle which may arise from the diversity of religious sentiment prevailing in the country. In the earlier parts of education, they use such elementary books as contain nothing peculiar to any religious denomination; and when the pupils are advanced in reading, so as to take their place in the superior classes, the Scriptures are introduced as the text-book. The Society consider this as a necessary part of the instruction of their schools: it is their object, not only to communicate to the youth committed to their care the ability to read, but also to direct their attention, before evil habits are formed, to the morality and religion of the Word of God, as a security against the prevailing vices of the age, to which so many of the rising generation fall early victims. Where the children are Protestants, the Protestant Version of the Scriptures is used; and where the children are Catholics, the Version of their own church is substituted. Lest this should not be deemed a sufficient guard against interference with the religion of the children, teaching from the Scriptures, by note or comment, written or oral, by teachers or visitors, is strictly interdicted.

Ample time, however, is allowed, and every encouragement given, for all classes of Christians to attend to the religious education of their children. The Committee conceive it an object of great importance, to train up the rising generation in habits of intercourse and mutual goodwill, however they may differ in religious persuasion; and they consider that if it were permitted to persons of any sect, to inculcate their own peculiar religious opinions in schools open for the reception of children of all persuasions, endless controversy, discord, and confusion would be the inevitable consequence.

The Committee remark:—

"We would say to the gentry—Educate the people. Take up their own numerous and ill-regulated schools. Establish new ones. But let all be placed on a proper footing: the mere instruction of letters will not do: mere moral teaching will not do. Religion only will reach this deeply seated disease. Take care that they are imbued with the spirit of Christianity. Let them have the written word of God: this is new to them, and it will do much of itself. You will be opposed; but not always: and you will succeed, if you persevere. Do this, and then do not expect an instantaneous result. Be patient; and be satisfied that the good effects are certain—that they will come in due time, and give peace to the country, and security to property, and stability to the foundations of society."

MERCHANT'S SEAMEN'S BIBLE SOCIETY.

The Report of the proceedings of this Society, read at its last annual meeting, conveys the following gratifying particulars:—

During the last four years, the Society has been enabled not only to pay the expenses of its establishment, which are necessarily considerable, but also to pay its debts to the parent society. The Committee have received, during the year, an anonymous contribution of one hundred pounds, with a second donation, to the same amount, from the Court of Directors of the East-India Company. During the six years which have elapsed since its formation, 5000*l.* have been raised to supply our merchant seamen with the holy Scriptures; but as the loss to the Society on the Scriptures sold to seamen increases, in

proportion to the extent of their sales, and as the agents employed in this important work cannot be dispensed with, it is strongly urged on all who take an interest in the Society's welfare, to endeavour to increase the amount of its annual income.

The disposition on the part of the sailors to supply themselves with the holy Scriptures is not by any means diminished; for, although the exertions of the Society's agents in former years have been instrumental in furnishing thousands of seamen trading to the port of London, with the holy Scriptures, and thereby diminishing from year to year the number unprovided with them, not fewer than 764 Bibles and 144 Testaments have been sold to seamen at Gravesend in the past year. Besides these, the Society's agent in London (who has visited 4619 vessels in the port of London during the year) has sold to seamen, principally in the coasting trade, 103 Bibles and 162 Testaments; thus making an aggregate of 957 Bibles and 306 Testaments, or 1263 copies of the Scriptures sold in the last year; and if to this number be added 35 Bibles and 133 Testaments paid for in London, in the same time, the total will be 1431. Independently, therefore, of numerous credible testimonies afforded to the improved and improving religious character of British seamen, the Committee appeal to this foregoing fact; namely, that 1263 copies of the Scriptures were sold to seamen in the last year, in proof of this highly gratifying conclusion.

In the first year of the Society's existence, not fewer than 1705 Bibles, and 4088 Testaments, were left by their agent at Gravesend, without payment. Such was the lamentable destitution of sailors as to the Scriptures! Whereas in the past year, such has been their inclination to purchase for themselves, and such the number found on board, either the property of individual seamen, or of the owners, that the agent at Gravesend has not thought it necessary to leave more than 30 Bibles, and 184 Testaments without payment.

As no expense is now incurred by gratuitous distribution, the Committee conceive that they are not expecting too much from the public, to be enabled by their generosity to meet the loss incurred by the sale of Scriptures to seamen in the foreign trade, and to pay the agents employed in carrying this benevolent design into execution; especially since they are able to challenge the closest scrutiny into the economical expenditure of the Society's funds. The only persons who receive pecuniary emolument from the Society are the two agents and the watermen employed in carrying them afloat.—We may take another opportunity of extracting a few of the interesting statements made by the Society's agents relative to the reception of the Scriptures by the seamen, and the beneficial effects of their distribution.

MORAVIAN MISSIONS.

The last Number of the United Brethren's "Periodical Accounts" contains several interesting communications from the Society's missions in North America and the West Indies; with the particulars of the last illness and decease of Badma, one of two Saisangs, or nobles of the Burat nation, who came to reside in St. Petersburgh, in the year 1817, and who had become a true convert to the faith of Christ.

Appended to these communications is the following Circular Letter from the Synodal Committee for the management of the missions of the United Brethren, to the congregations and friends who assist in their maintenance, dated Bethelsdorf, Sept. 12, 1823.

"Dear Brethren,—Although the maintenance of the Brethren's missions among the heathen, was not so expensive in the year 1822 as in the preceding year, yet it amounted to the sum of 8321*l.* Our receipts were 8044*l.* in consequence of extraordinary donations from friends and benefactors, chiefly in England and Scotland, which amounted to 4350*l.* By this generous assistance we have been enabled, not only to cover the expenditure of the past year, but to lessen the accumulated arrears of former years, so as to leave a deficiency in the general account of only 1731*l.* You will unite with us in thanks and praise to God for this extraordinary help, afforded us through the instrumentality of his children in other denominations, who so liberally contribute towards the support of his work, among the heathen, and rejoice with us in its prosperity.

"About the beginning of this year, (1823) 171 brethren and sisters were employed in the mission, and there are now two stations more than in 1821, with three additional missionaries. There are at present on our list sixty-two missionaries who have retired from activity, and sixty-six children of missionaries educated in our schools in Europe and America, for whose maintenance we are bound to provide.

"When we take a view of the course of the missions in the year 1822, we ac-

knowledge, with deep humility and thankfulness, that the Lord has again crowned all our labours with success in Greenland, Labrador, North and South America, the West-India Islands, and in South Africa. Two most valuable missionaries have entered into the joy of their Lord, after long and faithful services: brother Jacob Beck, at an age of eighty-two years, fifty-three of which he spent in the service of the Greenland Mission, treading in the steps of his venerable father, one of the first missionaries in that country, and encouraging two of his children to enter on the same service; and brother Henry Marsveld, whom the Lord had endowed with peculiar gifts for the renewal of the mission at the Cape of Good Hope, in the year 1792. He was in the seventy-seventh year of his age, and to the last period of life, most active and faithful in his labours among the Hottentots. Tears of love and gratitude followed these two worthy servants of God to their resting-places in Greenland and at the Cape.

"In Greenland, we have the best hopes, that the new settlement proposed to be formed in the southern district will, by the mercy of our Lord, become the means of calling in yet more heathen, as the reception given by them to brother Kleinschmidt at Narksamio was most favourable.

"The small congregation of Christian Indians of the Delaware tribe, residing at Goshen, on the Muskingum, having been for several years on the decline, the few remaining Indians joined their brethren at New Fairfield in Canada, and the settlement at Goshen has been relinquished. Among the Cherokees the seed of the word of God has not been sowed in vain, and its pleasant fruits appear to increase. At Paramaribo in Surinam, the mission among the Negroes is in a remarkably prosperous state, and the blessing of our Saviour has been manifest in all places upon the labour of our brethren. In the Danish West-India islands, as likewise in Antigua and St. Kitts, many thousand Negroes have continued to enjoy the privileges of the house of God, and considerable numbers have been added to the church by holy baptism. The ardent desire of the Negroes in the May-day-hills in Jamaica, to have a missionary resident among them, will, we trust, soon be fulfilled, if a place now offered, can be obtained, and the means supplied for forming a regular settlement. The new stations in Antigua are Cedarhall and Mountjoy, and afford great convenience to the Negroes, who formerly could with difficulty attend the chapels, on account of distance. The last accounts from Barbadoes give us hopes of a revival in that mission. The distress occasioned by storms and floods at the Cape, and by a famine which lasted two years, and caused inexpressible misery to the Hottentot population in and out of our settlements, has been relieved by most liberal contributions, both in England, Germany, and Holland, and by a good harvest last year, for which we unite with our dear fellow-servants in fervent thanks to our Heavenly Father. The accounts from all our settlements at the Cape afford us the liveliest satisfaction.

"It is indeed a remarkable and encouraging sign in these interesting times, that missionary efforts are more and more extensively made in many Protestant Churches; and that by the British and Foreign Bible Society, and similar societies in different countries, the circulation of the holy Scriptures spreads in all quarters of the globe. As they are translated into all known languages, none need be left without an opportunity of becoming acquainted with the word of life. We have received the most substantial benefit in Labrador, Greenland and other missions, from the generous assistance of the British and Foreign Bible Society, for which may God richly reward them. Let us, dear brethren, continue to remember in our prayers the great work committed unto us, and entreat the Lord of the harvest, that He would also in future grant us the favour to be helpful in gathering in the reward for the travail of His soul, and prepare in our church yet more labourers, whom He may send into His harvest."

PROGRESS OF EDUCATION IN INDIA.

Every new advice from India confirms the pleasing intelligence that education is making very rapid progress among the natives. The establishment of the School-book Society has added greatly to this salutary impulse. The Calcutta School Society alone has eighty-four schools within the limits of the town. So persuaded is the Government of the great advantages that may be expected to result from the system of education which is now in progress, that it has determined to appropriate a lac of rupees annually to this object, in addition to all former grants.

The Serampore Native Female Society meet with the greatest encouragement. There are seventeen schools on the Society's lists, and three hundred and thirty-five children. The average attendance is

about two hundred and thirty. This is in Serampore and the immediate neighbourhood. The extensive plans of the Church Missionary Society, the Society for promoting Christian Knowledge, &c. are familiar to our readers.

THEOLOGICAL SEMINARY IN OHIO.

We mentioned with much pleasure, in our last Number, that a mutual arrangement had been made among the friends of the American Episcopal Church, in favour of three important institutions, for the benefit of that interesting portion of the Christian communion. An Address has just been circulated, signed by Lord Kenyon, Lord Gambier, the Rev. Dr. Gaskin, and H. Hoare, Esq. in favour of one of these objects, the intended seminary at Ohio, from which we copy the following passages:—

"The undersigned, having engaged to act as trustees of a fund now raising in this country, to assist in the establishment of a theological seminary in the diocese of Ohio, in the western territory of the United States of America, beg to solicit the contributions of benevolent persons to that fund. Aware that some objections have been made to this design, the trustees are happy to state, that those objections have been withdrawn; as will appear from a circular lately issued under the sanction of the Right Reverend Bishop Hobart, of New York, in which a similar application is made in behalf of two other important and valuable establishments specified in the following extract.

"'In thus making known the general wants of the American Episcopal Church, there is no wish to interfere with the exertions which are in successful operation in favour of the theological school in the diocese of Ohio. On the contrary, it was considered desirable to bring all these institutions suitably before the public: but the subscriptions for the Ohio seminary having commenced, that circumstance has been considered by its friends as presenting an obstacle to this measure. While, therefore, the subscription for the diocese of Ohio proceeds as a separate object, the General Theological Seminary, and the Episcopal College in Connecticut, are also now jointly presented to the benevolent consideration of the friends of the American Episcopal Church.'"

The Address then concludes as follows:

"The undersigned having learnt, that fears have been expressed, that applications of the nature now made to this country might be considered, by some as derogatory to the American Episcopal Church; and by others, as implicating it in a connexion with the Established Church of the United Kingdom, injurious to the integrity of its own political allegiance; disavow on their own part, and venture to disavow on the part of the other friends in this country of the American Episcopal Church, any implication of this nature—tendering for themselves, and soliciting from others, contributions in support of measures which manifestly tend to the consolidation and efficiency of an infant church in a rising country, with no other feeling than that of affectionate regard to it as springing from their own, and labouring, in the midst of difficulties and discouragements, to maintain and extend that system of doctrine and discipline which they all judge most conducive to Christian edification and the glory of God.

"The undersigned cannot but notice, as a strong additional motive for supporting the plans of Bishop Chase, that the Roman-Catholic Bishop in the State of Ohio, according to information lately received from that quarter, is now on a special mission at Rome, in order to solicit the means of establishing a College in Ohio; while it is announced, in the public papers of this country, that the pope has lately made an additional annual grant of 24,000 dollars (5000 guineas) to the Society De Propaganda Fide, for the support of the Roman-Catholic Church in North America. As the great importance of making early efforts in the new settlements of America will, doubtless, cause much of this wealth to flow to the westward, the friends of the Protestant faith will feel a peculiar obligation lying upon them to strengthen Bishop Chase's hands.

"Under these circumstances, and being convinced that the strictest conformity to the general constitution and canons of the church, and the most scrupulous regard to the unity of that church, has characterized Bishop Chase's proposal, the undersigned cannot but applaud the undertaking, and heartily recommend it to the support of all who sympathize with their fellow-Christians, destitute of the blessings attending the appointed means

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

SPAIN.—The king of Spain has at length issued what is called a general amnesty, but which expressly excepts the chief persons concerned in the insurrection of the isle of Leon; those members of Cortes who proclaimed the deposition of the king at Seville; the chiefs of the military insurrections in various parts of Spain; the assassins of Vemmed; the judges of Elio, and the authors of the massacres in the prisons of Grenada. The chief persons, therefore, who needed pardon are excluded from the grant; and converted into perpetual enemies to the existing order of affairs. Had, however, the amnesty been universal, few individuals, we presume, who had reason to dread the royal displeasure, would venture their lives on its promises, after the memorable examples before the world of the readiness with which Ferdinand can either bestow or rescind pledges, as may suit his inclination or convenience.

PORTUGAL.—The deceptive facility with which the late Constitution was admitted in Portugal, and its equally prompt subversion, shew how little there is of public spirit in that country, the measures of which appear to be the result of mere court intrigue, in which the people at large have no voice, and apparently take little or no interest. Under these circumstances, it is not surprising that the queen, who is sister to Ferdinand of Spain, and her son, the Infant Don Miguel, who has been educated in the arbitrary principles of his mother, and whose efforts, with hers, effected the counter-revolution, should have cherished hopes of subverting whatever small portion of liberal principles might have been retained either by the fears or the policy of the king and his ministers. Accordingly, under the pretence of putting down freemasonry, a plot has been constructed, and carried into effect, by the queen and her son; the latter usurping the command of the army, arresting his father's ministers and others suspected of liberalism, and even confining the king himself within the limits of his palace. By the intervention chiefly, it is said, of the foreign ambassadors in Lisbon, the king was promptly liberated: but he has seen fit to excuse, and in fact to countenance, his son's proceedings, and it is probable the affair was concerted in order to pave the way for the restoration of pure ultra royalism. We the more deeply regret these encroachments of bigotry and arbitrary power among the nations of Europe, not only from their immediate evil effects, but also from an anticipation of the feuds and bloodshed which may ensue, when the progress of knowledge and public opinion shall again demand, as ultimately it must, the full restoration of public liberty, and the extinction of all inordinate and irresponsible power.

DOMESTIC.

It is with extreme pain we allude to rumours which have been received from our settlements on the Gold Coast of Africa of a very afflicting nature. Our readers will recollect, that in 1821, on the dissolution of the African Company, the British settlements on the Gold Coast were annexed to Sierra Leone, and placed under the control of the Governor of that colony. That excellent man, Sir Charles M'Carthy, whose services in Africa, in the cause of humanity and civilization, cannot be too highly appreciated, took the earliest opportunity of inspecting this new scene of his government, and of planning and promoting the necessary measures of improvement and defence. The neighbouring warlike and predatory chief of Ashantee probably felt the check which the salutary measures of the Governor placed on his ambitious projects, and particularly the barrier which they raised to his prosecution of the slave trade; and he is alleged, on strong grounds, to have been further stimulated in his hostility to the British name, by the intrigues of European slave-traders, who had a fellow feeling with him on this subject. At length, having seized on a Negro sergeant in the British service, and put him to death, Sir Charles considered it no longer right to delay noticing his conduct; and, in consequence, repaired again to the Gold Coast, to conduct the necessary operations against him. The rumours to which we have alluded state, that, on the 21st of last January, Sir Charles, with a few British officers, 400 Black regulars and militia, and 2000 native troops, had been attacked by 10,000 Ashantees, and defeated, eleven officers being killed,

wounded, or missing. Sir Charles himself, it is added, was both wounded and missing. As these rumours have not yet received the sanction of official authority, and as circumstances have excited a suspicion that they may have been exaggerated, we forbear from subjoining any of those reflections to which an occurrence so disastrous, and so deeply to be deplored, would naturally have led. In the mean time, we think it right to remark, that, whatever may have been the course of events on the Gold Coast, the settlement of Sierra Leone is too far removed from the scene of action to be affected or endangered by them.

Ireland has continued to engross much of the attention of Parliament, but no measures of a comprehensive kind have hitherto been matured. Among other proceedings, Mr. Hume has moved for a committee to inquire into the state of the Irish church-establishment; and Lord Althorp, for another to inquire into the general condition of the country. The former, we need scarcely say, was outvoted by a large majority. For the latter was substituted, by Mr. Goulburn, the appointment of a committee for the more limited object of inquiring into the causes of the disturbances of those districts which have been subjected to the Insurrection Act.

The Unitarian marriage-bill has been negatived in the House of Lords. The episcopal bench, as well as the lay lords, were strongly at variance on its merits. Among its most strenuous opposers were the Lord Chancellor and the Bishops of Chester and St. David's; and, among its advocates, the Archbishop of Canterbury, the Bishops of London and Exeter, Lord Lansdowne, Lord Calthorpe, Lord Liverpool, Lord Harrowby, &c.

We are happy to state, that the Chancellor of the Exchequer adheres to his pledge to abolish the whole of the salt duties.

The chief new topics in the annual budget, the other points having been already before the public, are the intended reduction of the interest on Exchequer Bills from twopence to three halfpence per day; and a limitation of annual deposits in savings banks,—the rate of interest which they secure, and which is now considerably above the market price, affording an inducement to persons of larger property than those for whose benefit these institutions were designed, to invest their money in them, to the loss of the public. Instead of 100*l.* as a first year's deposit, and 50*l.* per annum afterwards, which the law now allows, the first deposit is intended not to exceed 50*l.* and the annual investments 30*l.*

Intelligence has arrived of the death of Lord Byron. His lordship had embarked with great zeal in the cause of the suffering Greeks; and his death appears to have excited among them sensations of very deep regret. He expired at Missolonghi, April 19, after an illness of only a few days. Thus short was the warning which summoned to another world, in the prime of life, and in the midst of his busy projects, a nobleman born to the wealth and honours of a splendid earthly condition, and still more distinguished for those high mental endowments which the Supreme Creator designed to be devoted to his own glory, and the benefit of human society. In what manner those talents were too often employed, we would willingly forget; and we would most gladly impute to the defects of a lamentably unhappy education, to a most unfavourably long minority, or to mental obliquity itself, all that has pained and astonished his countrymen in the history and writings of this highly gifted but singularly unhappy man. But, amidst the tenderness due to the memory of an erring individual, let not the lesson conveyed by his sad example be lost upon survivors. From the mournful tomb of one who possessed all that earth could bestow to make life happy, we hear re-echo the memorable warning, that birth, riches, genius, and public fame, are but empty sounds to sooth a conscience ill at ease with itself; and that "to fear God and keep his commandments, is the whole of man," his privilege, as well as his duty, his honour, his happiness, and his best reward. It has been affirmed, that on the latest lucid day of his life, his lordship mentioned to a friend, that "his last thoughts were with his wife, his sister, and his child." This circumstance, and the honourable cause in which he may be said to have fallen, have rekindled in his favour some of those sympathies once so lavishly bestowed upon him by his admiring countrymen, and which nothing but his own acts and writings could for a moment have weakened. We could have wished to have heard, that among the objects of interest in his dying moments his thoughts had been directed to his God and Saviour.

ECCLESIASTICAL PREFERMENTS.

The Rev. Christopher Lipscombe, M.A., Fellow of New College, Oxford, has been appointed, under the new ecclesiastical arrangements for the West Indies, Bishop of Jamaica; and the Rev. William Hart Coleridge, M.A. Student of Christ Church, Oxford, and one of the Secretaries of the Society for promoting Christian Knowledge, Bishop of Barbadoes.

Rev. Sam. Slade, D.D. Dean of Chichester.

Hon. and Rev. George Pellew, Prebendary of Osbaldwick, in York.

Rev. Archdeacon Wrangham, Preb. of York.

Rev. R. Lockwood, Prebendary of Peterborough.

Rev. J. Brocklebank, B.D. Willingham R. co. Cambridge.

Rev. J. Brooke, Kilmahon R. in diocese of Cloyne.

Rev. Edw. Butt, Toller Fratrum R. Dorset.

Rev. Wm. Duwell, Home Lacy V. Herefordshire.

Rev. Hartley Dunsford, Pretherne R. Gloucestershire.

Rev. T. S. Escott, Combe Florey R. Somerset.

Rev. R. Gibson, Bolton-by-the-Sands V. Westmoreland.

Rev. John Graham, Magilligan Living, in diocese of Derry.

Rev. R. Hammond, Beechamwell St. John R. Norfolk; with St. Mary annexed.

Rev. T. T. Harrison, Thorp Morieux R. Suffolk.

Rev. Mr. Childers, Preb. of Ely.

Rev. W. Holland, Cold Norton R. Essex.

Rev. Francis Lear, B.D. Chilmark R. Wilts.

Rev. Wm. Mackenzie, Hascomb R. Surrey; and reinstituted to Burgash alias Burwash R. and V. Sussex.

Rev. D. M'Gillycuddy, Killough Living, co. Down.

Rev. M. Manly Westwell, Godmersham, and Chartlett V. Kent.

Rev. J. Mitford, Stratford St. Andrew R. Suffolk.

Rev. Rob. Nicholl, Lanmaes R. Glamorganshire.

Rev. J. Pantlell, Ludgershall R. Wilts.

Rev. Dr. Phelan, Wexford Living, Ireland.

Rev. B. Pope, Nether Stowey V. Somerset.

Rev. Richard Fortescue Purvis, Whitsbury V. Wilts.

Rev. Windsor Richards, St. Nicholas Living, Glamorganshire.

Rev. R. Rose, Pennse R. Norfolk.

Rev. R. Stephens, Belgrave V. Leic.

Rev. R. S. Stevens, South Petherwyn and Irewen V. Cornwall.

Rev. P. Swan, B.D. Swerford R. with Shirwel Chapelry annexed, co. Oxford.

Rev. C. Tookey, Oddingley R. co. Worcester.

Rev. S. Turner, Chaplain to Lord Yarborough.

Rev. G. Deane, Chaplain to D. of Buckingham.

ANSWERS TO CORRESPONDENTS.

T. K.; F. W.; L. L. D.; CLERICUS; H. G.; J. M. W.; G. B.; B.; T. B.; S. S.; J. B.; OZIAS; MONITOR; and several "Constant Readers" and papers without signatures, are under consideration.

We are much obliged to various friends of several religious charitable societies who have favoured us with accounts of their late anniversary meetings. We hope, as usual, on the publication of their annual Reports, to give an abstract of their proceedings; but a meagre list, which is the utmost that our pages would allow, of the speakers and resolutions at their anniversaries, could be of little benefit to the institutions, or interest to the public.

If A. Z. were a "Constant Reader," as well as an Occasional Borrower of our work, he would find that we had often replied by anticipation to his query.

If J. W. will refer to the Preface to our volume for 1821, he will find a solution of his difficulty.

C. is respectfully informed that "indignissimus" does not mean "most indignant," but "most unworthy."

ERRATA.

Page 273, col. 2, line 23 from bottom, for *and* read *or*.
Page 274, col. 2, line 13 from bottom, for *first* read *just*.
Page 301, col. 2, line 20 from bottom, for *sane* read *see*.
Page 321, col. 1, line 7, (in a number of copies), for *two* read *ten*.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

SCRIPTURE PARALLELISM.

IT was the felicity of Bishop Lowth to discover and to exhibit to the biblical student that remarkable peculiarity of Hebrew poetry to which has been given the name of "parallelism." According to this writer, there were four principal characteristics of Hebrew poesy: first, the acrostical or alphabetical commencement of lines or stanzas; secondly, the admission of foreign words, and of certain particles which seldom occur in prose composition, and which form a distinct poetical dialect; thirdly, sententious, figurative, and sublime language; and, lastly, parallelism. Bishop Jebb, however, in his elaborate work on "Sacred Literature," contends, that it is not the acrostical, or regularly alphabetical, commencement of lines or stanzas that characterises Hebrew poetry; for this occurs but in twelve poems of the Old Testament: it is not the introduction of foreign words, and of what grammarians call the paragogic, or redundant particles; for these licences, though frequent, are by no means universal, in the poetical books of Scripture; and they are occasionally admitted in passages merely historical and prosaic: it is not the rhyming termination of lines; for no trace of this artifice is discoverable in the alphabetical poems, the lines or stanzas of which are defined with infallible precision; and every attempt to force it on the text, has been accompanied by the most licentious mutilation of Scripture; and, finally, this grand characteristic is not the adoption of metre, properly so called, and analogous to the metre of the heathen classics; for the efforts of the learned to discover such metre in any one poem of the Hebrews, have universally failed; and, while we are morally certain, that, even though it were known and employed by the Jews, while their language was a living one, it is quite beyond recovery in the dead and unpronounceable state of that language, there are also strong reasons for believing, that even in the most flourishing state of their literature, the Hebrew poets never used this decoration. Further, he considers it is equally certain, that the proper characteristic of Hebrew poetry is not elation, grandeur, or sublimity, either of thought or diction. In these qualities, indeed, a large portion of the poetical Scriptures is not only distinguished, but unrivalled; but the Right Reverend author maintains, that there are also many compositions, indisputably poetical, which, in thought and expression, do not rise above the ordinary tone of just and clear conceptions, calmly, yet pointedly delivered. He contends, that the grand, and indeed the sole, characteristic of Hebrew poetry is what Bishop Lowth calls *Parallelism*; that is, a certain equality, resemblance, or relationship, between the members of each period; so that in two lines, or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure. This is certainly the general strain of Hebrew poetry; instances of which occur in almost

every part of the Old Testament, particularly in the ninety-sixth Psalm; and it is in a great measure owing to this form of composition that our admirable Authorised Version, though executed in prose, retains so much of a poetical cast: for that version, being strictly word for word after the original, the form and order of the original sentences are preserved; and this artificial structure, this regular alteration and correspondence of parts, make the ear sensible of a departure from the common style and tone of prose.

This principle of composition asserted by Bishop Lowth in the poetry of the Old Testament, Bishop Jebb applies to the New. It is the opinion of the most judicious biblical critics of the age, that his lordship's hypothesis is in the main founded in truth, and is also of considerable utility for understanding the structure of the more poetical parts of the New Testament: but it seems also to be felt that the Right Reverend author has carried it, in some instances, to say the least, to the *extreme verge* of probability; and that a single step further, by an incautious follower, would be at the imminent risk of precipitation into a gulph of incongruities. Whether even the learned prelate himself may not have urged his theory somewhat too far, is a point which I will not undertake to determine; though I confess that I never rise from the perusal of his fascinating pages without soberly asking myself, whether, after all, I have not, in part at least, been indulging a delightful reverie,—and whether in truth the Evangelists and Apostles seriously sat down to write parallelisms, or did more in this respect than occasionally fall into the antithetical habits to which they had been accustomed in the poetry of the Old Testament. Indeed, the Bishop himself accounts for this peculiarity of their writings, on the very ground of its being almost their natural style of composition; a style which they could scarcely have laid aside without an effort. To Europeans, such a style requires elaboration: we are not accustomed to think or write in the manner of Dodsley's Economy of Human Life, or the Oriental Tales in our Ramblers and Spectators, which are but caricature imitations of this species of composition; but, to the Jews, whether under the Old or the New Testament dispensation, this style was familiar, and was connected with many solemn and interesting associations. The chief point, therefore, on which I should venture to disagree with the learned prelate, is only as to the extent to which he seems to suppose this system of writing intentionally carried, especially by the New-Testament writers. I can conceive a general antithetical feeling pervading the mind of a sacred penman, in some of the poetical parts of his composition; but it appears too much to imagine him drawing up rank and file a whole series of thoughts or expressions for the sake of opposing them one by one in well-set parallelisms. He might, with a very natural antithesis, write,

My son, despise not thou the chastening of the Lord,
Nor faint when thou art rebuked of him;
For whom the Lord loveth he chasteneth,
But scourgeth every son whom he receiveth.

Or, again:

He hath destroyed the gates of brass,
And the bars of iron he hath smitten asunder:

and so on of innumerable *simple* instances of parallelism; but, I would ask, is it probable that he elaborately introduces a series of preconcerted parallelisms, or drew out such a scheme as the following given by Bishop Jebb?

PSALM ii.	ACTS iv.
The rulers.	Herod.
The kings of the earth.	Pontius Pilate.
The peoples.	The peoples of Israel.
The Lord Jehovah.	Thine Holy Child Jesus.
The Lord's anointed.	Whom thou hast anointed.

There was most clearly a running parallel of a most interesting kind

in the mind of the inspired writer in this passage, but by no means, I think, so perfect and technical a poise of thought and expression as that for which the Bishop contends, and on which he even grounds a doctrinal argument, alleging that the Holy Child of the Acts is the Jehovah of the Psalms. I believe the fact, and I most heartily concur in the doctrine; but I should hesitate to urge this parallelism on a Socinian, in proof of my argument. Indeed, if parallelism is to be carried to the extent the Bishop contends for, we may have points of Calvinism and Arminianism argued on the same principles, and the whole Scripture put to the torture and crotcheted in search of equiponderants and correlatives.

Admiring, however, as I cordially do, the pious, learned, and valuable publication to which I have alluded, and feeling greatly indebted to its author for the new and interesting mine of "sacred literature" which he has opened to biblical readers, I should have been satisfied with the large, but measured, approbation awarded to it in the pages of the Christian Observer*, and by no means have thought it necessary to obtrude the present remarks upon the public, had not another writer undertaken to improve upon the Bishop's principles, and carried them out into a most singular, and, I fear I must add, dangerous and extravagant hypothesis. I allude to a work recently published, entitled, "Tactica Sacra, being an Attempt to develop, and to exhibit to the Eye by tabular Arrangements, a general Rule of Composition prevailing in the holy Scriptures; by the Rev. Thomas Boys, A. M. of Trinity College, Cambridge, Curate of Wedford, Herts." I entertain the highest respect for the principles of this writer; but the hypothesis upon which his publication is built, is of so hazardous a character that it ought not to pass unnoticed.

The object of Mr. Boys's work is "to reduce whole Epistles to the form of regular parallelisms." We have not only the minor parallelisms which Bishop Jebb contends for, and which Mr. Boys still further extends; but, existing with these, and superadded to them, a larger scale of parallelism, including large masses of Scripture, even whole Epistles. The sacred writer, before penning a single sentence, arranges his whole intended book into one grand parallelism, and then constructs minor parallelisms as suits his plan. But the best way of conveying to the reader an idea of Mr. Boys's hypothesis, is to give one of his own illustrative specimens. The Epistle to Philemon, being the shortest, will best allow of quotation. Mr. Boys arranges its alleged parallelisms as follows:—

A—1—3. Epistolary.
B—4—7. Prayers of St. Paul for Philemon—Philemon's hospitality.
C—8. Authority.
D—9, 10. Supplication.
E—10. Onesimus a convert of St. Paul's.
F—11, 12. Wrong done by Onesimus, amends made by St. Paul.
G—12. To receive Onesimus the same as receiving Paul.
H—13, 14. Paul, Philemon.
I—15. Onesimus.
I—16. Onesimus.
H—16. Paul, Philemon.
G—17. To receive Onesimus the same as receiving Paul.
F—18, 19. Wrong done by Onesimus, amends made by St. Paul.
E—19. Philemon a convert of St. Paul's.
D—20. Supplication.
C—21. Authority.
B—22. Philemon's hospitality. Prayers of Philemon for St. Paul.
A—23—25. Epistolary.

* See Review of Jebb's Sacred Literature, Christian Observer, 1824, p. 702.

The reader will easily comprehend this "tabular arrangement." It is intended to shew that the Epistle to Philemon is "an introverted parallelism of eighteen members;" A, the last member, corresponding with *A* the first, B with *B*, C with *C*, &c. But this is not all; for these Roman and Italic capital-letter parallelisms have under them Roman and Italic small-letter parallelisms still more curious and complicated. It would not be doing justice to the author, or his argument, not to copy a single specimen. Thus the short bi-member B, of the parallelism B, *B* comprehends under it,

B. { f—4. I thank my God.
g—Making mention of thee always in my prayers.
h—5. Hearing of thy love
i—and faith which thou hast
i—Towards the Lord Jesus,
h—And towards all saints,
g—6. That the communication of thy faith may become effectual, by the acknowledging of every good thing which is in you in Christ Jesus.
f—7. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

Now, can any thing be imagined more farfetched, unfounded, and absurd, than such an analysis? St. Paul, purposing to write a letter on a matter of important business, and under the special influence and inspiration of the Holy Spirit, sits down to plan every sentence and line in platoon order, with a minuteness and puerility utterly beyond all that we were accustomed to in our boyhood, in the elaborate eggs, wings, and hatchets of the Greek anthologies. How any man could for a moment admit such an idea into his mind, and still more how he could persuade himself to work it up into a half-guinea quarto publication, will probably astonish every sober reader, and not least so every *rational* parallelist. Yet Mr. Boys zealously propounds this doctrine, and moreover thinks that his discovery will greatly aid the cause of biblical criticism and interpretation!

"Some," he remarks, "will say that more of the *results* of parallelism should have been given: more instances where parallelism illustrates the sense, fixes doubtful meanings, decides controverted points. Many instances I am prepared to give. I apprehend, however, that in offering them in the first instance, I should be off my ground. The first object is to establish the fact: to prove the prevalence in the sacred writings of the larger kind of parallelism, which includes passages of considerable length and whole Epistles. Then come the minor parallelisms, which form the members of the larger. And, lastly, come the results and inferences, the facts being previously established. When I consider the importance of these results, thought and language fail me. I will only mention one: an entirely new and independent series of testimonies upon that all-important subject, the proper Deity of our Lord and Saviour Jesus Christ; who, with ineffable glory, unites in his person the two-fold name Son of God and Son of Man. As often as we repeat the word parallelism, we toll the knell of infidelity. At the very sound of parallelism, let the host of the Philistines tremble in their tents. Parallelism opens upon them from an unobserved and inaccessible eminence, that commands and rakes their whole position."

Under these impressions, Mr. Boys has carefully arranged nearly the whole of St. Paul's Epistles, and has made considerable progress with the other Epistles, and other parts of Scripture. He hopes to see the whole of the Bible in time parallelised, and augurs great benefit to sound doctrine from the result. He is convinced that "parallelism is the biblical rule and method of regular composition." The absurdity

of such an hypothesis is, I conceive, evident at the first glance; or, if more be wanted, the short Epistle above quoted will be quite sufficient for most readers: but to have the fullest idea of the extent of the absurdity, it would be necessary to follow the author through some of the longer portions of Scripture. But such a task is, I trust, utterly superfluous; and my chief object, in trespassing even thus long upon the patience of my readers on such a subject, is to warn biblical students of the danger of cherishing idle speculations and hypotheses. The scheme of Mr. Boys certainly will not find many patrons among sober critics and ripe scholars; but the innumerable crudities which have been tolerated at different times in well-disposed, but weak and ill-judging minds, forbid the hope that *no* individual will be found to take up the "new system," and to parallelize the Bible from Genesis to Revelations, book by book, chapter by chapter, verse by verse, clause by clause, to the utter subversion alike of the sacred Scriptures and of common sense. Mr. Boys, being himself a firm believer in his system, is naturally anxious to inculcate it upon others; and he particularly appeals to *devotional* readers of the Scriptures, considering, as he honestly does, that it will tend greatly to their edification.

"I know," he says, "there are persons who will be disposed to regard the sort of discussions which the present work contains as uninteresting and unprofitable. They want something that will excite devotional feeling; and unless they can have this, they think their souls cannot receive benefit. I wish to speak of such sentiments with respect, for they do not entirely differ from my own. As far at this at least we are of one mind, that, unless there be in the heart the feeling and the spirit of devotion, all that can be done in the way of enlightening our understandings may leave us in a state of spiritual death. Yet I apprehend, that where there is the spirit of devotion, there it is of the first importance to inform the mind; otherwise we can only look for a zeal that is not according to knowledge: and not only this, but that where there is not the spirit of devotion, there instruction upon points of fact and argument is often made the means of giving it. Devotion is the flame; knowledge, doctrine, and sound argument the materials by which it is fed. We must throw on those coarser-looking materials at due intervals; or the purer and more etherial flame will soon go out. You delight in your Bible. You find nothing so edifying as the reading of that sacred book. Give me leave to ask, then, When your Bible is before you, do you always know what you are reading about? I venture to answer, No. You understand single verses and sentences; or can make out their meaning by the help of commentators. But of the general bearing and tendency of what you are reading, the topics which the sacred writer means to urge, the drift of the passage, in a word, what it is about, of this you are often ignorant. It is the object, then, of parallelism to shew you this. Hitherto you have travelled on, like a man making his way through a thicket; arrested perhaps occasionally by a flower growing at your feet, but utterly ignorant of the general character of the country through which you are passing. But parallelism takes you up; first sets you on an eminence, and gives you a bird's-eye view of all the adjacent country, and then carries you through it by an open path."

Such is Mr. Boys's view of the importance of his system of parallelism to devotional as well as to merely critical readers. I am far from wishing to wound his feelings in the free remarks which I have thought it my duty to offer upon it; but I cannot view it merely as a harmless absurdity, because of the

disrespect which (most unintentionally on the part of the author) it offers to holy Scripture; because of the injurious effects which it may have upon ill-disciplined minds; and because of the door which it opens to the sneers and cavils of the unbelieving and profane.

There is indeed *another* species of "scripture parallelism" which I could earnestly wish the Reverend author on whose hypothesis I have animadverted, and all his readers, deeply to study—not a parallelism of mere technical arrangement, but that juxta-position of spiritual things with spiritual, that exquisite analogy of all the disclosures of holy writ by which they reflect a flood of light upon each other, and lead the mind in devout and adoring love and gratitude, to the all-wise Inspirer of their hallowed contents. Mr. Boys evidently knows well how to turn the sacred volume to this higher account; and let him not endanger this best study of the Oracles of God, for the sake of a puerile hypothesis, "with a constant reference to which he has gone through the Old Testament as often as three or four times, and the New Testament as often as five or six times." I will only remind both him and his readers of the following excellent remarks of Bishop Horsley inculcating the study of the parallelism to which I have alluded, a parallelism not of brackets and crotchets, in which

> "Verse nods to verse, each sentence has a brother,
> And half the chapter just reflects the other;"

but a sound, rational, and scriptural comparison of phrase with phrase, and thought with thought, the obscure with the lucid, doctrines with duties, promises with commands. "It should be a rule," says Bishop Horsley, "with every one who would read the Scriptures with advantage and improvement, to compare every text, which may seem either important for the doctrine it may contain, or remarkable for the turn of the expression with the parallel passages in other parts of holy writ; that is, with the passages in which the subject-matter is the same, the sense equivalent, or the turn of the expression similar. These parallel passages are easily found by the marginal references in Bibles of the larger forms."....."It is incredible to any one, who has not in some degree made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, without any other commentary or exposition than what the different parts of the sacred volume mutually furnish for each other. I will not scruple to assert that the *most* ILLITERATE CHRISTIAN, if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation; but, by God's blessing, he will become learned in every thing relating to his religion in such a degree, that he will not be liable to be misled either by the refined arguments or by the false assertions of those who endeavour to ingraft their own opinions upon the Oracles of God. He may safely be ignorant of all philosophy, except what is to be learned from the sacred books; which indeed contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the first ages of the Jewish and of the Christian church, as is to be gathered from the canonical books of the Old and New Testament. Let him study these in the manner I recommend, and let him never cease to pray for the ILLUMINATION OF THAT SPIRIT by which these books were dictated; and the whole compass of abstruse philosophy and recondite history shall furnish no argument with which the perverse will of man shall be able to shake this LEARNED CHRIS-

TIAN'S *faith*. The Bible, thus studied, will indeed prove what we Protestants esteem it—a certain and sufficient rule of faith and practice, a helmet of salvation, which alone may quench the fiery darts of the wicked." E.

FAMILY SERMONS.—No. CLXXXVI.

Job xxii. 21—23.—*Acquaint now thyself with Him, and be at peace; thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up. Thou shalt put iniquity far from thy tabernacles.*

IN meditating upon this interesting passage of Scripture, we shall first consider the nature of the counsel here given; and, secondly, the benefits which will result to us from following it; and, in so doing, may our hearts be directed to Heaven in secret prayer, that, while listening to the injunction in the text, we may be inclined to obey it, and thus obtain the inestimable blessings which God has graciously connected with a compliance with this command.

First, then, we are to consider the counsel here given, which consists of three parts; namely, to acquaint ourselves with God,—to be at peace with him,—and to receive the law from his mouth.

1. "*Acquaint thyself with God.*" The knowledge of our Creator lies at the foundation of all religion; for, "he that cometh to God must know that he is, and that he is a rewarder of them that diligently seek him." We are naturally ignorant of him. Something might indeed be learned respecting him from his works; for "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead;" so that, adds the Apostle, men are "without excuse, because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened." But this knowledge is but partial; and, partial as it is, it is not generally made use of by mankind. Too many never reflect upon God as the Creator of all things; their supporter and governor; and the author of all their mercies. If a slight thought of his being or attributes pass through their minds, it is soon forgotten, and leaves behind it no traces of devout love or veneration. Though they believe in his existence, they cannot be said to be acquainted with him; and the little they know, instead of being followed up by a desire after further information, is lost to all practical purposes. They pass through life almost as though there were no God; they habitually forget him "in whom they live, and move, and have their being." Such is the wilful ignorance of the large majority of mankind, even of what they might know by the mere light of reason, reflecting upon the works of God, and assisted by the obscure remains of early revelations handed down from age to age.

But still this light is very imperfect; and it is only in the Gospel of his Son that we can become fully acquainted with him. We are naturally ignorant of many of his attributes; but in that Divine record they are clearly revealed, and their important relation to ourselves is also pointed out. We read of him as "a great God, mighty and terrible," "holy and reverend," "glorious and fearful," yet "merciful and gracious, and full of compassion;" a God too pure to behold iniquity, who has given us a perfect law to walk by, who weighs all our actions, and who will judge us according to our works. We learn not only his power, wisdom, and eternal existence, but also his mysterious nature as three persons in one God; each of the three persons bearing an infinitely gracious office towards us miserable sinners; the

Father so loving us as to give his Son to die for our transgressions; the Son undertaking and fulfilling the engagement; and the Holy Spirit renewing our hearts, disposing us to lay hold of the hope of mercy thus set before us through the blood of a crucified Saviour, and to live to his glory in a cheerful obedience to his commands.

Now, in all these ways we are invited to acquaint ourselves with God; to arouse ourselves from our natural indifference or dislike to sacred contemplations, in order to obtain a true and saving knowledge of our Creator. Too long have we been ignorant of him—too long have we neglected to study his character; to reflect seriously upon his justice, his holiness, his purity; his demands upon us; his judgments against us as transgressors of his law; his promises to receive us when we truly turn to him; his power and willingness to pardon and sanctify us; and his pledge to make us his children, and to receive us to everlasting glory in heaven. Let us begin at length to acquaint ourselves with him; no longer to be strangers to him who has shewn himself to be our best friend, and whom to have for our enemy must prove our eternal ruin. He invites us to communion with him; let us not reject his offer, let us not do despite to his Spirit, let us not plunge our own souls into eternal misery.

2. But, in order to obtain this sacred communion with God, it is necessary that we should be at peace with him. "*Acquaint thyself with him, and be at peace.*" Ignorance is not the only bar to a saving acquaintance with the great Creator, Lawgiver, and Judge of the world; for, added to this, there is in our fallen nature, a principle of hostility to him. "The carnal mind is enmity against God; it is not subject to his law, neither indeed can be." We shrink from his requirements; we dread his all-seeing eye; we are unwilling to submit to his dominion. We think him our enemy; and why? Because our conscience tells us that we have not sought for him to become our friend. We are well aware that we have offended him by our sins, and that we have not applied to him for pardon and reconciliation. We too well know that we are ready to seek our happiness in any thing rather than in his favour; that we have no desire for communion with him; that we side with his enemies, and do the things that he disapproves. Such is our state by nature; and deeply does it concern us to lay it to heart, and to turn to our justly offended Creator. He himself has mercifully provided the means of peace; for "God was in Christ reconciling the world unto himself, not imputing unto men their trespasses." Nothing therefore remains but that we on our part should avail ourselves of his offers of reconciliation. "We beseech you in Christ's stead," says an Apostle, "be ye reconciled to God." This divine peace must be founded upon an acquaintance with his character, his perfections, his commands, his plan of justifying sinners, and his various relations to us as his creatures, the subjects of his moral government, redeemed with the blood of his Son, and bound to walk in his ways, and to live to his glory. Form then this acquaintance; cultivate this peace. The Saviour has made peace by the blood of his cross; he was the Prince of Peace, exalted to be a Prince and a Saviour to give repentance and remission of sins. Having thus procured peace for us, by his infinitely meritorious sacrifice, he bequeathed it to us as his dying gift: "My peace I leave with you, my peace I give unto you." Shall we not then thankfully embrace this offer of pardon and reconciliation? Shall we not lay down the arms of our rebellion, and make it our chief object throughout the remainder of our lives to become loyal and obedient subjects to the Majesty of heaven? Shall we not especially seek to become

endued with that saving faith in the Son of God, by which only we can be justified, and obtain peace with our Creator?

3. But there is yet another article of counsel inculcated in the text: "*Receive the law from his mouth, and lay up his word in thy heart.*"—Vain would be our speculative knowledge of God, and deceitful our hopes of peace, if unaccompanied by obedience to his commands. We are exhorted therefore to learn what it is that God requires: "Receive the law from his mouth;" and having become acquainted with his will, to cherish it in our affections, as the spring of our conduct: "Lay up his word in thy heart." For faith without works is dead: that divinely implanted grace by which we become justified and obtain peace with God, only for the merits and obedience of Jesus Christ, is also the fruitful parent of obedience to God's commands. It inclines us to receive his law in its full extent and spiritual character, as applying to the very thoughts and intentions of the heart. It renders this law, which was utterly opposed to all our tastes and wishes while in a state of sin, delightful to us, so that we are not content to admit it only into our memories and understandings, but we deposit it in our hearts as a treasure of inestimable value. "Lord, how I love thy law! it is my meditation all the day." Such was the devout exclamation of the inspired writer of the hundred and nineteenth Psalm; who, in that long composition of one hundred and seventy-six verses, has scarcely omitted in any one to testify his veneration and affection for the law, the way, the testimonies, the commandments, the precepts, the word, the truth, the judgments, the righteousness, the statutes of the Supreme Lawgiver. The whole substance of this law is implied in the last verse of the text: "Return to the Almighty," and "put away iniquity from thy tabernacles." Be not content with a bare acknowledgment of sin, but wholly forsake it; and while you "abhor that which is evil," also "seek that which is good;" turn to God, imitate the example of the returning prodigal son, and adopt his language: "I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son." Study in future both to know and to do his will; and make him, as is said in the verses which follow our text, your "defence" and your "delight." Being acquainted with his character, as revealed in his word, being at peace with him, through the blood of his Son, the only Mediator between God and man, go on to live to his glory. "Receive his laws," assured that, however strict they may at first appear, if treasured up in faith, and love, and obedience, they will become the very joy of your heart. By walking in them, you will obtain peace of conscience, and possess a safe guide amidst all the snares of life. You will dwell under the shadow of the Almighty; you will enjoy a peace which passeth all understanding; the love of God will be shed abroad in your heart; animated by which enlivening principle, you will find his service to be perfect freedom, and will delight in it as your privilege, your solace, your unspeakable reward.

These considerations lead us to the second point proposed for our meditation; namely, the benefits which will result from following the counsel in the text: "Thereby good shall come unto thee."

"Doth Job fear God for nought?" was the exclamation of the tempter, when informed of the eminent character of that holy man. "Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased on every side." The remark was true, though uttered with an evil design. To serve God is our bounden duty; but we do not serve him for nought.

He has united our obligation with our privileges, and has attached "exceeding great and precious promises" to a compliance with his commands. He might indeed have overawed us by his frown; he might have commanded our obedience on pain of his displeasure, without alluring us by any gracious pledges of his favour; but he has not acted thus: while he asserts his authority as our Creator and Governor, he also appeals to our affections, and awakens our hopes. To every command to obedience is added the promise, "Thereby good shall come unto thee." But what is the good which he offers for our acceptance? "Shall I," you may ask, "become richer or more prosperous, more respected, or more beloved in the world? Will my days be lengthened? Shall I feel less pain or sorrow? Will my earthly enjoyments be increased? In short, what substantial visible benefit shall I ensure by an acquaintance and peace with God?" Now, the answer to this inquiry is, that "godliness is profitable for all things, having the promise of the life that now is, as well as that which is to come." So far as any temporal gift is really good for the Christian, it shall not be withheld; but his chief privilege is, that his merciful Father in heaven, who knows all his necessities, both for the body and the soul, makes the latter the especial object of his guardian care, and apportions his gifts not according to the ignorant and impatient desires of short-sighted mortals, but according to his own eternal goodness and wisdom, having respect to the highest and everlasting welfare of the individual. He makes all things to work together for his good. Having given his own Son for him, he will with him also freely give him whatever can conduce to his best interests. All things are his, whether "the world, or life, or death, or things present, or things to come." Even, therefore, should his lot in this world be full of pain and sorrow, he has what infinitely counterbalances it: his iniquities are pardoned, and his sins are covered; he enjoys the love and favour of God; he has tranquillity of conscience, and a hope full of immortality and glory; he has strength afforded him in weakness, guidance in perplexity, and support in trial; he has communion and fellowship with the Father of spirits, through the merits and intercession of his Son, and the influences of the Holy Ghost. No affliction can befal him but what, could he see it in all its results, would be acknowledged to have been for his good. Even the last and saddest event which nature dreads, the temporary separation of soul and body in death, shall be to him but the entrance on a state of never-ending enjoyment, beyond the reach of change or care. Then shall he behold his glorified Redeemer, and be made like him; and "he shall inherit all things; and God will be his God, and he shall be his son." This is the great, the supreme good: for all other blessings are nothing in comparison with the eternal presence and favour of the infinite Author and Bestower of every perfect gift; and this inestimable blessing shall be the lot of all who acquaint themselves with God, and are at peace with him and receive the law at his mouth.

In the case of Job, who lived at a period in which God was often pleased to attach temporal rewards to spiritual obedience, the good promised was of a mixed nature, comprehending both earthly prosperity and prosperity of soul. "If thou return to the Almighty, thou shalt be built up, thou shalt put iniquity far from thy tabernacles. Thou shalt lay up gold as dust, and the gold of ophir as the stones of the brook. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto him, and he shall hear

thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways." And, in general, in every age of the world, God is pleased to accompany with a temporal blessing that moral, diligent, self-denying and upright conduct which necessarily follows upon true piety. Health, contentment, esteem, and a moderate, yet cheerful enjoyment of earthly blessings, are, in the usual order of God's providence, attendant upon those habits which true religion fosters. But, even where, for infinitely wise and merciful reasons, the case is permitted to be otherwise; where sickness, or abject poverty, or bitter reproach is the lot of the faithful and consistent follower of Christ; he has still within his breast a peace which the world cannot take away, and he looks forward with earnest expectation to those higher and never-failing blessings which shall be his lot in a future world, knowing that "these light afflictions which are but for a moment, work out for him a far more exceeding and eternal weight of glory."

Have we then become acquainted with God? are we at peace with him? and do we obey his commandments? If not, how vain our hopes! how worthless our pursuits! how unsatisfactory our pleasures! how gloomy our prospects! Living and dying unacquainted with Him, we shall be banished for ever from his presence; the direst misery which can befal one of his creatures. If we reject that sacred communion with him to which he invites us upon earth, he will withdraw from us the light of his countenance in the eternal world, and consign us to the blackness of darkness for ever. And do we not tremble at the thought that such may finally be our lot? Do we not repent of our past folly and disobedience, and desire to begin a new and spiritual life? Long enough have we lived in habits of practical disregard to him; long enough have we despised his offers of peace and reconciliation; long enough have we rejected the promised grace of his Holy Spirit to restore us, in virtue of the merits and intercession of the Saviour, to that state of fellowship with God which we had forfeited by our transgressions. Let us no longer be insensible to our duty, or blind to our best interests. Let us "seek the Lord while he may be found, and call upon him while he is near: let the wicked forsake his way, and the unrighteous man his thought; and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon."

For the Christian Observer.

SCRIPTURE ILLUSTRATED BY INCIDENT AND EXAMPLE.—No. II.

Hebrews ii. 11. "*He is not ashamed to call them brethren.*"—There is not a more distinguishing feature of the Christian character than condescension to men of low estate. It was this which gave peculiar exaltation to the gracious interposition of the Son of God on behalf of the fallen, wretched, degraded children of men; and it will ever be found foremost among the dispositions and habits of those who are in spirit and in truth his followers. The excellent Archbishop Whitgift was an eminent example of this Christian grace. He was made Archbishop in the year 1583; and the ingenious Sir Henry Wootton, who knew him well, has left this character of him: "That he was a man of a reverend and sacred memory, and of the primitive temper; a man of such a temper as when the church by lowliness of spirit did flourish in highest examples of virtue." The following is an instance in which he displayed this temper, and shewed the assimilation of his character to the example of Him who was "meek and lowly of heart." He built a large alms-house near his own palace at

Croyden, in Surrey, and endowed it with maintenance for a master and twenty-eight poor men and women: and this place he visited so often, that he became familiar with all their names and dispositions; and was so truly humble, says his biographer, "*that he called them his brothers and sisters.*" When the Queen dined with him at his palace at Lambeth, which was very frequently, he would usually the next day visit his poor brothers and sisters at Croyden, and dine with them at his hospital. "You may believe," adds his biographer, "there was joy at the table;" for, after the example of his Divine Master, "he was not ashamed to call them brethren."

Matt. xi. 7. "*Jesus said unto the multitudes concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in king's houses!* [whereas John had but a leathern girdle about his loins, and his meat was locusts and wild honey.] *But what went ye out for to see? A prophet? Yea I say unto you, and more than a prophet; for this is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee.*"—A striking parallel to this character of the Baptist, was conspicuous in the venerable, mortified, and retired Richard Hooker. It is hardly possible to read the account of his life and habits, his fastings and devotions, and his constant subjection of his animal to his spiritual nature, and not revert in thought to the example of the Baptist. He seemed habitually to aim at the imitation of this example, according to the spirit of our church, when she assimilates the labours of the "ministers and stewards of God's mysteries," in reference to the second advent of the Saviour, to the efforts of him who was the special messenger of the Redeemer at his first coming. The biographer of Hooker describes him, like the Baptist, living in retirement from the world, yet an object of attraction to many, for his talents, his exemplary piety, and primitive strictness of deportment. He was the rector of Bourne, not far from Canterbury; and by the time he had been in that parsonage twelve months, his works, and the sanctity of his life became so celebrated, that many turned out of the road, and others, scholars especially, went purposely, to see the man whose life and learning were so much admired. But, as our Saviour said of St. John, what went they out to see? A man clothed in purple and fine linen? "No," says honest Walton; "but an obscure harmless man; a man in poor clothes, his loins usually girt in a coarse gown or canonical coat, of a mean stature and stooping, and yet more lowly in the thoughts of his soul, and his body worn out, not with age, but with study and holy mortification." And yet this man forgot all his timidity, when called to reprove sin, and, like his great exampler, could vigorously "lay the axe to the root of the tree."

A few instances of bold and fearless rebuke of sin may appropriately close the present paper.

Acts xxiv. 25. "*Paul reasoned before Felix of righteousness, temperance, and judgment to come,*"—"*and Felix trembled,*" as well he might do; for he is represented by Tacitus as having been guilty of all unrighteousness and intemperance: "Per omnem sævitiam ac libidinem jus regium servili ingenio in Judæa exercuisse." How fitly therefore did St. Paul frame his discourse!—Many illustrious instances are on record of ministers of the Gospel who have displayed a kindred courage and fidelity in the discharge of the duties of their sacred office. Among scriptural examples, we read of the reproof of the man of God at Bethel to Jeroboam, of Elijah to Ahab, Daniel to Nebuchadnezzar and Belshazzar, John the Baptist to Herod; and, though infinitely removed from all

frail mortal examples, the Divine Saviour himself to the Scribes and Pharisees. In modern history also, instances may be found of similar decision of conduct. Latimer, in his rebukes to the unpreaching prelates, is a prominent example. Many of the reformers exhibited this undaunted courage in opposing the evil measures and conduct of rulers, both civil and ecclesiastical. Luther and Knox are marked characters in this respect. Indeed, this species of hazardous fidelity seems necessary to the character of a Reformer: a superiority to the fear of man cannot be separated from the qualifications of one who undertakes to rectify triumphant errors, and correct daring abuses; and there is not a little in the circumstances of public agitation, and the oppressions which usually contribute to generate a spirit of reform, to cherish and foster this feeling. Perhaps, therefore, instances of its operation in the more quiet and undisturbed scenes of life, are equally, if not more, deserving of attention, particularly when they display a magnanimous resistance to the power of evil, clothed with those outward splendours which are but too well calculated to dazzle the eye that would detect, and to unnerve the tongue that would reprove, the lordly vice. In this light, the conduct of a curate, in the reign of Louis XIV., merits high respect and commendation. It is related in the Memoirs of Madame de Maintenon, that one day Madame de Montespan, the mistress of Louis, requested to receive the sacrament from the minister of a village in which she was residing; but this excellent man refused her request, addressing her in these energetic words; "What, Madam! you who are a scandal to all France! Go, Madam, and first renounce your guilty habits, and then come to this holy rite!" Madame de Montespan went away in a state of furious indignation, and vented her complaints to the king, who consulted on the subject Bossuet and Montauzier; the former of whom he respected for his learning, as much as he esteemed the latter for his virtuous inflexibility. Bossuet, however, did not hesitate to commend the curate, for a courage which most probably he would not have dared to exercise himself; although, it is true, he did remonstrate occasionally with his royal master; and Montauzier remarked pointedly, that Madame de Montespan should have thanked the curate for having spared her the responsibility and peril of sacrilege.

H.

To the Editor of the Christian Observer.

In the account of the blind man's cure (John ix.), it is said, that "He SPAT on the ground and made clay of the *spittle*; and he *anointed* the *eyes* of the blind man with the clay." (verse 6.) And again, in the cure of the deaf and dumb person (Mark vii. 33), "He SPIT, and *touched* his *tongue*." A circumstance remarkably similar in the nature of the application is related by Tacitus, Hist. iv. 81. Whilst Vespasian, says the historian, was at Alexandria, awaiting the favourable season for sailing to Italy, a man, whose sight had been destroyed by a defluxion of the eyes, directed, as he asserted, by the god Serapis, applied to the emperor for relief; "begging him "ut *genas* et *oculorum orbes* dignaretur *respergere* ORIS EXCREMENTO;" "to *moisten* his *cheeks* and *eyeballs* with SPITTLE." The result of the operation, where a prince was the Thaumaturgus, it is needless to add. To this incidental notice of the practice by the Roman annalist may be subjoined the testimony to its frequency of Epiphanius, bishop of Salamis, in the fourth century. This father, in a treatise Κατα Σαμαριτων, informs us, that ὁ πτυσμος των τυφλων was reckoned amongst the standard *materia* MIRACULOSA of his day.

My object in adducing these passages is to shew, that those very

isolated and apparently insignificant facts in the sacred Scriptures, which the scoffer delights to fasten on, and to ridicule, may always be most satisfactorily explained. The *spittle* and the *clay*, it appears, neither were primarily nor arbitrarily adopted by our Saviour for the purpose in question. He found a prevalent belief in their efficacy amongst the people, whose diseases he healed, and whose infirmities he removed; and, in condescension to their notions and customs, he deigned to employ them as connecting signs, where otherwise a touch, a word, a look, would have sufficed; and, in his hand, the idle charms of vulgar superstition became in truth 'the *media* of restoring power.

ORIG.

To the Editor of the Christian Observer.

THE well-known passage in the Epistle of St. James, chap. ii. 14, as it stands in our authorised English version, bears an apparent repugnance to the doctrine delivered by St. Paul; but a slight correction of the received translation, as has been observed by many critics and commentators, strips it of the difficulty, and exhibits the harmony of the sacred writings.

"*What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?*" In this translation, the article ἡ before πιστις is wholly omitted; whereas it is clearly intended to be emphatic: "Can *this* faith save him?" Can a faith, of which we only *hear*, but of which we see and know nothing by its fruits, a faith inoperative and counterfeit, save him? "Can such a faith," says Doddridge in his Paraphrase, "as may be separated from good works, save him?" So Beza, in his translation: "Num potest fides *illa* eum servare." Again, Macknight, and many others, "Can this faith save him?" Poole justly remarks, that "ἡ πιστις fidem non quamlibet designat, sed illam quam posten mortuam vocat. Articulus enim habet vim pronominis demonstrativi. Emphasis quoque hic est in voce dicendi. Non dicit. *Si quis fidem habet*, sed *si dicat se habere*." Faith, taken *generally*, may be supposed to mean either a true or a false faith, and has been understood in each of these ways: but ἡ πιστις signifies that particular kind of faith which is described in the former part of the verse, which St. James, further on in the chapter, denominates "a dead faith," and which it is most certain, on Scripture authority, is incompetent to the office of justifying or saving.

I should not have ventured so trite a criticism upon your pages, but that to many readers the English version only is known, while some scholars who have only to open their Greek Testament to disprove their error to their own conviction, are not ashamed to quote the rendering in our translation, in support of a doctrine as clearly opposed to the sentiments of St. James as of St. Paul. Had Luther and some of his incautious followers duly considered this subject, they would not have irreverently spoken of St. James as either uncanonical or "strawy."

CLERICUS.

To the Editor of the Christian Observer.

OUR Lord says, Matt. v. 43, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy." This passage is sometimes commented upon, as if our Lord meant that private revenge was inculcated, or at least allowed, under the Mosaic Law. But is this the fact? Does the Old Testament any where enjoin or permit hatred to enemies? Did our Lord intend to intimate that it did? Was it not indeed his express object to shew that this and the other laxities and immoralities mentioned in this discourse, were corrupt innovations, the glosses of scribes, pharisees, and hypocrites, and not

the appointed or permitted regulations of the Jewish code? Still it will be allowed, that in the Old Testament the love of enemies is not inculcated with the same clearness as in the New; and the language and conduct of some of the most eminent men under that economy, seem to indicate that there were circumstances under which hatred was considered lawful. I humbly submit, therefore, to your learned biblical correspondents, the following queries:—What was the general character or spirit of the Law of Moses, as respected the allowance of hatred or revenge? Did our Lord add to, take from, or otherwise modify this law? and if so, in what respects? What also was the allowed or common practice, as well as the specific law under each dispensation? A judicious review of these points would disclose much important truth, applicable to all ages and states of the church, and would also exhibit the harmony of the Old Testament with the New, as well as the general character of the additions made in the latter to the former.

R. S.

To the Editor of the Christian Observer.

THE interest of late excited in Great Britain, in favour of that hitherto small, and scarcely known, but, I trust, truly apostolical and rapidly rising branch of the Church of Christ, the Protestant Episcopal Church in the United States of America, induces me to communicate the following particulars respecting the qualifications for admission to holy orders in that communion. The statement will, I hope, have the effect of increasing the respect and affection of every reader for that hopeful scion of the Anglican Church, by shewing the care and precaution employed in selecting those who shall be called to the sacred office of administering the word and sacraments among its members.

Every person wishing to receive holy orders in the American Protestant Episcopal Church, must be admitted a candidate for orders, by the bishop, or by such body as the church in the diocese or state in which he intends to apply may appoint, at least one year before his ordination. In order to his being thus admitted, he must lay before the bishop or body aforesaid, a certificate from the standing committee of the diocese, that from personal knowledge, or testimonials laid before them, they believe that he has lived piously, soberly, and honestly; that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church; and that he possesses such qualifications as may render him apt and meet to exercise the ministry to the glory of God, and the edifying of the church. The canon does not say by whom the above testimonials are to be signed. They must be such, however, as to satisfy the committee. The standing committee of New-York have published a resolution that they *prefer* having the testimonial signed by the minister and vestry of the parish where the applicant resides; and will *expect* the signatures of at least one minister, and three respectable laymen of the Protestant Episcopal Church.

The applicant must also, in order to being recommended by the standing committee for admission as a candidate, produce to the committee a satisfactory diploma, or certificate, from the instructors of some approved literary institution, or a certificate of two presbyters appointed by the bishop or ecclesiastical authority to examine him, of his possessing such academical learning as will enable him to enter advantageously on a course of theology.

But when a person applies for holy orders, the canons allow the bishop, with the advice and consent of all the clerical members of the standing committee of his diocese, to dispense with the Latin and

Greek, and other branches of learning not strictly ecclesiastical, in consideration of certain other qualifications in the candidate, peculiarly fitting him for the ministry of the Gospel. If a person wishing to become a candidate, intends to apply, at the time of his ordination, for this dispensation, he must, before he can be admitted as a candidate, lay before the standing committee a testimonial, signed by at least two presbyters of the church, stating that in their opinion he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence. The above directions relate solely to a person's being received as a *candidate* for orders.

When he applies for *deacon's orders*, he must produce to the standing committee testimonials of his piety, good morals, and orderly conduct, for three years last past; and that he has not, so far as the subscribers know and believe, written, taught, or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church. This testimonial must be signed by the minister and vestry of the parish where the candidate resides; or by the vestry alone, if the parish be vacant; or, if there be no vestry, by at least twelve respectable persons of the Protestant Episcopal Church. It is not necessary that the signers of this testimonial be *personally acquainted* with the candidate. Information respecting him from any source which is satisfactory to them is a sufficient warrant for their signatures. The candidate, however, must produce testimonials to the same effect, signed by at least one respectable clergyman of the Protestant Episcopal Church, from his *personal knowledge* of the candidate for at least one year. The above testimonials are to be handed to the standing committee, who may proceed, thereupon, to recommend him to the bishop for orders. If they do so, the candidate must present their recommendation to the bishop.

When a deacon applies for priest's orders, the same process must be gone through, except that his testimonials need embrace only the period since his ordination as deacon; his letters of deacon's orders being sufficient testimonials for the three years immediately preceding that event; unless some circumstance should have occurred that tends to invalidate the force of this evidence.

It is further provided, that no person shall be ordained priest, unless he shall produce a satisfactory certificate from some church, parish, or congregation, that he is engaged with them, and that they will receive him as their minister, and allow him a reasonable support; or unless he be engaged as a professor, tutor, or instructor of youth, in some college, academy, or general seminary of learning, duly incorporated; or unless the standing committee of the church, in the State for which he is to be ordained, shall certify to the bishop their full belief and expectation that he will be received and settled as a pastor by some one of the vacant churches in that State.

PASTOR.

MISCELLANEOUS.

NEGRO SLAVERY.—No. X.

DRIVING SYSTEM.

The Rev. G. W. Bridges has attacked Mr. Wilberforce as guilty of gross misrepresentation, for having asserted, that the Negroes "are worked like cattle under the whip, are strangers to the institution of marriage, and to all the blessed

truths of Christianity;" and he affirms that he has proved this accusation to be "totally unfounded." (p. 35.)

With how little truth he has denied Mr. Wilberforce's charge, as it relates to the instruction of the slaves in the blessed truths of Christianity, has been fully shewn in the last Number. That Mr. Wilberforce was equally correct in asserting that the Negroes generally were "strangers to the institution of marriage," has already been proved by the most convincing and irrefragable testimony. Returns from the West Indies to the end of 1822, laid before Parliament in the last session, leave not a doubt remaining on this subject. We shall content ourselves with briefly recapitulating the substance of these returns. Throughout the whole of the West Indies, with the exception of Jamaica, the number of legal marriages of slaves returned as having been celebrated in the fourteen preceding years, among a population of nearly 400,000, had been four, exclusive of sixty marriages celebrated by a Catholic priest. Jamaica, containing 340,000 slaves, is divided into twenty-one parishes. From seventeen of these parishes, containing an aggregate of 280,000 slaves, the return is 130 marriages in fourteen years, or less than at the rate of one marriage in every two years for each parish. The remaining four parishes furnish a less unfavourable return. St. David returns 102; St. Andrews 405; St. Thomas in the East 1612; and Kingston 1648, in fourteen years: so that these four parishes, to use the language of Sir George Rose, look like a temple of Hymen as compared with the rest of the West Indies. With respect, however, to these 3760 marriages, it still remains to be seen whether they are legal marriages, celebrated by clergymen of the Church of England, or only Methodist marriages, which in Jamaica can have no legal validity in any way. And this question is naturally suggested by the circumstance that these marriages have all been celebrated precisely in those parishes where the Methodists have their establishments. And even if it should appear that they have been celebrated by clergymen, yet what connubial rights do they confer? By what law of Jamaica have the marriages of slaves been rendered valid or indissoluble? In some of the other islands the clergymen expressly affirm, that the marriage of slaves is not legal; and whether legal or not, most of them represent it as a thing unheard of. A few years ago, when a clergyman of Nevis attempted to marry a couple of slaves by banns, the circumstance caused a great commotion in that island, and he was obliged to abandon his purpose. And in the year 1816, the Attorney-General of the Bahamas delivered the following opinion upon the subject:—"Marriages are considered in our laws as merely civil contracts. To make any contract valid, the party contracting must be of sufficient legal ability. But from the very nature of slavery it is evident that no slave can enter into a valid contract. It follows, that a marriage between a slave and a free person" (that was the point immediately at issue, but the argument of course applies equally, if not more strongly, to the case of slaves) "is a mere nullity. But the consent of the owner would materially alter the case; and, if sufficiently evidenced, may probably be considered as amounting to an emancipation." The law officers of the Crown at home differed from the Attorney-General of the Bahamas; it being their opinion, "that slaves were not to be excluded from marriage, either with free persons or slaves; and that their owner's claim to their services would not be affected thereby." We do not understand, however, that this opinion has led to any practical result. On the contrary, the latest returns from the

Bahamas shew, that no marriage had there been solemnised between slaves down to the close of 1822.

On the whole, therefore, it will appear that Mr. Wilberforce was completely justified in affirming, that the slaves were "strangers to the institution of marriage;" and that the fact of Mr. Bridges having, subsequently to October 1822, solemnised 187 marriages of slaves, (the whole proof he adduces to shew that Mr. Wilberforce's statement was unfounded,) does in no way invalidate that statement. In fact, they were celebrated after Mr. Wilberforce had printed his pamphlet; and, after all, it remains to be ascertained whether these marriages are any thing more than a mere mawniling ceremony, conveying no legal rights whatever to the parties, and binding them by no legal obligations; or whether they constitute what is understood in this country by a marriage.

Having disposed of two of the points, religious instruction and marriage, which Mr. Bridges makes the ground of his attack on Mr. Wilberforce, I now come to the third point, on which he tells us that he has *proved* Mr. Wilberforce's statement to be *unfounded*; I mean that *of the Negroes being worked like cattle under the whip.* The following passage, however, contains the only remark which Mr. Bridges makes on this subject; and it certainly sounds to my ear more like an admission than a denial of the practice.

"Your very natural and humane anxiety to abolish the use of the whip meets only the desire of every possessor of slaves, and by many of them it *has* been abolished. The treadmill holds out a very excellent substitute, and probably your wishes in that particular you will find forestalled. Yet, as if you considered the lash cruel and ignominious only when applied to the Negro race, you seem to overlook its continuance in the army, navy, and courts of justice at home, where its use is infinitely more humiliating and severe. But your argument, that because the drivers are slaves, and usually the strongest of them, therefore their punishments and outrages are the more violent, certainly will not hold good in any point. They are not appointed on account of their strength, for they have no work to do, but merely as a reward for good conduct and faithful services; and the very circumstance of their being slaves, liable to be reduced to the ranks by the representations of those under them, whose complaints it is the interest of the master to see redressed, must be a guarantee for their not abusing the temporary power confided to them. The frequent removal of these drivers at the instance of the working Negroes would, if you did not reside at such a distance as to forbid your acquaintance with the economy of a plantation, have rendered your observation on that head totally nugatory." (p. 22.)

This is neither proof nor reasoning; it is pure mistification. We have not even one of Mr. Bridges's hardy denials to stagger us. Mr. Wilberforce's observations he tells us are *nugatory*. Why? Because drivers are often removed at the instance of the working Negroes. But assuming the fact to be so, which is not a little improbable, why, I would ask, are they *often removed?* Is it not because they *often* abuse their power? Otherwise their removal would be an act of injustice. And yet Mr. Bridges would make us believe that there is a secure *guarantee* for their not abusing their power. Then, he tells us, they are not appointed for their strength, but merely as a reward. They are, it would seem, honorary, and not efficient officers. The work of Mr. Roughley, a Jamaica planter, was published about the same time with the pamphlet of Mr. Bridges; and being a didactic work intended for planters, and not at all of a controversial description, it deserves the more credit. What is Mr. Roughley's view of the subject? "The most important personage in the slave population of

an estate," he observes, "is the head driver. He is seen carrying with him the emblems of his rank and dignity; a polished staff with prongy crooks to lean on, and a *short handled, tangible whip.*" Some West Indians, in this country, are fond of representing the whip as the mere badge of office. But why might not the polished staff with its prongy crooks suffice? It might, and certainly would, if such representations had been any thing else than the grossest fallacies. The driver, whatever Mr. Bridges may choose to think and say of him, is, in Mr. Roughley's estimation, no merely honorary officer, intended for show rather than use. "A bad driver," says Mr. Roughley, "*is like a cruel blast that pervades every thing and spares nothing*; but when he is well disposed, intelligent, clever, and *active*, he is the life and soul of the estate." Contrary to Mr. Bridges's view of the case, Mr. Roughley asserts, that to change a head driver is a most momentous affair, and may produce inconceivable mischief to an estate. Should an overseer, however, be obliged to dismiss a bad one, and appoint another, "I must beg leave," says Mr. Roughley, "to lay before my readers my opinion of the proper choice of one. *He should, in my judgment, be an athletic man*, sound and hardy in constitution, of well earned and reputed good character; of an age, and, if possible, an appearance, to carry respect; perhaps about 35 years old, &c." "The junior drivers, if possible, should be men of the same description; but having a good master over them in the head driver, they will be induced to behave themselves tolerably." (p. 79.)

As for the hackneyed argument drawn from the use of flogging "in the army, navy, and courts of justice at home," it might furnish a defence for the practice of *judicially* punishing the slaves with the whip; though one bad practice is ill defended by another; but it can furnish no defence for arming masters, overseers, and drivers, with the power of inflicting the lash at their discretion, for any offence or for no offence, and that without the slightest responsibility for the exercise of that discretion. The law of Jamaica, and of most of the islands, limits, it is true, the number of lashes which an owner, attorney, guardian, executor, administrator, or overseer, may inflict, to 39; and the number which may be inflicted, in the absence of such persons, to ten at one time, or for one offence. The *law* therefore actually exempts from all legal responsibility the punishments of the driver to this extent, at one time, or for one offence; and it further leaves him at liberty to renew them as often as he pleases, while, in that respect, it lays a restraint on the owner and overseer. The owner or overseer, we admit, may restrain the driver, and may even prohibit his inflicting the lash at all; but we speak now of what the *law* leaves the driver or any one else at full liberty to do, to whom the owner or overseer may choose to delegate his authority. It may obviate, however, all doubt on this point to give the law as it stands in the 27th and 28th clauses of the Consolidated Slave Act of Jamaica, passed in 1816:—

"And *in order to restrain arbitrary punishment*, be it further enacted, that no slave in any plantation or settlement, or in any of the workhouses or gaols in this island, shall receive *more* than ten lashes at one time, and for one offence, unless the owner, attorney, guardian, executor, or administrator, or overseer of such plantation or settlement, having such slave in his care, or supervisor of such workhouse, or keeper of such gaol, shall be present, and that no such owner, attorney, guardian, executor or administrator, or overseer, supervisor, or gaol keeper, shall, on any account, punish a slave with more than 39 lashes at one time, and for one offence, or inflict or suffer to be inflicted *such last mentioned punishment*, nor any other number of lashes on the same day, nor until the delinquent has recovered from the effects of any

former punishment, under a penalty of not less than 10*l.* or more than 20*l.* for every offence, to be recovered against the person directing or permitting such punishment, in a summary manner, upon conviction before any two magistrates, by warrant; besides being subject to be prosecuted by indictment in the supreme assize courts, or courts of quarter sessions of this island, as for an offence against this Act. And be it further enacted, that in case any justice of the peace, shall receive any complaint or probable intelligence from any slave or otherwise, that any slave or slaves has or have been improperly punished contrary to the true intent and meaning of this Act, it shall and may be lawful to and for such magistrate to associate one other of the magistrates of the said parish with him, and to inquire in a summary manner into such complaint; and, if upon inquiry it shall be found that the said complaint is true, it shall be the duty of the said magistrates, and they are hereby required, to proceed against the offender according to law: but *if it shall appear that such complaint was groundless, the said magistrates shall punish the complainant, and the person giving information thereof, in such manner as to them may seem proper.*"

Under this provision, magistrates will obviously not be troubled with many complaints. The evidence of the slave and of his fellow-slaves is of course insufficient to convict the offender. The magistrates therefore can only dismiss the complaint, and punish the complainant; who is perhaps "sent home to suffer renewed severities for his audacity in preferring a complaint." (See Mr. Stewart on the Past and Present State of Jamaica, pp. 220—228.) The law seems also to be so framed, that no penalty attaches to the abuse of power by the inferior agents, as driver or book-keeper, but only to the owner, attorney, overseer, &c. This point, however, we submit to those who better understand the fair construction of penal laws. It is further remarkable, that the responsibility of owners for exceeding the specified measure of punishment seems to be limited to such as are owners of plantations. It does not seem at all to touch those who are only owners of *personal slaves*.

We have heard much of late, and on high authority, of the great improvements introduced into the Slave Code of St. Vincent's, which was passed in 1820. These improvements are certainly not very obvious to common apprehensions, as we may hereafter take occasion to shew. We would only remark, in the mean time, that the St. Vincent's law relative to punishment seems to be a transcript, with a few unimportant verbal alterations, of the law of Jamaica inserted above. The only material difference is, that the magistrate is not allowed to punish the groundless complainant with *more* than thirty-nine lashes.

But to return to Mr. Bridges—He tells us, that "every possessor of slaves" *desires* to abolish the use of the whip, and that "by many of them it *has* been abolished." It certainly would have been well had Mr. Bridges afforded us some clearer and less ambiguous information on this important subject. By *many*—does he mean ten, or twenty, or five hundred? And if the desire to abolish the use of the whip be so universal as he represents it to be, what has prevented all the possessors of slaves from following the example which *many*, it seems, have afforded them? And why has not the law been altered in compliance with this universal desire? Mr. Bridges has given no solution of these interesting inquiries. He has not even told us what substitute has been found for the whip in the case of those who *have* abolished it. Now this was a most important particular of information to be given to all, either in Jamaica or in other colonies, who might be desirous of following so laudable an example. Has not the silence of Mr. Bridges arisen from

this, that the substitute really found for the whip, wherever it has been laid aside, is only some instrument of coercion which happens to bear another name, but which is not less efficacious in enforcing labour; perhaps the prickly bush, called ebony bush, which though not so tremendous in its sound or in its permanent effects as the cart-whip, must nevertheless be exceedingly painful, making the blood to start at every application of it? Such seems to have been the impression of Mr. Barham. "Nothing could be easier," he says, "than to abolish the use of the whip; but those who call for this abolition always end by proposing some other means of coercion, some other instrument of punishment, less decried perhaps, but which is to be equally effectual. What will the slave gain by this? It were better that his chains should appear in their full deformity than that they should be gilded over." Mr. Barham, it is well known, is a considerable planter, and has seen slavery with his own eyes. Mr. Bridges therefore cannot object on that ground to his testimony.

But Mr. Bridges, while he admits that a substitute for the whip is necessary, and while he chooses to conceal from us what substitute has actually been provided in those *many* cases where the whip, according to him, has been abolished, insinuates that the treadmill holds out a very excellent substitute; but then he leaves it a little ambiguous whether it has been already adopted as such, or has only been proposed for adoption. We assume, however, that it is nothing more than the humane suggestion of Mr. Bridges himself, who, in the plenitude of his Christian charity, proposes that the labour of the slave should be stimulated, and any failure in their tasks punished, by that contrivance which forms the secondary punishment of criminals in this country. Such a proposal, however, besides being most unjust, is altogether extravagant and impracticable. Not only has no such substitute for the whip been introduced into Jamaica, but no such substitute can be introduced with any effect. The project is perfectly ridiculous. But Mr. Bridges, who admits the necessity of a substitute, ought to have told us—we hope he will still tell us—what is the substitute actually employed by the *many* planters who, according to him, have abolished the whip. We are persuaded the only substitute that any one of them has thought of has been a new instrument of correction, as Mr. Barham intimates; or the institution in some cases of task-work, which, if imposed with judgment and moderation, would unquestionably be an improvement, but which, if immoderate and excessive, as in Demerara, would prove a greater curse to the slave than the driving whip itself. No one, not even Mr. Bridges, seems to have dreamed of substituting reward and encouragement for punishment, terror, and exaction.

We have said that some West Indians have been hardy enough, trusting to the ignorance of colonial matters prevailing in this country, to affirm that slaves in the colonies are not worked like cattle under the lash. We might confidently refer, in proof of the existence of the practice, to the vulgar argument resorted to on all occasions, when the subject is pressed on West Indians in private; "The Negroes won't work without the whip." We might adduce the whole current of the evidence on this subject, from the examinations before the Privy Council in 1788 to the present day. We might refer to every writer of credit who has visited the West Indies, from the Rev. James Ramsay to the Rev. Thomas Cooper; and all of whom, during a period of forty years, have successively affirmed the prevalence of the practice. We might even refer to the violent publications in almost every colony of the West Indies during the past year; in some of which we should have met with a

flat denial of it, did they not know that it was too notorious to be denied. Their attention, be it also remembered, had been particularly excited to this subject, by the circular letters addressed to the local authorities by Lord Bathurst.—"With respect," says his lordship, "to the practice of driving slaves to their work by the sound of the whip, and to the arbitrary infliction of it by the driver as a stimulus to labour, I am disposed to trust to the Court of Policy to originate measures for the cessation of this practice, which, I need not state, must be repugnant to the feelings of every individual in this country."—"As an immediate measure, I cannot too strongly recommend that the whip should no longer be carried into the field, and there displayed by the driver as the emblem of his authority, or employed as the ready instrument of his displeasure." This letter was written on the 28th of May, 1823. It reached all the West-Indian islands in the course of the succeeding July. Ample opportunity had been given for commenting upon it previous to the meeting of Parliament; but has a single governor, or has a single set of resolutions, in any one island of the West Indies, ventured to tell Lord Bathurst that he was deceived in assuming the existence of any such practice? We will be bold to say not one; and yet, if they could, would they not, one and all, have united in repelling so gross an imputation on the humanity of their system as this very instruction of Lord Bathurst implied? So far indeed was this from being the case, that on the 16th March, 1824, Mr. Canning in the House of Commons, and Lord Bathurst in the House of Lords, speaking in the presence of numerous West Indians, not only gave no intimation of any such denial, but, assuming it to be an actually prevalent practice, they proceeded to legislate for its abolition in Trinidad, as a prelude to its abolition in every other colony. Mr. Canning stated it to be an object of the Order in Council "to abolish the use of the whip as a stimulus to labour; he meant that cruel and degrading use of the whip which placed the labouring slave on the same footing with brute animals;" he meant "the use of the whip when it was brandished by the driver over the slave in the field, ready to be applied to the brute nerves as an incitement to labour," &c. Was one West-Indian voice raised to repel the charge against their system implied in this regulation, and in Mr. Canning's comment upon it? Now what was it that Mr. Wilberforce had said? "The Negroes are worked like cattle under the whip." The truth of that statement, it will now be granted, requires no further proof, notwithstanding the declaration of Mr. Bridges that he has shewn it to be unfounded. It is a settled case.

But then it will be alleged, that, although the whip is carried into the field, yet it is very rarely applied as a stimulus to the bodies of the slaves. If we were to grant this, it would only prove that the terror caused by its presence prevented the necessity of its actual infliction; and we are not sure that its brutalising effect would be materially lessened by that circumstance. It would still be true that the whip is the stimulus, and the only stimulus, to labour in the field, while as an instrument of severe punishment it may be employed by the owner, overseer, &c. to the extent of 39 lashes without control and without responsibility. Now let us suppose that, instead of the island of Jamaica, it was the county of Cornwall, which was subject to such a law. Let us suppose, that in that county, every proprietor of land, or of mines, or of manufactories; every bailiff, or overseer, or head of an establishment, having servants under him; every attorney, guardian, executor or administrator; every supervisor of a work-house, and every keeper of a gaol, might at their own discretion for any offence, real or imaginary, cause to be stripped

naked, any man, woman, or child employed under them, and either publicly or privately inflict upon the bared body 39 lacerations of the cart-whip, and might then subject the sufferer with his bleeding wounds to confinement and hard labour at pleasure; and, moreover, that all of these descriptions of persons might in their own absence delegate to their underlings or turnkeys the same privilege of flogging, but only to a more limited extent;—let us further suppose that the whole of the labouring class was debarred by law from giving evidence in the case of any abuse of power committed by their superiors; and that, though permitted, in such case, to prefer a complaint before a magistrate (the magistrate himself being liable to have similar complaints preferred against him before his brother magistrates), yet, if they failed in proving their complaints to be well founded, they might be punished with 39 lashes for the very act of complaining;—what should we think of the state of the county of Cornwall? And yet if some benevolent individuals, deeply affected with the cruelty and brutalizing effect of such a system, were to propose to ameliorate the condition of their Cornish brethren, and to raise them "to a participation in those civil rights and privileges which are enjoyed by other classes of his Majesty's subjects," our ears would probably be dinned with representations of the humanity of the owners, and bailiffs, and supervisors, and gaolers of Cornwall, and of the superlative happiness of its labouring population. See how fat and sleek they are, how well fed, how well lodged; how much better off than the wretched labourers in other parts of England, who have no kind masters to look after them!! Should we listen to such representations for a moment? Should we not say—"It is impossible that such power should not be abused: we cannot allow it to continue for a single hour. The owners, and bailiffs, and gaolers, and supervisors of Cornwall may say what they will; we cannot permit them to retain such tremendous means of arbitrarily inflicting evil on their fellow-subjects. They must cease to use the whip at their discretion, either in the field, or in the mines, or in the work-shops, or in the workhouses, or in the gaols. The law, and the law alone, shall in future regulate its application?" And what are the owners, and overseers, and bookkeepers, and drivers of Jamaica and the other colonies (the owners, indeed, are generally absent,) that we should defer more to their claim of inflicting the whip at their discretion, than we should to those of our Cornish brethren? Shall we be restrained from saying to them also, that this vile practice shall cease? And cease it must. Instead of one company with a capital of four millions, they may erect, if they please, ten such companies, to uphold this most iniquitous and barbarous system. All will not do. The voice of the people of England, to which we find that some cold hearts in high places are disposed to pay so little regard, will and must prevail.

And now let it not be forgotten that the whip is but one feature of this accursed system, one of the many abominations which have converted some of the fairest regions of the earth, in the hands of Englishmen, into habitations of cruelty and oppression, into the charnelhouse of a whole quarter of the globe. It is true that Government have commenced the work of reformation in Trinidad, and we are grateful even for this. But Trinidad contains only the fortieth part of our slave population; and if the West Indians, influential as recent discoveries have shewn them to be, continue to resist, as they have done, the progress of improvement, centuries of misery may still roll over the heads of the hapless victims of British cupidity. Parliament, and Parliament alone, can avert this. With whatever sneers, therefore, their petitions may

be met, the people of the United Kingdom we trust will neglect no opportunity of convincing their representatives that they at least are in earnest.

To the Editor of the Christian Observer.

WE live at a period when, through the medium of various benevolent societies, extensive efforts are being made to benefit mankind. By the active exertions of Christian philanthropists, almost every species of human misery is in some degree alleviated, and while many of these valuable institutions afford temporal relief to our destitute fellow-creatures, they aim at what is of still higher importance, the welfare of their immortal souls. But, might not more be done with reference to this last object, and at the same time with a most beneficial effect as respects their own immediate design, by many of our charitable institutions, not of a directly religious nature? I will instance this in the case of the Mendicity Society.—A few weeks since, a friend put into my hand several of the Society's tickets: now, it occurs to me, that, if a striking and appropriate text of Scripture were printed on the back of these tickets, it might, in some cases, by the blessing of God, arrest the attention of some thoughtless or hardened mendicant, and give rise to serious and useful reflections. It must be considered, that these tickets are put into the hands not only of some of the most destitute, but perhaps also of some of the most depraved characters in existence; persons who probably never possessed a Bible, and much less were disposed to read it. By the simple method proposed, some momentous declaration of holy writ may reach their hearts, directed by the merciful interposition of Him who has said, that "his word shall not return unto him void." Thus, while seeking "the bread which perisheth," these pitiable objects, (pitiable, whether hardened impostors or destitute sufferers,) may be directed to the Bread which came down from heaven, and which whoso eateth shall never die. I am aware that by some such a proposal would be branded as fanatical and absurd; but let us not forget, that when the multitude followed our blessed Saviour for the loaves and fishes, as stated in the sixth chapter of John, that Divine Instructor took the opportunity of thus directing their attention to higher objects. "Labour not," said he, "for the meat that perisheth, but for that meat which endureth unto everlasting life." In this highly favoured country, benevolent institutions abound; shelter is provided for the houseless, food for the hungry, and clothing for the naked; but where temporal relief alone is afforded, without any attempt, so far as is practicable and prudent, to include in the boon a still higher species of benefit, may we not apply our Saviour's words on another occasion? "This ought ye to have done, and not leave the other undone." The condescending consideration of our Lord towards the man who sat by the way-side begging, when he said, "What wilt thou that I shall do unto thee?" presents to us an example which well deserves our imitation. Much has been done to extirpate mendicity from the land; but has all that is possible been done to reclaim its miserable and degraded victims from the error of their ways, by means of those exalted motives and principles which Christianity alone can exhibit, to soften the obdurate, to reclaim the wanderer, and to comfort the distressed?

A—A.

To the Editor of the Christian Observer.

ENOUGH has been said and written to prove the danger of a Christian's conforming to the manners of the world, and especially of joining in many of its current pastimes and recreations. There may be no moral

guilt, abstractedly considered, in many things, the habitual pursuit of which, nevertheless, gives to the character a stamp at utter variance with the Spirit of Christ; so much so, that no person who has made any great advances in the Christian life, needs to be *reasoned* out of them. If, however, any of your readers should be "halting between two opinions," hesitating between inclination and duty, the following observations, *designed to prove the lawfulness and propriety of a Christian's joining in hunting and kindred pursuits*, may as effectually shew the necessity of a decided separation from such engagements, and the company they necessarily lead to, as any express arguments which could be used for that purpose. They are taken from a recent Number, which accidentally fell in my way, of "the Sporting Magazine." The writer, in describing a sporting-tour he made in Sussex, and in giving a particular account of the Brookside Hunt, remarks: "There is a Reverend Doctor of Divinity, a very constant attendant on these hounds, and whose venerable presence adds much to the respectability of their field. The Doctor is not one of those gloomy sectaries who think that man is only sent into this world *to mortify himself into condition for the next*. His reading has informed him that Christianity forbids no reasonable indulgences—no innocent relaxations. If life be the gift of Heaven, it must be religion to enjoy it; and, as has been so beautifully told us, 'the mind goes a great way towards praise and thanksgiving, when filled with gladness; for such a disposition consecrates every field and wood, and turns a morning ride into a morning sacrifice.' Milton makes even the devil pleased with the beauties of nature. Nothing is more delightful than a green old age; and I confess I was not a little pleased with the appearance of Dr. ——."

Another clergyman who was hunting with them is *honoured* by this writer with the compliment of his being *fit to ride for the Derby stakes*. He also takes the opportunity of introducing what he considers a most happy anecdote, very probably coined by the writer for the occasion, of a bishop who once on a journey fell in with the hunters, and, having formerly been a noted sportsman, could not resist giving them a view halloa. The huntsman, remembering the well-known voice, uttered with an oath an exclamation which it is not necessary to repeat.

These remarks have probably been warmly applauded by numbers of the gay and thoughtless who peruse such publications; but must not every Christian instinctively exclaim, "My soul, come not thou into their secret, and to their assembly mine honour be not thou united." I shall not trouble your readers with any animadversions upon the lamentable religious ignorance of the writer of this sporting sketch; but, I would ask, must not a Christian suffer irreparable loss, and much positive mischief, from such pursuits and such society? Besides which, so far as those who profess godliness (as all, it must be presumed, do who bear the ministerial office) conform to the practices of the world, so far they strengthen the hands of the enemies of religion, and place a stumbling-block in the way of such as are "seeking the kingdom of God and his righteousness."

It is indeed freely admitted, that "Christianity forbids no reasonable indulgences, no innocent relaxations;" the Christian knows how to use the bounties of Divine Providence, so profusely poured around him; and though the chace, the revel, and the dance, have no charms for him, yet every day has its pleasures, and affords him fresh cause for praise.

> The morning beam that wakes the skies
> Shall see his matin incense rise;
> The evening seraphs as they rove
> Shall catch the notes of joy and love;

And sullen night, with drowsy ear,
The still repeated anthem hear.

But the *quotation* introduced by the sportsman, in the extract I have given, is strangely misplaced in its connexion with hunting: the pious Christian can enjoy the beauties of nature with a zest inferior to none, and it is he *only* who can "turn a morning ride into a morning sacrifice."

He looks abroad into the varied field
Of nature, and * * * *
Calls the delightful scenery all his own:
His are the mountains, and the valleys his,
And the resplendent rivers. His to enjoy
With a propriety none else can feel, * * *
For he can say—"My Father made them all!"

But how this pure and elevated enjoyment, which truly "consecrates every field and wood," can be identified with the noisy and tumultuous excitement of hunting, it is difficult to imagine; and I am equally at a loss to conceive what kind of "praise and thanksgiving" that must be which is so closely connected with the wanton torture and death of an innocent animal.

My object, however, in the present paper, is not to allude to this individual "sport" in particular, but to point out generally the evil tendency of worldly society and pursuits. Should my remarks meet the eye of any who, while they join in the pursuits and society of the world, still wish to serve God—at least to be numbered with his people, and to partake of their lot at the last day,—I would affectionately ask, looking at the whole tenor of their conduct, whether so to live is to "walk in wisdom towards them that are without," or to "shine as a light in the world, holding forth the word of life;" whether it is to "put on the Lord Jesus Christ," and to "walk in his steps,"—to be "not of the world, but chosen out of the world," —"a royal priesthood, a holy nation, *a peculiar people*." Without multiplying similar passages, I hope it will be sufficient to add the apostolic admonition:—"Whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

MONITOR.

To the Editor of the Christian Observer.

In the Bishop of Limerick's Primary Charge, lately reviewed in your publication, there occurs the following remark respecting clerical recreations:—"Nor is a clergyman circumscribed in the choice of safe and even profitable amusements. The delights of social intercourse, *the creative wonders of the pencil*, the moral inspiration of the poet, and that voice of melody which transports the spirit from the visible to the invisible world,—these are all within his range, and these *may all be made subservient to the highest duties of his calling*."

The conduct of the late Rev. William Gilpin, vicar of Boldre, in the New Forest, and well known as the author of many useful publications, furnishes a striking illustration of the truth of this remark. Mr. Gilpin was in the habit of devoting a part of his leisure time to drawing; and he published several of his sketches, which were well received by the public, as also a work on the beauties of forest scenery. His residence in the New Forest afforded him many opportunities of sketching the majestic oaks, the growth of centuries, with which the forest abounded till the late war demanded them to recruit our navy. With the profits of his drawings, and solely from them, as I have understood, he endowed a school in his parish, for the instruction of the children of poor labourers, which he lived to see completed, and the parish is now deriving very great advantages from his benevolence. There is a school-house with a permanent salary for a master. Thus did he render a delightful amusement the means of benefiting his flock for generations yet to come.

T. S.

To the Editor of the Christian Observer.

In reply to some allusions of your correspondents to the constitution of the new churches and chapels, I trespass on your pages with a few lines, to lay before your readers a concise and general idea of the several classes to which our Episcopal Chapels belong. It is very desirable that all persons who feel interested in promoting subscriptions for building new churches should be aware of the several modifications of our anomalous chapel system, in order to ascertain what particular plan is best calculated to secure their intended objects.

A chapel built by the bounty of an individual, may be either a *private chapel*, a *parochial chapel*, a *chapel of ease*, or a *free chapel*. 1. A private chapel is a chapel built by the king, or by his license, and may be erected and used without consecration or permission from the bishop. 2. A parochial chapel may be used for burying and baptizing, and differs from a church only in the want of a rectory and endowment: the offerings made to it go to the mother church, unless by custom the chaplain have them. 3. A chapel of ease is only for prayers and preaching, not being, strictly speaking, allowed for the administration of either of the sacraments. The curate is usually removable by the parochial minister. The incumbent of the parish nominates the minister, unless by special agreement to the contrary, with compensation to the incumbent. Chapels of ease have usually the same officers as churches, and are visitable by the ordinary. 4. Free chapels are such as are built by voluntary bounty; they are exempt from all ordinary jurisdiction, and maintain their own minister without charge to the parish. I believe, however, that there are amphibious cases, in which it would be difficult to say precisely to which class the chapel belongs, its regulations combining some of the characteristic provisions of two or more classes. The Church-building Act of 1818 has also decreed various important regulations, with which it is desirable that every clergyman, and every layman who takes an interest in the stability and progress of the Established Church, should be well acquainted. (A copious abstract of this Act will be found in the Christ. Observer for 1818, p. 844.)

A. B. C.

REVIEW OF NEW PUBLICATIONS.

Memoirs of the Public and Private Life of John Howard, the Philanthropist, compiled from his own Diary in the Possession of his Family, his confidential Letters, the Communications of his surviving Relatives and Friends, and other authentic Sources of Information. By James Baldwin Brown, Esq. LL.D. of the Inner Temple, Barrister at Law. Second Edition. Underwood. 1823.

The volume, the title of which we have just transcribed, has two great faults, almost fatal to its becoming a widely-circulated and popular book,—a habit of incessant moralizing, and a most wearisome prolixity in the narration of facts. Our author seems to have exercised little or no judgment in the selection of his materials: every incident and memorandum that he could collect, every particle of a saying, every fragment of a leaf of a pocket-book, that seemed to bear the most indirect stamp of a connexion with John Howard, is heaped up with an industry of which some idea

may be formed from the author's acknowledgments to between sixty and seventy persons by name, for their obliging communications. To each of these incidents, memoranda, and sayings, is added such an abundance of comment, that the reader is wholly spared the trouble of reflecting for himself. We are not altogether admirers of this mode of discussing the deeds of the illustrious dead. The whole duty of a biographer is not included in that one word *industry;* although industry is of the greatest importance in the collection of incidents, and the eduction of appropriate reflections. There is another most important qualification — *judgment;* without which there will be no due selection of the incidents fit to be recorded, from the incidents which ought to be thrown away: and this power of discrimination may, with great benefit, be applied also to the class of moral thoughts which the biographer may himself indulge, and which should ever imply in the reader a capacity to originate a few at least of the more obvious moralities that grow from the narrative. Had this useful quality characterized the present production, this closely printed octavo, of nearly *seven* hundred pages, might have been compressed into half the space; and the edification as well as the satisfaction of the reader would have borne a proportionate increase.

And now, if our readers have not taken the alarm at this repulsive commencement of our review, we request them, both for Dr. Brown's sake and their own, to read a little further. We have no more faults to find; and we will endeavour, without further preface, to lay before them some of the delectable parts of the history and travels of that extraordinary man John Howard. He was indeed an extraordinary man; and as we have traced his movements from city to city, and from one part of the globe to another, we have felt as if we had been watching the course of some brilliant meteor along the pathway of heaven. Eccentric it may have been, and unlike the orbit of others; but it shed a benignant, not a blasting, influence on all around it and beneath it. Like the star of Bethlehem, it was ever an index to a blessing: or rather, to speak without figure, it resembled, though at the infinite distance of frail mortality from Divine perfection, the journeyings of that adorable and beneficent Being to whom the star of Bethlehem pointed, and of whom the emphatic summary of scriptural narrative is, that "He went about doing good."

The volume before us is valuable chiefly on this account, that it has for its object the supply of a deficiency which the Christian reader could not fail to remark in previous memoirs of John Howard. In them the overt acts of his life were indeed blazoned forth, to attract the admiration of mankind, who could only gaze with astonishment at such a prodigy of self-denying virtue and philanthropy; but there was little attempt to unfold the recesses of the heart of this eminent man, and, by an analysis of the secret motives of his actions, to discover in them the spring of that power and energy which could prompt and execute his heroic enterprizes of benevolence. The chivalry was seen, but not the soul that gave it birth: the world witnessed with surprise the deeds of the man who could forgo the quiet of home, and the enjoyment of ease for travel and toil abroad, and that not for the self-gratifying purposes which move most migratory men from their spheres, but, as the just and oft-quoted eulogy of Burke defines it, "to dive into the depths of dungeons, to plunge into the infection of hospitals, to take the gauge and dimensions of misery, to remember the forgotten, and attend to the neglected;" but the fountain which sent forth these streams was sealed, and it has been Dr. Brown's object to unseal it. It is discovered that the philanthropy of Howard had that

same common source to which the zeal of confessors, and the patient endurance of apostles, prophets, and martyrs, are to be traced. Howard, it is seen, was in truth a humble disciple of Him who, though rich, yet for our sakes became poor, and left us an example that we should tread in his steps; of him who quitted the bosom of the Eternal Father, and the riches of heavenly glory, travelling in the greatness of his strength from heaven to earth, to seek and to save the lost, to heal the broken hearted, to hush the sorrowful sighings of the prisoner, to give deliverance to the captives, and the opening of the dungeon to them that were bound, and to proclaim the acceptable year of the Lord.

The first glance at the frontispiece to the work before us, suggests these thoughts. We see there, at the foot of a well executed engraving of this extraordinary man, whose countenance conveys the full expression of that decision, zeal, and benevolence, which marked his character, the simple inscription which he drew up for his own monument; an inscription which, when connected with the circumstances of a life of which the world would say he might indeed have been *proud*, develops the retiring modesty and self-renouncing faith of a genuine Christian. It is nothing more than this; "John Howard died —, aged —. *My hope is in Christ.*" The Philanthropist and the Apostle were of the same mind: God forbid that I should glory, save in the Cross of the Lord Jesus Christ.

The light in which Howard's character as a sincere Christian is exhibited in the present memoir, is derived in a great measure from new sources of information, which were opened to the author by the confidential servant who attended Howard in most of his journeys of benevolence. This man, who was also with him at his death, closed a chequered existence in the infirmary at Liverpool; and on his death-bed sent for a respectable minister of that town, into whose hands he delivered a rough journal of his travels, the memorandum-books which his master had with him at his death, some of his original letters, and other papers, not only illustrative of his unwearied labours in the cause of humanity, but of his real excellence in public and private life, and under circumstances of a very peculiar character. Some of the passages from his private journals are so excellent in Christian feeling, that we hope to find a place for them in the course of our review.

But we must first sketch a cursory outline of the philanthropist's history. It is somewhat singular that neither the place nor the year of Mr. Howard's birth can, with any certainty, be ascertained. Seven cities contended for the honour of giving birth to Homer; and almost as many tales are recorded, in a note at the end of this memoir, respecting the birth-place and parentage of Howard. One of them makes him a descendant of the noble family at the head of the British peerage. His biographer, however, fixes as the most probable place and date of his birth—the year 1727, at Clapton, in the parish of Hackney; to which place his parents seem to have removed a short time before that period. His father was an upholsterer and carpet-warehouseman in an extensive business in Long Lane, Smithfield, and had acquired a considerable fortune. His son, soon after his birth, was sent to Cardington near Bedford, where his father had some little property, to be nursed by a cottager. In this circumstance originated Mr. Howard's connexion with, and attachment to, this village; where he purchased a larger estate, and added greatly to the happiness of his tenants and neighbours, by his charities and benevolent example.

Howard's father was a Calvinistic Independent Dissenter; and in principles congenial with his own, it was

natural that he should educate his son. Dr. Aikin, in his Memoir of Howard, had animadverted upon the elder Howard's selection of a tutor (Mr. Worsley) for his son. Dr. Brown, on the other hand, defends his conduct; and, as such a favourable opportunity for copious reflection was not to be lost, he indulges us with plentiful strictures on education and the selection of tutors, and with a refutation of Dr. Aikin's positions with regard to the character and extent of Mr. Howard's acquirements. It appears that his father intended, by the education he bestowed upon him, that he should be fitted for some commercial situation. He was therefore placed, on quitting school, with a wholesale grocer in the city, where, in all probability, he would have remained, had not the unexpected death of his father put him in possession of the means of purchasing the remainder of the term of his apprenticeship, and of a competent support without business.

His first care was to set about the repair of his father's house at Clapton; a circumstance to which we advert only for the sake of introducing a little anecdote, illustrative of the youthful benevolence of his character, and the kindness which he early felt for his dependents and the industrious poor. The gardener (then 90 years old), in the year 1790, was fond of relating the circumstance that "his young master never failed to be at the long buttressed wall which separated the garden from the road, just as the baker's cart was going past, when he would purchase a loaf, throw it over the wall, and, on entering the garden, good-humouredly say, 'Harry, look among the cabbages: you will find something for your family.'"

Shortly after leaving his warehouse, Howard availed himself of the opportunity which his fortune afforded him of travelling on the continent. He made his first journey to France and Italy, and continued abroad probably two years. His good taste appears to have received that gratification which the objects of those countries are pre-eminently calculated to afford; for, as Dr. Brown remarks, his grand projects were not yet conceived, and he was an enthusiastic admirer of the productions of taste and of learning. His after-visits to the continent were for nobler purposes; and it strikes us as an evidence of the power of religion, that those habitudes of mind, and those gratifications of intellect, which became the stronger and more fascinating for every indulgence, and which have the plea to offer of a prescription in their favour from the learned and the polished of all countries; and the very cultivation of which is reckoned among the indications of superiority in the human mind, are yet, tenacious as they are of their influence, so completely to be controlled, counteracted, and exterminated by the force of religious principle, that the scenes of their most enchanting enjoyment may be visited, and the means of their most luxurious pleasures be within reach; while the man of learning, and the man of taste, shall all the while be so bound as it were by the spell of some stronger charm, that he shall turn away from them all with a determination to "touch not, taste not, handle not," since he sees them in reference to the relative superiority of his present higher pursuits, to be "less than nothing, and vanity." Witness St. Paul at Athens: standing on the elevation of Mars' Hill, with the luxuriant scenery of Greece on the one side, and the plains of Marathon on the other; behind him the tower of the Acropolis, with those peerless temples, the very fragments of which have been regarded by travellers with an idolatry almost equal to that which reared them, and before him, in the plain, reclining against the slope of the hill, Athens, mother of the sciences and the arts: yet in the midst of this sublime and captivating scenery, was this great and classical Apostle

as insensible to all the surrounding associations of grandeur, as if nothing were before him but a treeless, turfless desert. Absorbed in the holy abstraction of his own mind, he beheld not this splendour, because, "he saw the city wholly given to idolatry." To him it presented nothing but a magnificent mausoleum, decorated indeed with the richest productions of the scholar and the architect, but where the souls of men lay dead in trespasses and sins; while the dim light of philosophy, which still glimmered in the schools, appeared but as the lamp of the sepulchre, shedding its pale and sickly ray around the gorgeous chamber of death. So also it was with Howard: amidst the festivities of Turin, he could observe nothing but the desecration of the Sabbath. In the attractions of Lyons, we find him writing, "Oh, consider the everlasting worth of spiritual enjoyment! then thou wilt see the vanity and nothingness of worldly pleasures." And in reviewing the desolate places of ancient grandeur, and the still surviving glories of modern art, in Venice, Naples, and Rome, he breaks out into ardent desires after the pure pleasures of the world of spirits, and into deep lamentations over the moral desert in which the souls of the inhabitants of these countries were dwelling, a region of darkness and the shadow of death. The gilded baubles which are the idolatry of the worldling, and the more refined pleasures of the classic and the man of taste, were alike disregarded by him. Some have wondered at, and others have derided him for, this apparent apathy; but his defence has been so ably undertaken by the pen of Mr. Foster, the essayist, that in his hands we shall leave it.—

"But the mere man of taste ought to be silent respecting such a man as Howard; he is above their sphere of judgment. The invisible spirits, who fulfil their commission of philanthropy among mortals, do not care about pictures, statues, and sumptuous buildings; and no more did he, when the time in which he must have inspected and admired them, would have been taken from the work to which he had consecrated his life. The curiosity which he might feel was reduced to wait till the hour should arrive when its gratification should be presented by conscience, which kept a scrupulous charge of all his time, as the most sacred duty of that hour. If he was still at every hour, when it came, fated to feel the attractions of the fine arts but the second claim, they might be sure of their revenge; for no other man will ever visit Rome under such a despotic consciousness of duty as to refuse himself time for surveying the magnificence of its ruins. Such a sin against taste is very far beyond the reach of common saintship to commit. It implied an inconceivable severity of conviction that he had *one thing to do*, and that he who would do some great thing in this short life, must apply himself to the work with such a concentration of his forces, as, to idle spectators who live only to amuse themselves, looks like insanity. His attention was so strongly and tenaciously fixed on his object, that even at the greatest distance, as the Egyptian pyramids to travellers, it appeared to him with a luminous distinctness as if it had been nigh, and beguiled the toilsome length of labour and enterprise by which he was to reach it. It was so conspicuous before him, that not a step deviated from the direction, and every movement and every day was an approximation. As his method referred every thing he did and thought to the end, and as his exertion did not relax for a moment, he made the trial, so seldom made, what is the utmost effect which may be granted to the last possible efforts of a human agent; and therefore what he did not accomplish, he might conclude to be placed beyond the sphere of mortal activity, and calmly leave to the immediate disposal of Omnipotence." (*Foster's Essays.*)

Soon after his return from the continent, Mr. Howard took lodgings at Stoke Newington; passing his time as any other benevolent, reflecting, and serious man might be expected to do. Whilst there, in a lodging to which he had removed for recovery from an illness with which he had been afflicted, he married his first wife. She was his landlady; and the chief motive which influenced him in his choice, appears to have been her attention

to him during his sickness. This was one of the many proofs which he gave of his peculiarity of character; for the lady was twice his own age, very sickly, and greatly inferior to him in fortune. She appears, however, to have been an amiable and a pious woman; and she contributed greatly to his happiness till her death, which occurred four years after their union.

To change the scene after this affliction Howard took another journey to the continent, and visited the city of Lisbon just after its then recent calamity by an earthquake, and while it was yet smoking in its ruins. On his way thither he was captured by a French privateer, and carried to Brest. There he was confined in the castle jail for some time, and endured great privations. He was afterwards removed successively to Morlaix and Carpaix, where he was allowed the privilege of *parole* for two months, and was sent over to England on a promise to return to his captivity, if his own Government should refuse to exchange him for a French naval officer. On his arrival in England he suspended receiving the congratulations of his friends till he was apprized of the result of his application to the British Government; and there can be no doubt that, had his application been met by a refusal, he would, like another Regulus, have adhered with inflexible fidelity to his engagement, and have returned to voluntary exile.

The attention of the reader will with pleasure rest on this circumstance, at first sight of no greater consequence than the temporary inconvenience and suffering of the individual subject of these memoirs. But Howard himself thought more seriously of it. He says, that not only did this confinement, by rendering him an eye-witness of the barbarities and privations to which his gallant countrymen were exposed in the French prisons, interest him so deeply in their behalf as to cause him to make, on his return, a strong representation of them to the commissioners of the sick and wounded seamen, who thanked him for the information, and took effectual measures to obtain a redress of the evil; but, what is still more important, it is to this event that he refers the first excitement of that attention to the distressed situation of those of his afflicted and deserted fellow-creatures, "sick and in prison," which afterwards occupied the greater part of sixteen years of his most laborious and useful life. If it has been an object of intense curiosity and delight to trace to its source some celebrated river, and if the energies of travellers the most enterprising, and of genius the most acute and patience the most unwearied, have been lavished upon such discoveries, it is surely not a matter of less interest in the annals of the philosophy of the human mind to develop the first movement and excitement of a principle which, like the philanthropy of Howard, has, for the remainder of life, ruled with uncontrollable and absorbing power all the faculties of the man, and proved a source of innumerable blessings to thousands of the neglected and unpitied, and of merited and imperishable honour to himself. And such a spring of moral action, under the superintending influence of an unseen Hand, was found in the untoward circumstance which took Howard from his course of enjoyment, and carried him to the hunger, and the damps, and the cruelties of a French dungeon.

On his return to Cardington, Mr. Howard devoted his attention to the study of philosophy, and particularly of meteorology; and as a proof that whatever he engaged in was done *summis viribus*, it is related, that in the winter time, when the frost set in, he used regularly during its continuance to leave his bed at two o'clock every morning, for the purpose of observing the state of a thermometer placed in his garden at some distance from his

house. His scientific ardour was rewarded by his being elected a Fellow of the Royal Society.

A suitable opportunity occurring, he again entered the marriage state. His second wife appears to have been, as far as adventitious circumstances are concerned, far more suitable for Mr. Howard than his first; and his marriage with her was a source of great comfort to him. She was the second daughter of Edward Leeds, Esq. Serjeant at Law. She was a very amiable and excellent woman; and ardently attached to Mr. Howard, in whose plans of benevolence she most heartily co-operated. Her health was, however, delicate; which circumstance obliged them to pass a considerable part of their time at an estate which Mr. Howard had purchased in the New Forest, in Hampshire. Both there and at Cardington, the happiness of all around them appears to have been their constant care. Mrs. Howard, however, died in the seventh year after their marriage, soon after giving birth to a son, her first and only child. This was a severe affliction to her husband, who seems to have been most tenderly attached to her; but he endeavoured, in Christian resignation, to submit his will to the Divine purpose. He never ceased, however, to feel her loss, and always kept the anniversary of her death as a fast, devoting the day to private meditation and prayer. His biographer notices a similar circumstance in the life of Dr. Johnson; but adds, that there is reason to conclude that these two extraordinary men were influenced by very different views in the line of conduct which they adopted.

We cannot avoid complaining of the apparently studied diffuseness of this part of the memoir. The most trivial events are eked out with laborious and petty nicety; and the "*multum*" rather than the "*bene*" seems to have been the object of the biographer's effort. There is but one reason to be offered in apology; namely, that Howard's character for affection, and n regard to the charities of private life, had been so vehemently assailed that Dr. Brown has thought it right to place in array a host of incidents to bear down this unjust reproach. It is clear from the facts related, that though, in his conduct towards his wife and child, Howard was certainly peculiar, and that his sentiments of parental authority were those of a strict disciplinarian, his conduct by no means warranted the strong and calumnious representations which appear to have gone forth to the world on the anonymous authority of a petulant and invidious writer in "the Gentleman's Magazine." We cannot, however, quite justify the language in which the defence of Mr. Howard's character was undertaken by Dr. Aikin, who describes the attack as "a slander black as hell;" or that of Mr. Townsend, who paralleled the assault with that made "by the grand calumniator upon the perfect and upright character of Job."—This is not the best mode of conducting a defence. Answering the slanderer thus "according to his folly," most probably made him wise in his own conceit; while a dispassionate statement of the awkward fact on which the erroneous imputation appears chiefly to have been founded, would have been the most effectual antidote to the poison,—if indeed the slander was worth noticing at all. But the testimony which has been called forth in consequence of it, from so many witnesses of unimpeachable integrity and unbiassed judgment, has placed the character of the philanthropist in its true light, and removed for ever that cruel and shameless accusation, that the insanity in after-life of his son was occasioned by the mode of treatment adopted by his father towards him in his infancy,—and not, as is now most distinctly proved to have been the case, by the excesses of the son

himself, operating, it would seem, upon a frame predisposed to the malady.

The alleged fact on which the charge of cruelty rests was, that Howard locked up his son a whole night, while yet a child, in a tool-house in his garden, as a punishment for mere puerile inattention to his father's wishes. On the closest investigation, the matter turns out to be, that one morning, not night, Howard and his son being in this tool-house together, he was informed that a gentleman on horseback wished to speak with him at his door. He desired his son to remain quietly in the tool-house till his return; and on going out, thinking that he might be disposed to wander, and get into mischief, he turned the key of the door and put it into his pocket. He was detained with the visitor longer than he expected; and his attention was so absorbed by the business on which they had been conversing, that he forgot his child till the afternoon, when, the servant reminding him of the circumstance, he flew to the spot to *visit his prisoner* and liberate him from his confinement. He found him quietly asleep on the matting, not at all disturbed by his being detained there longer than he expected.

Dr. Brown has bestowed great pains on this part of the memoir, and has succeeded in wiping away the blot. There can be no doubt that in the government of his family, and particularly as respected his son, in prescribing his dress and diet, and in various other circumstances which the generality of fathers either deem too trivial to notice or commit entirely to the care of others, Howard was disposed to take the direction into his own hands, and was firm in requiring others to execute what he was in his own mind satisfied to resolve; but we do not apprehend that his peculiarity went beyond this. This part of his character may be better seen by the following little anecdote, which Howard himself was accustomed often pleasantly to relate, and with which we take leave of this part of the memoir.

"The truth is," says Mr. Palmer, his pastor, in his manuscript memoir of his distinguished friend, "he had a high idea (some of his friends may think too high) of the authority of the head of a family. And he thought it right, because most convenient, to maintain it, for the sake of avoiding the unhappy consequences of domestic disputes. On this principle, I have more than once heard him pleasantly relate the agreement he made with the last Mrs. Howard, previous to their marriage, that to prevent all altercations about those little matters which he had observed to be the chief grounds of uneasiness in families, he should always decide. To this the amiable lady readily consented, and ever adhered. Nor did she ever regret the agreement, which she found to be attended with the happiest effects. Such was the opinion she entertained both of his wisdom and his goodness, that she perfectly acquiesced in all that he did, and no lady ever appeared happier in the conjugal bonds." pp. 55, 56.

With the view of diverting his thoughts from the melancholy event of his second wife's death, Mr. Howard, having committed his son to the care of some excellent ladies who kept a school at Cheshunt, in Herts, again made a journey to the continent, visiting Genoa, Leghorn, and the Italian states. The extracts given from his journal mark the impression made upon his mind by the miserable and degraded state in which he found the population of these countries, and his indignation at the terrors and tortures of the inquisition. To an English mind, liberal like Howard's, this prominent feature of popish intolerance and bigotry must have appeared in its justly odious character. Well might Pope Paul IV., in the fondness of his approving delight, term this engine "the best battering ram ever constructed for the destruction of heresy and the defence of the papal see."

Howard notices, with becoming reprobation, the idleness and vanity generated by the pompous festivals

of the Romish Church; but the most interesting part of this section of his journal is one in which he accounts for his abandoning the plan with which he left England; that of wintering at Geneva, or in the south of Italy, and his purposing to return home, though his ill health afterwards obliged him to change his plan, and to winter in Italy. This extract places his religious and parental character in the very light in which we could desire to view it, and marks that subordination of all selfish gratifications to the interests and welfare of others, from the principle of love to his Saviour, which shone conspicuously in him afterwards. Mr. Brown must allow us, in our quotation, to omit the false punctuation, false capitals, and other clerical errors which he has thought it right most devoutly to retain in copying Mr. Howard's hasty manuscripts.

"Turin 1769, Nov. 30.—My return without seeing the southern part of Italy was on much deliberation, as I feared a misimprovement of a talent spent for mere curiosity at the loss of many Sabbaths, and as many donations must be suspended for my pleasure, which would have been, as I hope, contrary to the general conduct of my life, and which, on a retrospective view on a death-bed, would cause pain, as unbecoming a disciple of Christ, whose mind should be formed in my soul. These thoughts, *with distance from my dear boy*, determine me to check my curiosity and be on the return. Oh! why should vanity and folly, pictures and baubles, or even the stupendous mountains, beautiful hills, or rich valleys, which, ere long, will all be consumed, engross the thoughts of a candidate for an eternal everlasting kingdom?—A worm ever to crawl on earth, whom God has raised to the hope of glory, which, ere long, will be revealed to them who are washed and sanctified by faith in the blood of the Divine Redeemer!—Look forward, oh! my soul! How low, how mean, how little is every thing but what has a view to that glorious world of light, life, and love!—The preparation of the heart is of God. Prepare the heart, O God! of thy unworthy creature; and unto thee be all the glory, through the boundless ages of eternity. (Signed) "J. H."

"This night my trembling soul almost longs to take its flight, to see and know the wonders of redeeming love! Join the triumphant choir! Sin and sorrow fled away—God, my Redeemer, all in all!—Oh! happy spirits, that are safe in those mansions!" pp. 78, 79.

Other passages of a similar character abound in his journal; and we feel it of consequence to notice some of them, because an attempt was made by Dr. Aikin to attribute the energy of Mr. Howard's benevolence to the influence of "religious duty" in the abstract, and not to any peculiarity in his religion as a Christian. "Religious duty," says Dr. Aikin, "is a principle nearly the same in all systems, and differs rather in strength than in kind." We can by no means agree with Dr. Aikin in this sentiment; and we are glad to find Dr. Brown entering his protest against it, as one which places the disciples of Christ, of Mohammed, and of Brahma, upon the same level—which recognizes no difference between the Christian martyr sacrificing his life rather than give up an article of the "faith once delivered to the saints," and the self-devoted and deluded victims of the impure and merciless Juggernaut. We can only account for this ill-conceived notion by the admission which Dr. Aikin himself makes, that "the topic of religion did not enter into his conversations with Mr. Howard." If it had, he would no doubt have learned from him, what many others of his friends repeatedly heard him declare, that nothing but the high and holy considerations which the Christian religion supplied to him, and which that faith alone could furnish, would have been adequate to support and stimulate him in the prosecution of his vast and laborious undertakings.

While at Naples, Mr. Howard had the opportunity of gratifying his curiosity and taste in meteorological researches, by a visit to Vesuvius, and ascertaining by experiment the degree of heat at its highest

point, and even in the crater. He lay down on the masses of lava and plunged his thermometer into the hottest liquid. The observations which he made, he afterwards communicated to the Royal Society.

While at Naples, in imitation of the example of many devout persons of ancient and modern times, he drew up a solemn dedication of himself, his child, his time, his talents, his influence, and all he possessed, to the glory of his Lord and Master. From his formulary of self-dedication, we insert the following passages. In reference to the place of his temporary abode, he says—

"Being deeply-sensible it is the presence of God that makes the happiness of every place, so, O my soul! keep close to Him in the amiable light of redeeming love, and amidst the snares thou art particularly exposed to in a country of such wickedness and folly. Stand thou in awe, and sin not—commune with thine own heart—see what progress thou makest in thy *religious* journey! Art thou nearer the heavenly Canaan, the vital flame burning clearer and clearer; or are the concerns of a moment engrossing thy foolish heart? Stop! remember thou art a candidate for eternity! Daily fervently pray for wisdom. Lift up thy heart and eyes to the Rock of Ages, and then look down on the glory of this world—a little while, and thy journey will be ended! Be thou faithful unto death." p. 83.

"Oh, compassionate and Divine Redeemer! save me from the dreadful guilt and power of sin, and accept of my solemn, free, and, I trust, unreserved, full surrender of my soul, my spirit, *my dear child*, all I am and have, into thy hands! Unworthy of thy acceptance! yet, O Lord God of mercy, spurn me not from thy presence! Accept of me, vile as I am, I hope a repenting, returning prodigal. I glory in my choice, acknowledge my obligations as a servant of the Most High God; and now may the Eternal God be my refuge; and be thou, O my soul! faithful to that God that will never leave nor forsake thee.

"Hoping my heart deceives me not, and trusting in his mercy for restraining and preventing grace, though rejoicing in returning what I have received of him into his hands, yet, with fear and trembling, I sign my unworthy name.

"JOHN HOWARD.

"Naples, 27th May, 1770." p. 94.

From a note at the foot of this paper, it appears that he renewed his solemn covenant not long before his death, at Moscow, Sept. 27, 1789.

There are passages in the above extract, and many other parts of his journal, which will expose Mr. Howard to the reproach of enthusiasm and extravagance, from those who understand not his language. But Howard was no enthusiast: he was a man of most firm and placid decision; and by no means accustomed to act with precipitancy or on hasty convictions. It has indeed been said, and beautifully and truly, that "the moment of finishing his plans in deliberation, and commencing them in action, was the same." But his actions sprang not from momentary impulses, but from the dictates of a sound and sober judgment, framed in coolness of temper, and with inflexible steadiness of purpose; and, so far from the heat of enthusiasm influencing his character, we constantly find him praising God in his journals for a flow of calm, steady, unruffled spirits, the sport of no sudden incidents, but subdued to the influence of his enlightened mind.

After his return from the continent, Mr. Howard resided for several years at his beloved mansion in Cardington, and there employed himself in furthering by every little plan of benevolence which his ingenuity could devise, the comfort and happiness of his tenantry, building neat cottages for them, allotting them pieces of ground for gardens,

improvement, although a Dissenter himself, it was no bar to his favour, that the person who needed it belonged to the Established Church. His catholic spirit was remarkably displayed in his continuing till his death to subscribe to the support of a meeting-house, and to the poor belonging to it, though he had felt himself obliged by a difference of opinion on some important points of doctrine, to secede from the communion of its members. The following passage shews the regularity of his attendance on every religious ordinance; and his care to avoid all unnecessary trouble to his servants on the day of sacred rest.

"Mr. Howard always set a very high value upon the Sabbaths which he spent in England; and we know from the extracts from his diary already inserted in this work, that, during his various journeys upon the continent, he had felt and deeply deplored the loss of the religious privileges which he enjoyed upon these sacred days at home. After the new meeting-house was opened, and the Rev. Thomas Smith had accepted the pastoral charge of the church and congregation assembling beneath its roof, that he might not increase the necessary labour of his domestics, or infringe upon their time for religious improvement, it was his constant practice, if the weather permitted, to walk from Cardington to Bedford, a distance of nearly three miles, before the morning service, and to return home in the same manner, directly after the conclusion of that in the afternoon. This, indeed, was a habit he so regularly pursued, that the only enemy he ever had—and it is a melancholy proof of the depravity of the human heart, that a man like him could have even one—an idle and dissolute wretch, whom he had often, but in vain, reproved for his vices, determined to avail himself of it, to carry into execution the diabolical purpose he had formed of waylaying and murdering him. 'But Providence,' says Mr. Palmer, upon whose authority this anecdote is related, 'remarkably interposed to preserve so valuable a life, by inclining him that morning to go on horseback a different road.' For the purpose of securing a retirement for his devotions, he built a house within a few doors of the meeting, which he suffered a family to occupy without paying him rent, upon condition that he should have the use of the parlour when he was at Bedford on a Sunday. There he spent the intermediate time between the two services in solitude; the woman of the house preparing for him some slight refreshment." pp. 116, 117.

In the year 1773 he was called to the office of high sheriff for the county of Bedford; and he applied himself with diligence to the fulfilment of its duties. He undertook in person to inspect every jail and every cell: and here commenced that great work which has, from the extent of his unwearied labours in it, gained him the name of the Philanthropist of the World. Dr. Brown marks the origin of such a devotion to this singular and untrodden path of benevolence, and the first steps taken in its pursuit, by quoting the prefatory remarks of Mr. Howard himself, in his "State of Prisons."

"'The distress of prisoners,' he says, 'of which there are few who have not some imperfect idea, came more immediately under my notice when I was sheriff of the county of Bedford; and the circumstance which excited me to activity in their behalf was, the seeing some, who by the verdict of juries were declared not guilty; some, on whom the grand jury did not find such an appearance of guilt as subjected them to trial; and some whose prosecutors did not appear against them; after having been confined for months, dragged back to jail, and locked up again till they should pay sundry fees to the jailor, the clerk of assize, &c. In order to redress this hardship, I applied to the justices of the county for a salary to the jailor in lieu of his fees. The bench were properly affected with the grievance, and willing to grant the relief desired; but they wanted a precedent for charging the county with the expense. I therefore rode into several neighbouring counties in search of a precedent; but I soon learned that the same injustice was practised in them; and, looking into the prisons, I beheld scenes of calamity, which I grew daily more and more anxious to alleviate.' p. 123.

Mr. Howard, therefore, immediately commenced his plans of mercy; and visited all the jails in Cambridge, Huntingdon, Northampton, Leicester, Nottingham,

Derby, Stafford, Warwick, Worcester, Glocester, Oxford, and Birmingham. After a rest of ten days, he again set off, and inspected those of Hertford, Berks, Wilts, Dorset, Hants, and Sussex; and on another tour, those of Rutland and York. On his way back, he went to Ipswich, and then on a western tour to Exeter, Salisbury, and Cornwall. The circumstances of distress, privation, and suffering, with which he became acquainted in these visits, it is impossible for us to detail; but they were of such a nature, and his kindness in relieving them by the payment of fees for the liberation of the innocent, and his wisdom in devising plans for the mitigation of the heart-chilling horrors attendant on the captivity of the guilty, became so conspicuous, that the House of Commons desired their Speaker to express their thanks to him for his zeal and benevolence, and for the interesting observations which, as the result of his experience, he had communicated to Parliament. One of the members, however, no doubt some right staunch enemy to "enthusiasm," after listening to his narrative of the dangers to which he had been exposed in visiting the filthy, damp, and infectious cells, rudely asked him at whose expense he travelled—a question which he could scarcely answer without some indignant emotions.

The honourable and well-merited notice of his exertions, by the senate of his country, could not but be gratifying to the feelings of Howard; but it was chiefly so, as it afforded him a hope of the powerful interference of Parliament, to ameliorate those miseries which so much affected his own heart. Accordingly we find him pursuing his labours in investigating the condition of the prisons of the metropolis, the Marshalsea, the Fleet, the King's Bench and Compter, and a multitude of other inferior places of confinement, the existence of which would scarcely have been known, except to the jailors and the prisoners themselves, but for his humane labours, and in completing his tour of the prisons in Wales, and the North and West of England. He was encouraged in his progress by finding that Parliament had passed two bills, the one for paying from the county rate the fees of discharged felons, the other for better providing for the health of prisoners. Both of these measures were highly important; for the cases were painfully numerous in which a verdict of acquittal having been given in favour of prisoners, they had been for many months detained in the wretchedness of a loathsome captivity, merely for want of means to pay the jailors' fees; and the ravages made by small-pox, the jail fever, and other diseases consequent on bad food, loss of exercise, confined air, and damp cells, were truly appalling.

A visit paid by Mr. Howard to some of the county jails, where he discovered some poor creatures whose aspect was singularly deplorable, and who, on inquiry, he learnt had been cruelly brought from the Bridewells, opened to him immediately a new subject of inquiry; and, as no sooner was a project conceived by him than the execution of it was commenced, he travelled again into all the counties he had just returned from visiting, examining every where the houses of correction. We cannot avoid noticing some of the cases which presented themselves to his observation on this tour of inspection.

"In the county bridewell at Shepton Mallet, there was no infirmary; though the jailor informed his visitor, that but a few years ago the prison had been so unhealthy, that he had buried three or four of its inmates in a week. In the county bridewell, a man was dying upon the floor, of the jail fever; a distemper of which another prisoner had died there just before; and a third soon after his discharge from it. Up stairs were some healthier rooms; but they were only for those who paid for the use of them." p. 142.

"The county bridewell of Hereford exhibited as wretched a picture of desola-

tion and distress as any he had met with in the course of his travels. It was so completely out of repair, as not only to be ruinous, but dangerous, a cross-wall having actually parted from that against which it abutted; whilst the day-room contained a large quantity of water, which had poured in through the roof. No fire-place; offensive sewers; no yard; no water; no stated allowance; no employment:—such is the short but melancholy catalogue of the defects of this miserable place. Six of the prisoners who had been sent here from the assizes, but a few days before this visit, to hard labour, as the sentence usually, but uselessly runs, for six months, already complained of being almost famished; for though the justices had ordered the keeper to supply each of them daily with a twopenny loaf, he had shamefully neglected to do so." pp. 142, 143.

"In the borough jail at Carmarthen, the keeper of which, one of the town sheriffs, lived at a distance, the food, &c. of the prisons was put in at an aperture in the bottom of the door, through which a little girl, the daughter of the only felon or debtor the jail contained, could just contrive to creep to fetch water, or whatever else might be wanted, by its solitary occupant. At Cardiff, the jailor informed Mr. Howard, that an exchequer debtor confined in the old prison for ten years, for a debt of seven pounds, had died but a short time before his visit. Had he survived but a few weeks longer, there can be no doubt but that he would soon have been set at liberty by the generous commiserater of the prisoners' woes, who could now but look with a sigh upon the dungeon, in which he had so long been immured. In the bridewell for this county, at Cowbridge, the keeper told him that many had died of the jail fever; a man and a woman but a year before, when he himself and his daughter were ill of it; and this principally from the want of a proper circulation of air, of sewers, and of water to keep the prison clean." pp. 143, 144.

"In the town jail at Plymouth, one of the rooms for felons, called the Clink, seventeen feet by eight, and about five feet and a half high, had neither light nor air, but what was admitted through a wicket in the door, seven inches by five in its dimensions, to which Mr. Howard was informed that three men, who were confined here near two months, under sentence of transportation, came by turns for breath. At this period of his visit, the door had not been opened for five weeks, when he himself with difficulty entered, to see a pale inhabitant of this living grave of which for ten long weeks he had been the solitary and wretched inmate. He, too, was confined there under sentence of transportation; but he declared, to the benevolent being who ventured at such imminent hazard of his health to explore the misery of his drear abode, that he would rather have been hanged than confined in this loathsome cell: nor can we wonder at his choice. The jail had no yard, no water, no sewer, no straw; and its keepers, who were the three serjeants at mace, lived at a distance from their charge." pp. 145, 146.

We cannot add to our quotations from these records of sorrow, in which the iron must indeed have entered into the soul of the solitary captive. It is our joy to know, that, through the interference of Parliament, many of these miseries no longer exist, and the rest are in many places considerably mitigated; but then, for these ameliorations and this interference, we must look as the prime mover to John Howard, who led the way in this new path of Christian charity: in which however, we rejoice to add, he has been most usefully and gloriously followed by other Christians of both sexes, who are to this day prosecuting to perfection the plans of wisdom and mercy which originated from him.

It was natural to expect that the esteem and veneration in which Mr. Howard was held in Cardington and its neighbourhood would be exceedingly augmented by his unwearied acts of benevolence. Accordingly we find the inhabitants of Bedford requesting him to become their Representative in Parliament. After some difficulty, he was prevailed upon to stand an election, and, as was distinctly proved afterwards before the House of Commons, he would most certainly have been returned, but for the gross partiality of the returning officers. It appears, however, from his journal, that he rather rejoiced in, than regretted, the issue of this event, as he says it left him more at liberty to pursue without interruption the plans he had so much at heart.

No sooner did the bustle of the election begin to subside, than Mr.

Howard set out again on his tours, and visited the principal prisons in Scotland and Ireland, and intended to have communicated his observations to the public by means of the press, but thought it more advisable first to go abroad, and inspect the condition of the jails and houses of confinement on the continent. He therefore immediately commenced a tour into France, Flanders, Holland, and Germany. In Paris, he made a bold but hazardous attempt to enter and explore the precincts of the Bastile.

"Even to the gloomiest of those dungeons did he wish to penetrate; and, in the hope of being able to draw from these abodes of hopeless misery some information for the completion of his great design, he would not have hesitated to trust himself in the power of the keepers of a prison like this, in the strongest of these cages, surrounded by an insurmountable wall and an impassable ditch, which prevented the possibility of escape. With this view, and I am here adopting the unassuming account which he himself has given of so bold and so dangerous an enterprise, 'he knocked hard at the outer gate, and immediately went forward, through the guard, to the draw-bridge before the entrance of the castle; but while he was contemplating this gloomy mansion, an officer came out of the castle, much surprised, and he was forced to retreat through the mute guard, and thus regained that freedom which for one locked up within those walls it would be next to impossible to obtain.' 'In the space of four centuries, from the foundation to the destruction of the Bastile, perhaps,' observes one of his biographers upon this singular, but characteristic adventure, 'Mr. Howard was the only person that was ever compelled to quit it reluctantly.' It was, however, in all probability, most fortunate for himself, and for the cause of humanity, which he had so nobly espoused at all personal risks, and through all personal privations, that he quitted it as he did; for, had he advanced but a few steps further, his laudable curiosity might have cost him dear." pp. 161, 162.

To the other prisons in Paris he was enabled to gain access by availing himself of an order which permitted the charitable to distribute their alms themselves to the prisoners; and, by pleading this permission before the Commissary of Police, he inspected the Grand and Petit Chatelet and Fort l'Eveque. These contained abodes of misery, from the description of which every feeling of human nature revolts: and we cannot wonder that from every fresh discovery of the gloom of these subterranean abodes, where the light was darkness, and cheering "hope never came that comes to all," the mind of Howard should derive new vigour in the prosecution of his work. The prison at Ghent seemed to yield him some satisfaction: the regulations were excellent. The men and women were duly separated: each prisoner was allowed a bedstead and blanket, and had regular work, and wholesome food; and spirituous liquors and gaming, the pests of all the London jails, were entirely prohibited. The rules of the prison were, in short, such as made their inmates better men and women before they left its walls, and realized the legitimate purposes of confinement, correction and improvement. The magistrates regularly inspected this prison. No wonder Howard called it "a noble institution."

Of Amsterdam, Mr. Howard speaks in terms of justly merited commendation. After describing its excellent prison-regulations, he shews the effect of them from the circumstance that there were but six delinquents and eighteen debtors in the whole city, the population of which was 250,000.

"He was credibly informed, that there had not been a single execution in the city during the ten years immediately preceding his visit; and that, for a hundred years past, there had not been *communibus annis*, more than one in each year. How striking, how disgraceful the contrast, when we consider that, in less than one-fourth of that period, namely from the year 1740 to 1771, the number of persons executed within the city of London alone amounted to 678, averaging nearly thirty a year! Surely, the time will at length arrive, though we see not as yet the dawn of its approach, [we trust that in this remark

Dr. Brown is mistaken,] when our legislators will remove this stain from a code of laws which might otherwise be a model for the world; and learn, though late, that it is not by a profligate waste of the blood of offenders that offences are to be checked, but that it is only by the adoption of a mode of discipline suited to reclaim evil-doers from the error of their ways, that this object may be accomplished, and that the injury they do to society can in any measure be repaired." pp. 70.

In following the philanthropist through the Prussian, Austrian, and Hessian gaols, while we are admiring his indefatigable spirit, we now and then get a glimpse, in his letters, of the principles and supports which animated his course. Thus, he says,

"... Though conscious of the utmost weakness, imperfection and folly, I could hope my heart deceives me not, when I say to my friend, I trust that I intend well. The great Example,—the glorious and Divine Saviour;—the first thought humbles, abases,—yet, blessed be God, it exalts and rejoices in that infinite and boundless source of love and mercy." p. 179.

Every allusion which he makes to this theme seems to revive his enfeebled and exhausted powers; and, like the fabled giant, who, in his conflict with his foes, as often as he touched his mother earth, felt new vigour impressed into his frame, Howard, at every fresh view of Scripture truth, and Scripture promise and prospect, appeared to renew his strength, and to advance with augmented energies to the work which he had so nobly undertaken.

In Switzerland, the correctional system seems to have been productive of all the effects ascribed to it in Holland. The chief employment assigned to the men was that of rasping logwood; and the industrious habits produced by this punishment were productive, in many cases, of a great improvement of character. Many, he says, came out of these prisons sober and honest. Their labour, besides, nearly supported the institutions themselves.

Having completed his second journey on the continent, he returned home, and, *without resting a single day*, set off on his journey to finish his second inspection of the English jails. We have not space to follow him in the detail of the discoveries which he made at every stage of his progress, or of those abuses, corruptions, and painful sufferings, which would in all probability never have been brought to light but for his exertions. On completing this journey, he resolved to give the result of his observations to the public, which he did through the press of the celebrated Mr. Eyres of Warrington in Lancashire. In preparing his papers for the press, he had the advantage of the important assistance of Dr. Price and Dr. (then Mr.) Aikin. In this employment, as in every other, Mr. Howard affords a fine specimen of devotedness to his object, and of general decision of character. Indeed, whatever he had before him, he did it singly and thoroughly, and therefore well. He was one of those few characters who might receive the same admiration which was bestowed upon Lord Chatham for energy and success; and who, in reply to an inquiry respecting the practicability of his doing so much, replied, that it was by *doing one thing at a time*. Mr. Howard's undivided attention to his publication called "The State of Prisons" is thus described:

"For the purpose of being near the scene of his labours, he took lodgings in a house close to his printer's shop; and so indefatigable was he in his attention to the business which had fixed his temporary abode there, that during a very severe winter, he was always called up by two in the morning, though he did not retire to rest until ten, and sometimes half past ten at night. His reason for this early rising was, that he found the morning the stillest part of the day, and that in which he was the least disturbed in his work of revising the sheets as they came from the press. At seven, he regularly dressed for the day, and had his breakfast; when punctually at eight he repaired to the printing-office, and remained there until the workmen went to dinner at one, when he returned to his lodgings, and putting some bread and raisins, or other dried fruit, in his pocket, generally took a walk in the out-

skirts of the town, during the time of their absence, eating, as he walked along, his hermit fare, which, with a glass of water on his return, was the only dinner he took."

"When he had returned to the printing-office, he generally remained there until the men left work, and then, I am informed, repaired to Mr. Aikin's house, to go through with him any sheets which might have been composed during the day; or, if there were nothing upon which he wished to consult him, would spend an hour with some other friend, or return to his lodgings, where he took his tea or coffee, in lieu of supper; and at his usual hour retired to bed." pp. 208, 209.

But this incessant labour did not trench upon his religious duties either private or social. The following passage should not be disjoined from the above.

"He did not do this, however, without closing the day with family prayer; a duty which he never neglected, though there was but one, and that one his domestic, to join him in it; always declaring, that where he had a tent, God should have an altar. And this was the case, not only in England, but in every part of Europe which they visited together; [illegible] practice, wherever [illegible] he might be, to tell [illegible] to come to him at a certain [illegible] knowing what the [illegible] would be sure to find [illegible] the doors of which he [illegible]; when, let who would come, [illegible] was admitted until his devotional exercise was over." p. 209.

In March 1777, the work, which consisted of 520 quarto pages, was printed, and dedicated to the House of Commons. Its price appears to have been fixed so low, that the sale of the whole impression could not have reimbursed its author the expenses of its publication. It contained, as might be expected, a comprehensive and luminous account of the state of the distress and discipline of prisons at home and abroad; and the brief but affecting apology which Mr. Howard offers for his calling the attention of the public to this new topic, is so marked by the spirit of genuine Christian benevolence and Christian humility, that we cannot withold it from our readers.

"Those gentlemen, who, when they are told of the misery which our prisoners suffer, content themselves with saying, '*Let them take care to keep out*,' prefaced, perhaps, with an angry prayer, seem not duly sensible of the favour of Providence which distinguishes them from the sufferers: they do not remember that we are required to imitate our gracious heavenly Parent, who is '*kind to the unthankful and the evil*.' They also forget the vicissitudes of human affairs; the unexpected changes to which all men are liable; and that those whose circumstances are affluent, may in time be reduced to indigence, and become debtors and prisoners." p. 211.

For the more minute details of Mr. Howard's observations and the plans which he suggests for the improvement of "prison discipline"—a phrase which, thanks to Mr. Howard and his successors in this work of mercy, has of late become familiar to the ear—we must refer to his own publication. As the result of his remarks, pressing upon Parliament the necessity of a judicial inquiry into the whole system, he concludes his work, by giving another proof of his decision, and a fresh pledge of his zeal, in offering to assist that inquiry, by undertaking, in reliance on the Divine protection and guidance which had hitherto supported him, another extensive foreign journey to the Prussian and Austrian territories, and the most considerable free cities of Germany.

In the mean time, having distributed copies of his work with a liberality bordering upon profusion, to almost every person of consequence, he returned to Cardington, and spent some time there with his son, his friends, and his poor tenants. His son was at this time about nine years of age, and he endeavoured to form his mind to religious principles and habits. About this time his sister died; in consequence of which event, he obtained an addition to his property of upwards of 15,000*l*. This he devoted entirely, considering it a "providential supply," to forward his plans of benevolence; and it enabled him to determine to leave his patrimonial estate unencumbered to his son.

Before setting out on his *third* journey on the continent, Mr. Howard paid a very useful visit to the transports and convict ships, and corrected some serious abuses which prevailed in them. Soon after his arrival at the Hague he met with a serious accident, by which he was confined to his bed for six weeks, and his life was at times in danger. The following are some of the thoughts which appear in his journal at this season of affliction.

"Hague, May 11, 1778.—Do my good, O God! by this painful affliction. May I see the great uncertainty of health, ease, and comfort, and that all my springs are in Thee.—Oh the painful and wearisome nights I possess! May I be more thankful if restored to health, and more compassionate to others, more absolutely devoted to God. J. H."

"May 12.—In patience may I possess my soul, and say, It is the Lord; let him do what seemeth him good. J. H."

"May 13th.—In pain and anguish all night, my very life a burden to me—help, Lord! vain is the help of man. In Thee do I put my trust: let me not be confounded.—All refuges but Christ are refuges of lies: my soul, stay thou on that Rock."

"May 14.—This night my fever abated, my pains less. I thank God I had two hours' sleep; prior to which, for sixteen days and nights, not four hours sleep. Righteous are Thou in all thy ways, and holy in all thy works. Sanctify this affliction, and shew me wherefore Thou contendest with me: bring me out of the furnace as silver purified seven times. J. H." p. 230.

At Rotterdam, after his recovery, Mr. Howard attended public worship at the Rasp-house, and was much gratified by the serious manner in which the prisoners took part in the service. He mentions his ardent wishes that *our* prisons also, instead of echoing with profaneness and blasphemy, might resound with the offices of religious worship.

Whilst at Prague, Mr. Howard repaired one day to one of the principal monasteries, and carried his purposes of reform among the monks. His visit appears to have given rise to rather a singular adventure.

"On reaching the convent, he found the holy fathers at dinner, round a table, which, though it was meagre day with them, was sumptuously furnished with all the delicacies the season could afford, of which he was very politely invited to partake. This, however, he not only declined to do, but accompanied his refusal by a pretty severe lecture to the elder monks; in which he told them that he thought they had retired from the world to live a life of abstemiousness and prayer, but he found their monastery a house of revelling and drunkenness. He added, moreover, that he was going to Rome, and he would take care that the pope should be made acquainted with the impropriety of their conduct. Alarmed at this threat, four or five of these holy friars found their way the next morning to the hotel at which their visitor had taken up his abode, to beg pardon for the offence they had given him by their unseemly mode of living, and to entreat that he would not say any thing of what had passed at the papal see. To this request our countryman replied, that he should make no promise upon the subject, but would merely say, that if he heard that the offence was not repeated, he might probably be silent on what was past. With this sort of half-assurance, the monks were compelled to be satisfied; but before they took leave of the heretical reprover of their vices, they gave him a solemn promise that no such violation of their rules should again be permitted, and that they would keep a constant watch over the younger members of their community, to guard them against similar excesses; and here the conference ended." pp. 249, 250.

The following anecdote is quite characteristic of the devotedness of Howard to his work, and at the same time of the influence of his faith, which appears indeed to have been a practical and operative principle; which, while it prompted him, without ceasing, to deeds of benevolence, imparted to his mind all the consolations of an implicit dependence on God. Respecting one of the dungeons of La Maison de Bourcau at Vienna, he writes:

"I inquired whether they had any putrid fever, and was answered in the negative. But in one of the dark dungeons, down seventy-four steps, I thought I had found a person with the jail fever. He was loaded with heavy irons, and chained to the wall. Anguish and misery appeared,

with tears slotted on his face. He was not capable of speaking to me; but on examining his breast and feet for petechiæ or spots, and finding he had a strong intermitting pulse, I was convinced that he was not ill of that disorder. A prisoner in an opposite cell told me, that the poor creature had desired him to call out for assistance, and he had done it, but was not heard. This is one of the bad effects of dungeons. I have frequently been asked what precautions I use to preserve myself from infection in the prisons and hospitals which I visit. I here answer once for all, that, next to the free goodness and mercy of the Author of my being, temperance and cleanliness are my preservatives. Trusting in Divine Providence, and believing myself in the way of my duty, I visit the most noxious cells, and, while thus employed, 'I fear no evil.'" pp. 250, 251.

On this third visit to the continent, Mr. Howard's attention was particularly directed to the hospitals. In truth, there was not any thing connected with the alleviation of the woes of his fellow-creatures to which he did not direct his attention.

Whilst at Vienna, he had the honour of being introduced to the Queen of Hungary, and dining with her on several occasions. Indeed, his company was now much sought after by persons of distinction; and the following instance proves his fearless disregard of personal consequences, in the avowal of his hatred to tyranny and oppression, in whatever society he might be cast.

"Dining one day at the table of Sir Robert Murray Keith, our ambassador at the Austrian Court, the conversation turned upon the torture; when a German gentleman observed, that the glory of abolishing it in his own dominions belonged to his Imperial Majesty. 'Pardon me,' said Mr. Howard, 'this Imperial Majesty has only abolished one species of torture, to establish in its place another more cruel; for the torture which he abolished lasted at the most a few hours; but that which he has appointed lasts many weeks, nay sometimes years. The poor wretches are plunged into a noisome dungeon, as bad as the black hole at Calcutta, from which they are taken only if they confess what is laid to their charge.' 'Hush!' said the ambassador; 'your words will be reported to his Majesty.' 'What!' replied he, 'shall my tongue be tied from speaking truth by any king or emperor in the world? I repeat what I asserted, and maintain its veracity.' Deep silence ensued, and every one present admired the intrepid boldness of the man of humanity." p. 252.

Mr. Howard's account of the state of the Venetian and Italian prisons is such as must excite the most painful emotions in every feeling mind. He mentions the circumstance of his finding between three and four hundred persons confined *for life* in a prison in the Doge's palace, in dark and loathsome cells, all anxious to endure the severe punishment of the galleys, in commutation of their wasting and gloomy captivity. Others he saw constantly wearing heavy chains of seven and twenty pounds' weight about their legs, to prevent their escaping by swimming. At Rome, he states, that the prison was not without its torture-chamber; and, in the castle of San Angelo, there was one of the state prisons occupied by a bishop, who had been confined for twenty years, and was then deranged in mind. Of the prison of the inquisition he says, that the chambers of its silent and melancholy abode were inaccessible to him; and yet, like Buchanan at Goa, he hovered about the gloomy court and the priests' apartments for two hours, till his continuance there began to excite suspicion. Had he kept his station much longer, he might probably have become but too well acquainted with the dreadful secrets of its interior. But, in the midst of so much to distress his mind, it must have yielded him no small gratification to find in the hospital of *St. Michele*, instituted by Pope Clement XI. for 200 orphan and destitute children, the very sort of arrangements which he would have wished. It contained a prison for the indolent and dissolute; and one of its rooms contained an inscription, expressive of the grand purpose of all civil policy with regard to criminals: "Parum est coercere improbos pœnâ nisi probos efficias disciplinâ." It is of little

advantage to restrain the bad by punishment, unless you render them good by discipline. Mr. Howard afterwards adopted this as the motto of his second work on prisons.

In the Italian prisons, many were found confined for attempting, according to the common practice of the country, to stab with stilettos: and some of these were heard consoling themselves with the reflection, that, although they had stilettoed, they had not robbed: so confused were their opinions respecting the nature of crime—a confession, by the way, not without a parallel in the legislative guilt of our own country, which marks with the same severity of punishment the stealing forty shillings in a dwelling-house and taking away the life of man. We sincerely hope that this reproach may not attach to our statute-book much longer, but that the projected attempts at reforming the criminal code may be ultimately successful; and that the temptation to forswear themselves may rest no longer on the minds of our juries.

We cannot follow Mr. Howard through the remainder of his extensive tour, in which he unveiled some of the secrets of the torture-chambers of the continental prisons, and discovered such scenes of suffering as deeply affected his heart, and added fresh determination to his zeal. He found that guards were placed before the prisons where torture was applied, to prevent passers by from stopping and listening to the cries and groans within. He also mentions the case of a woman who had been confined in the horrid dungeons of Liege forty-seven years. In this third tour on his confinement, he had travelled 4650 miles. On returning home, it being his son's Christmas vacation, he spent the time with him at Cardington; after which he set out on another tour of inspection to the English jails in the western counties. In the spring he went his southern tour. On his return from that, he went in an easterly direction; after which he visited the midland counties, and then set out on his northern tour. This, his sixth journey, was finished about June. He, after spending a fortnight at home, set off on another journey to Scotland and Ireland. In the details of his observations in these journeys, we cannot undertake to follow him: indeed he is so constantly on the wing, and his flights are so rapid, that when we look for him in one place, he is heard of in quite another direction. After several journeys to North Wales, and various counties which he had but sparingly visited before, having travelled in the course of two years nearly eleven thousand miles, he prepared, with the assistance of Dr. Aikin, his second work on prisons, consisting of 220 quarto pages, and entitled "an Appendix" to his former work. He also gave to the public, from the Warrington press, a very scarce and valuable French pamphlet on the subject of the prison of the Bastile, both in the original and translated by himself; to which, although a work proscribed by the court of France, he fearlessly affixed his name. This work contained a complete exposure of the severities of this inquisitorial jail, being written by one who had formerly been a prisoner there; and the publicity thus given to them, he considered was likely to be attended with great benefit to the cause of humanity.

Just before the publication of these works, Mr. Howard had been appointed by Parliament one of the Commissioners for the erection of two penitentiary houses in the counties of Middlesex, Essex, Kent, or Surrey. His humbleness of mind would scarcely allow him to accept this office; but the strong solicitation of his friends, particularly of Sir William Blackstone, who was the principal promoter of the design, at last prevailed upon him to do so. But his usual disinterestedness was displayed in this as in every other part of his conduct; and he declined the com-

pensation which had been affixed to the discharge of the duties of a commissioner. His coadjutors in this work were Dr. Fothergill and another gentleman, whose name does not appear in the narrative. Mr. Howard and Dr. Fothergill had selected Islington for the site of this new structure; but their colleague had set his mind on Limehouse, and adhered, notwithstanding the advice of Mr. Justice Blackstone, to his own ideas, with so much pertinacity, that, upon the sudden death of Dr. Fothergill, Mr. Howard thought it best to resign his office.

Dr. Brown closes his eighth chapter with the following interesting view of the simple habits of the philanthropist in his journeys.

"In England, he adopted the same mode of travelling as he had done upon his former tours, still ordering his meals and wine, as any other traveller would do, at the inns where he stopped; but directing his servant to take them away as soon as they were brought in, and to give what he himself did not eat and drink to the waiter. But on the continent he performed the greater part of his journeys in a German chaise, which he purchased for the purpose, never stopping on the road but to change horses, until he came to the town he meant to visit; travelling, if necessary, the whole of the night, and sleeping, from habit, as well in his vehicle as in a bed. He always carried with him a small brass tea-kettle, a tea-pot, some cups and saucers, a supply of green tea, a pot of sweetmeats, and a few of the best loaves the country could furnish. At the post-house he would get some boiling water, and, where it was to be procured, some milk, and make his humble repast, while his man went to supply himself with more substantial food at the auberge. The publication of the result of his former travels had caused him to be held in such deserved estimation, not only throughout his own country, but in every part of Europe, that, upon entering on the tours whose progress has here been traced, he might allowably assume that tone of authority which enabled him to pursue his inquiries with more ease to himself, and more effect in securing the object for which they were undertaken. Upon these, as upon his former journeys on the continent, though he often thought it advisable to furnish himself with recommendations to persons high in rank or office, by whose means he might more effectually prosecute his researches, he preferred, whenever he could, entering the different prisons as an unknown individual, whose visits were not expected, and therefore could not be prepared for. It was his general custom also, whenever he had obtained access to a place of confinement by means of persons in authority, to remain for some days longer in the town, for the purpose of revisiting every part alone and unexpected. 'Thus careful was he,' observes his friend and biographer, Dr. Aikin, 'to guard against deception; and with such coolness of investigation did he execute a design which it required so much ardour of mind to conceive.'" pp. 302, 303.

It appears from a letter which is subjoined to this chapter, that in the midst of the active public labours of his singular life, the charities of his own neighbourhood were never forgotten. While every faculty of his being seemed to be absorbed in devising plans for the relief of the distresses of the most wretched and outcast of all the human race, he yet could individualize the objects of his private bounty, and administer to their wants with as constant and minute an attention as though he had no other object to engage his time and thoughts, and had been but the benefactor of his village, and not of the world.

Having reason to believe that the continent of Europe would furnish many scenes which he had not hitherto visited, the inspection of which might be of advantage to the favourite plan of his never-wearied pursuit, he set out on a *fourth* journey to visit the prisons and hospitals of Denmark, Sweden, Russia, and Poland, and to revisit many of those of Holland and Germany. At some of the latter he had the gratification to find that many of his suggestions had been attended to; but in the former the utmost misery and distress were still prevalent. In Russia particularly the state of the prisons was dreadful; and here our philanthropist had occasion to exercise his characteristic decision, in order to ascertain the truth of a statement which had reached him

respecting the abolition of capital punishments in the Russian dominions. His mode of pursuing his inquiries was quite in character.

"He did not, however, look for exact information to the courtiers of the empress, or to the chief ministers of justice, because he judged that they would be disposed to exalt by their representations the glory of their sovereign; but, taking a hackney-coach, he drove directly to the abode of the executioner. The man was astonished and alarmed at seeing any person having the appearance of a gentleman enter his door, which was precisely the state of mind his visitor wished to find him in; and he endeavoured to increase his confusion by the tone, aspect, and manner which he assumed. Acting, therefore, as though he had authority to examine him, he told him, that, if his answers to the questions he should propose were conformable to truth, he had nothing to fear. He accordingly promised that they should be so; when Mr. Howard asked, 'Can you inflict the knout in such a manner as to occasion death in a short time?' 'Yes, I can,' was the answer. 'In how short a time?' 'In a day or two.' 'Have you ever so inflicted it?' 'I have.' 'Have you lately?' 'Yes; the last man who was punished with my hands by the knout died of the punishment.' 'In what manner do you thus render it mortal?' 'By one or more strokes on the sides, which carry off large pieces of flesh.' 'Do you receive orders thus to inflict the punishment?' 'I do.' At the close of this curious discourse, Mr. Howard left the executioner, fully satisfied that the honour of abolishing capital punishment had been ascribed to the infliction of a cruel, lingering and private death, in lieu of one sudden and public." pp. 321, 322.

Mr. Howard afterwards had himself an opportunity of witnessing the infliction of this barbarous punishment on a man and woman; the latter receiving twenty-five strokes, the former sixty; both nearly expiring under the torture, and the woman alone recovering. We gladly spare our readers the description of the knout and other instruments of torture which he examined. A very interesting circumstance, however, occurred to him while in Russia, which must have gratified his feelings as much as it reflected credit on the individual whose benevolence was the occasion of the incident.

"A public society in Russia had testified to Gen. Bulgarkow the high sense they entertained of his worth, by presenting him with a gold medal for the services he had rendered to his country, by endowing and enlarging some of her noblest and most useful charities, especially a seminary, upon a very large scale, for young ladies without fortunes. With a liberality which does him honour, he evinced how well this mark of public gratitude was bestowed, by declaring that what he had done regarded his own country only; but that there was a gentleman, whose extraordinary philanthropy was well known to the world, who had extended his humanity to all nations, and was, therefore, alone worthy of this distinction; and he accordingly sent the medal to Mr. Howard." p. 325.

The prisons at Moscow appear to have been in a most offensive and filthy state; and in every room of the government prison stood a soldier with a drawn sword. The hospitals, however, seemed to be better attended to.

On his way back through Holland, Mr. Howard remained a short time at Amsterdam; and the curious fact which he notices, in reference to the comparative numbers of executions in that city and in our own metropolis, during the eight preceding years, is surely such as ought to excite the deepest attention. In Amsterdam the executions of criminals, during the eight preceding years, had amounted to but five; whereas in London, during the same period, the number was 302!! Surely we must look for the cause of such a vast and distressing disproportion to other circumstances than the probability of greater depravity in our fellow-subjects, or even the disparity of population; and must impute much of it to that criminal code which demands and accomplishes such an effusion of human blood.

Mr. Howard's fourth journey on the continent having terminated, he returned home to receive his son from school, to spend his vacation

with him, as before, at Cardington. He had travelled, since quitting home, about 4500 miles. He continued, however, to make an occasional visit of inspection to some of our own prisons; and availed himself for this purpose of a journey which he took to Nottingham, to place his son under the care of the Rev. Mr. Walker, of that place. We have felt disposed occasionally to express astonishment in passing over the pages of this memoir, at the vast sums of money which Mr. Howard must have expended in these tours of benevolence, and in the payment of the fees of numberless debtors confined for small debts, and others detained after trial and acquittal for the jailor's fees. But then it has occurred to us, that probably far larger sums than these are annually spent by multitudes in our fashionable circles on their own gratification and amusement: and our astonishment at Howard, who had motive and reason enough for all his self-denial, and labour, and expenditure of money, and whose end was worthy of his pains to accomplish it, is thus diverted into another channel, and rests on those who, with any power of reflection at all, or any taste for the pleasure of benevolence (to take no higher ground) can be content to lavish the talent and wealth for which they are as responsible to the God who made them as their own stewards are to themselves, on giddy vanities and airy nothings, which not only perish in the using, but even frequently excite disgust in the very enjoyment. Oh, that for their own sakes, they knew the pure pleasure of doing good: the luxury, as has been quaintly said, of "eating with many mouths at once."

We have mentioned the cases of those who were confined in prison for small debts and jailors' fees. One instance occurs in the memoir, so truly disgraceful that we must mention it for the sake of the warning.

"In the city jail at Coventry, one of the felons had received his Majesty's *free* pardon, on condition of going to sea; but the clerk of assize wrote on the letter which enclosed that pardon, 'The secretary of state's fee is 1*l.* 7*s.*, and my fee 1*l.* 1*s.*, which you'll take care to receive on the back of the pardon from the officer who receives him;' but as no officer would take him on condition of paying these and the jailor's and under-sheriff's fees of 19*s.* 4*d.*, Mr. Howard found this poor wretch still languishing in prison on his pound of bread a day, more than eight months after this *free* pardon had been received." pp. 345, 346.

Mr. Howard soon set off on another tour to Ireland, visited again the jails, and afterwards some of the Protestant charter-schools there. The effect of this visit was the rectification of various abuses, and the passing of a bill in Parliament for the discharge of prisoners then in custody for their fees. He excited such a sense of the value of his services in the University of Dublin, that that learned body conferred on him the honorary degree of doctor of laws, a mark of respect that he said he should always reflect upon with pleasure. On his return to England, we find him again hastening all over the country, and then through Scotland, discovering fresh miseries and unjustifiable severities, and correcting and diminishing them all. He did, indeed, justify the eulogium of Burke, "comparing and collating the distresses of all men in all countries;" and when the year 1782 closed, he had travelled for these purposes of mercy 8,165 miles.

(To be continued.)

Morning Thoughts in Prose and Verse, on single Verses in the successive Chapters in the Gospel of St. Matthew. By J. W. CUNNINGHAM, M. A. Vicar of Harrow, &c. &c. Second edition. Hatchard: London. 1824.

We are much indebted to Mr. Cunningham for this addition to the "Golden Treasuries" of former ages.

We know nothing in which minds of the best feeling and richest structure can be more worthily employed than in concentrating, not necessarily reducing, their powers to minute but effective efforts for the instruction and consolation of mankind. The same quarry which supplies the grandest masses for the construction of palaces and temples, may also furnish the most valuable fragments for the polisher and the statuary: and the present author, whose mental stores might suffice for the construction of more extensive works, is not less worthily employed in adorning and furnishing our Christian temple with smaller vessels, of value at once for use and beauty.

Bogatzki's "Golden Treasury" has, for many long years, been highly prized in sacred literature: it contains matter most congenial to the feelings of every Christian mind; and it has been thought worthy to be enlarged, as it would seem, by many successive hands. It is constructed much on the same plan which Mr. Cunningham has adopted; containing, for every day in the year, what Mr. Cunningham's book does for every chapter in St. Matthew, a verse as a text; a little running, practical, and devotional comment on the words; and an appropriate stanza or two of versicles at the end, which, in the case of Mr. Cunningham's work, rise to the dignity of a hymn or sonnet. We are not aware that any imitation was intended of the former production in the latter; and indeed the plan is sufficiently obvious to any pious and reflecting mind, whether, like Mr. Cunningham, discoursing in "Morning Thoughts" with Him who "maketh the outgoings of the morning and evening to rejoice;" or whether, like the authors of the Golden Treasury, circling the live-long year with expressions of praise, and feelings of trust and devout adoration towards Him who "crowneth the year with his goodness."

It has been, perhaps, too much the reproach of Christians in these later ages, that the present plan of scriptural meditation has not been more familiar than it is. The devout reflections of the humble Christian upon the words of Scripture, and in the attitude of prayer or adoration, can never fail to be attended with appropriate feelings of sacred delight. His meditations on God are "sweet:" he "delights in the Lord." At the same time, to conduct these meditations to a profitable conclusion, is a work which requires much abstraction, and habitual separation in heart and spirit from the world; and hence we are not surprised to find them flourishing most among the sainted worthies of former and more simple ages. From St. Austin to St. Anselm, or St. Alcuin, if we may attribute to them the saintship, which, though far from claiming, they would by no means have despised, we find the richest specimens of similar effusions—not to mention those of the seraphic Archbishop of Cambray, with his prototypes, à or de Kempis, or the admirably pathetic and truly evangelical effusions, in a similar form, of Quesnel, and his Port-Royal brotherhood and sisterhood. The fact is, that seclusion at least, if not depression, and a large experience of the trials of this our earthly pilgrimage, with a small share of its occasional prosperity, will be found to be the soil where these fruits chiefly grow. It is in the escape from the *shadows* of time, to use Mr. Cunningham's frequent expression, in "the rays of a hoped and longed for eternity;" it is in that state of life, to which deep devotion very often led the pious Catholic of old, though with many misconceptions as to the nature of religious retirement, but to which we may fashion a resemblance, and indeed a far superior counterpart, in voluntary seclusion from the noise of vanity, folly, and vice; that such meditations spring up most favourably in a devout and sensitive mind. Indeed it may shew the wisdom and

mercy of Him who does far better for us than we for ourselves, that the seclusion, which in those instances was voluntary, is in others forced upon us, at least occasionally, by the allotments of Divine Providence. So far from modern Christians retiring too much from the world, it were well if they did so more: too often they wait till the world retires from them, as it will inevitably do if their conduct comports with their principles. Spiritual duties and secular views mutually repel each other; and whichever of the two may happen to make the first move, if both dispositions are maintained in characteristic liveliness, a separation must certainly ensue. Then, perhaps, without intending it, the devout Christian finds himself in the situation most favourable to the exercise of his spiritual feelings. He has not monastically, it might have been proudly, separated himself from other men; but still he is separated. He is less under the sway of worldly examples and principles. He finds himself gradually emerging from the current of worldly fashions and feelings, of worldly honours and emoluments. He may think himself for a moment overlooked, disesteemed, dishonoured. He may turn even with some reluctance to those spiritual exercises to which his circumstances conduct him; but he finds them, at last, to be just the point to which his Heavenly Father intended he should be led; and they become "the joy and rejoicing of his heart." This state of things affords, though necessarily a more care, yet still a more valuable mode of religious devotion, perhaps, than any other. It exhibits the proper general result of true Christianity. It places a man just in accordance with the allotment of his Saviour: "I pray not that thou shouldest take them out of the world; but that thou should keep them from the evil." It separates him from that incessant round of ambition and covetousness, which, under various forms, is marked out for the worldly aspirant. More especially, it separates the Christian minister from what is often his greatest snare, a desire to make his feelings and expressions on religious subjects subservient to the end of rearing up the fabric of his earthly fortunes.

An English clergyman, moderately but not profusely beneficed, indeed (if we may venture a further remark, now that we seem to be conducted to that point), is, or ought to be, above all men favourably situated in those respects. His subsistence depends neither on courting the popular voice, often most tyrannical, nor on following any humanly prescribed course of instruction, except so far as not to oppose the doctrines and discipline of his church, which will usefully assist and regulate his conduct without fettering his conscience. In general, he is placed equally distant from poverty and affluence; and is thus favourably circumstanced for the cultivation of those retired habits and silent exercises of Christian piety from which the meditations in question most readily grow. Beyond this competency all is, generally speaking, bustle, and business, and publicity, if not worse; and this in the getting, and often in the using. With such a giddy secularity the man of truly Christian spirit would willingly have nothing to do. Circumstances may happen to force him into it; but, for the most part, the mutual repulsion above mentioned here takes place, and the faithful follower of his Saviour may often expect full leisure to meditate in private, while the road to honours and preferments will be trodden by persons of less opportunity for his pursuits. From these last, indeed, may often originate what shall inform the head, reform the manners, and even assist the faith of believers; but from the other class we should most fitly expect whatever may awaken the slumbering conscience, or heal the broken heart. "*Si vis me flere*," and we may carry on the

remark to the effects and benefits of Christian sorrow; "*dolendum primum est ipse tibi.*"

If the dignified, and at the same time devout and exquisitely elegant, Bishop Horne affords an illustrious exception to the above remarks, we are happy to say, that he but led the way to an illustrious series of writers among the later members of our Protestant Establishment, and that in all ranks, who have wiped off the reproach above alluded to. Who is not acquainted with the Christian Remembrancer of Searle amongst our devout laymen? And who ought not to be acquainted with two very spiritual and edifying little works, which we should be glad to bring under the notice of our readers, by the devout Dr. Peers, an aged clergyman in Surrey? one entitled "Minutiæ, addressed to the Poor of Christ's Flock;" the other, "Short Introductory Observations on the Collects," headed by a text, and closed with the collect itself, in the place of Mr. Cunningham's hymn. If Mr. Cunningham justly recommends the perusal of a chapter in St. Matthew each morning, with the devotional use of his own short commentary on one text in the chapter, we should as warmly recommend the same pious use of the other excellent work just mentioned, on the morning of each Sunday; to which day we cannot think of a more appropriate opening for a churchman than the use of his own scriptural collect, thus brought back, as it were, to its primitive source, the Bible, to catch fresh warmth and sweetness from such renewed contact. From Dr. Peers's Minutiæ, perhaps, we may be allowed to extract a "morning thought," as an introduction to those not less devout Morning Thoughts, befitting Mr. Cunningham's "Sweet hour of Prime," to which we shall then return.

"Lam. iii. 23.—'They are new every morning: great is thy faithfulness.'

"Is not the Lord giving me fresh occasion every morning to subscribe to this? I awake—I find myself a monument of God's sparing mercy. I feel I am indulged with the continuance of the use of the members of my body: and when I reflect how often I have made them the instruments of unrighteousness unto sin, I admire the grace of God in his mercy to me a sinner, and that what I have forfeited all right and title to, should be thus continued, thus preserved to me. I see the light again surrounding me; and I consider, how many less sinful than myself have closed their eyes in everlasting night, and died the children of darkness. The thought speaks, Why art thou spared, but that thou mayst live more to the glory of God, and, redeeming time out of the service of thine enemies, devote it to God; be serving the Lord with fear; and be rejoicing before him with trembling? I hear the cock crow; I think of him who denied his Master: I see myself in him, self-confident, self-deceived, and falling. I think of Him who turned and looked upon this disciple; and I feel a secret hope that I am not rejected, that my Saviour's eye is upon me, and I weep. The sun rises, and I behold nature smiling under his reviving beams: I look to Jesus, the Sun of Righteousness, that he would arise and shine upon my soul, and comfort my heart with the beams of his love. He gives me a hope that in the morning of the resurrection I shall shine forth in the kingdom of my Father. Then shall the righteous shine forth as the sun in the kingdom of their Father."

Mr. Cunningham, in "committing his little volume to the care and blessing of that most compassionate Being who can give efficacy to the very simplest and humblest instruments," would have done well to have abstained from the use of so important a word as that of "*commentary;*" particularly in giving us

the agreeable promise of similar commentaries on the other Evangelists. His reflections are not commentaries, but 'Thoughts on single Verses;' and it would have been unreasonable to have departed so far from the spirit of the verse, as to have embraced the substance of the chapter which contains it: while it may contribute much to the innocent interest kept up, in previously reading the chapter, to conjecture on what verse, or what topic, it will have happened to the author to have been meditating. We shall not anticipate the satisfaction of that discovery, by giving any hint beyond what we actually quote. We earnestly hope, that the fable of the agriculturalist digging all over his farm for a hidden treasure, and finding the treasure only in the effects of his own labour, may be realised by many, who shall be directed by anticipation to "thoughts" of their own on particular verses of each chapter, which they may afterwards find were not the verses selected by the author. In chapter third, from which we begin our selection, Mr. Cunningham prefers the hoverings of the gentle dove to the stern message and awful threats of the preacher in the wilderness.

"Chap. iii. ver. 16.—'And lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.'

"When the Holy Spirit descended upon the Son of God, he borrowed the semblance, not of a bird of prey, but of the mourning and tender 'dove.' And thus, when he now descends to stamp his sacred image on the soul, the impression which he leaves is not that of fierceness and intolerance, but of gentleness, and tenderness, and love. He is the Spirit, not of contention, but of order, and of a sound mind, and of the charity which 'never faileth'—the Spirit which 'maketh men to be of one mind in an house.' Shall not those, therefore, who profess to follow his guidance, be 'harmless as doves?' Shall they not cultivate the tenderness and gentleness of Him to whom the Spirit was given without measure? Shall they not put on that 'charity' which is the 'bond of perfectness?' Shall they not remember they are 'brethren,' and see that they 'fall not out by the way?' To those who are thus cherishing the graces of the Spirit, the 'Sanctifier' will become a 'Comforter.' *At the dove brought to Noah the intelligence of the subsiding of the waters, so will the Heavenly Dove convey to the soul the glad tidings that the tempest of eternal wrath no longer sweeps over her path.*—Oh, may he bring us the olive-branch of hope and peace! May He 'bear witness with our spirit, that we are the children of God!' May He shake from his 'wings' of 'silver' every gift and blessing which the soul desires or needs! And may all men see that He is with us, by the seal of the Spirit impressed on our lives and tempers! Almost every object or individual, brought under some new and powerful influence, discovers, by a corresponding change, the force of the instrument to which it is subjected. The desert awakes to life and beauty under the beam of the sun. The heavenly bodies obey the law of gravity, and move on in uninterrupted harmony and unclouded lustre. The poor wandering prodigal softens under the influence of a mother's love. The slave discovers a thousand new energies and sympathies and powers as his chains fall from him. And thus, in the case of every one really brought under the influence of the Spirit, the desert of the mind is clothed with new verdure; the wandering heart is brought back again to God; the slave to his corruptions [of corruption] breaks from his terrible bondage, and walks abroad in all the glorious liberty of the children of God. The moral change, figuratively described by the Prophet, is accomplished: 'The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.' A new man, in fact, arises under this new and sanctifying influence, clothed in the righteousness and reflecting the image of his Redeemer.

"Celestial Visitant, herald of peace,
Who com'st when the waters of trouble decrease,
O say to my heart that the tempest of wrath
No longer o'erlowers and endangers my path.
Oh! come with the olive-branch, Spirit of love;
With thy train of sweet graces descend from above;

Bring with thee the purity, concord, repose,
Thy peaceful and permanent presence bestows.
Let thy heart-soothing melody charm me again,
In the days of 'clear shining' that follow the rain;
In tenderness visit this sorrowing breast,
And make it for ever the seat of thy rest." pp. 9—13.

The passage marked in italics particularly attracted us by the apparent novelty, as well as the beauty and justness, of the allusion. The following words perhaps too nearly approach in collocation to the first stanza of the hymn to be thoroughly good prose; and we shall take this opportunity of saying, that in some other points the *style* of this, as well as most other works from writers of very lively and tender imagination, might be usefully subjected to the strokes of a severer criticism than they are accustomed to undergo. For instance, *gravitation* is unfitly introduced as an instance "under *new* and powerful influences," and can scarcely be said to proceed from any "*instrument*." The *desert* does not *always* awake to life under the beam of the sun: witness the deserts of Arabia. The *poor wandering prodigal* seems to the scriptural reader, rather to covet the *father*'s than "the *mother*'s love."

When we say that the concluding stanzas in the quotation afford a fair, though certainly favourable, specimen, of the poetry of this little volume, our readers will have greatly to seek *for* a taste of their own, if they do not often applaud that of the author, together with that of his *fair* (if we may believe report) auxiliary, whom he modestly announces as concerned in the poetical part of his work. "Of the verses, a few copies have been supplied by the kind hand of a friend." Preface, p. vii.

Having finished the present chapter, we pass by, with regret, the fourth; being unable to detain our readers even in those angelic circles to which it so beautifully conducts us. We are detained at the sixth; where occurs the following animated passage on "Thy kingdom come."

"Come, Lord, and establish an empire of which Thou art the sovereign; of which angels are the delighted ministers; of which the seat is the heart; of which the law is love; of which the throne is thy mercy-seat; of which the statute-book is the Bible; the sceptre, righteousness; and the final end and perfection, heaven. For, far from us be the horrible language, 'We will not have this Man to reign over us.' We would rather say, 'Come, Lord Jesus; come quickly,' and rule in us, and over us, altogether."

These stanzas are subjoined.

"When my sad heart surveys the pain
Which weary pilgrims here sustain,
As o'er the waste of life they roam;
Oppressed without, betrayed within,
Victims of violence and sin,
Shall I not cry, 'Thy kingdom come?'

"And when I know whose strong controul
Can calm and cheer each troubled soul,
And lead these weary wanderers home;
Can lodge them in a Father's breast,
And soothe this weary world to rest,
Shall I not cry, 'Thy kingdom come?'

"O rise, thou Kingdom of the Lord!
Come to thy realms, immortal Word!
Melt and subdue these hearts of stone.
Erect the throne which cannot move;
Stretch forth the sceptre of thy love,
And make this rebel heart thine own." pp. 23—25.

The selection for the eighth and ninth chapters will be found productive of very consolatory matter, by an easy accommodation of their respective texts to the spiritual circumstances of the believer. That such accommodations are natural and necessary to a mind studious of Scripture, for purposes of improvement and self-application, we have no doubt. The only general rule we should wish to lay down for such accommodations is this; that the plain direct sense of the text, as originally dictated, be given; that the clear and undeniable deductions which belong to it be then produced; and, lastly, that upon *these* the ultimate accommodation be founded, which brings home the

entire subject to the business and the bosom of the private Christian. In this consists the principal art and management of the Christian teacher: and the benefit would be sensibly felt, if, by his means, the habit should be universally induced of viewing the natural and true meaning of Scripture, in all its bearings, before any search is instituted after a spiritual or mystical meaning in the sacred page. Mr. Cunningham commences, for the most part with great correctness, from the proper context of the passage. But we apprehend that, in one of the cases above-mentioned, he afterwards descends from the context to a case which our Lord does not seem at all to have contemplated; we mean, in commenting on the words, "The days will come when the Bridegroom shall be taken from them, and then shall they fast." This, we think, is a text scarcely applicable, even by accommodation, to the case of what is called in Scripture, "The hiding of the light of God's countenance" on account of sin. The case seems to us to be simply that of a severer exposure to afflictive trials than is usually permitted in the early stages of the Christian course; and thus it is applied in the simile, which immediately follows of wine being put into such bottles only as should be capable of containing it. But we shall proceed to give from Mr. Cunningham's own pages, on the fifteenth chapter, what we deem to be a perfectly proper and edifying appropriation of Scripture, beyond which we should unwillingly allow the licence in question to proceed.

"Clap, xv. ver. 13. 'Every plant which my heavenly Father hath not planted, shall be rooted up.'

"How fatally is this prediction now verified in the case of the individuals to whom the text was originally addressed! Where are those Pharisees now, with their train of follies, traditions, and observances? 'Rooted up,' and cast like a worthless branch to the burning! And does not their history speak in a voice of thunder to those who have succeeded to their errors? Does not the same doom await all those institutions, principles, and systems, which, although springing up in the soil of religion, are evidently not the planting of the Lord? And the lesson is the more important, from the rapid multiplication of weeds, as well as flowers, within the sacred enclosure of the Gospel, and the facility with which we mistake the one for the other. Almost every grace has its counterfeit; and the mind, in search of the first, often sits down satisfied with the last. [We should, however, here doubt the *sincerity* of the *search*.] 'Come,' said Jehu, and 'see my zeal for the Lord of hosts,' when all that the eye of God discerned in him was a spirit of revenge and cruelty.—Lord, thou hast promised that the 'desert,' when watered by the dews of thy grace, 'shall blossom as the rose.' O sow, in the wilderness of our hearts, the seed of eternal truth, and suffer not the weeds of unrighteousness to grow up and render it unfruitful. Let our creed be 'truth, without any mixture of error.' Give us zeal, without fanaticism; courage, without fierceness; growth in knowledge, without consequent pride of heart; lowliness, without indolence or despair of amendment. 'How rapid and excessive,' say the world, 'are the changes in religion!' We answer, 'No: the excrescences of religion change; but religion itself remains unchanged. The spots in the sun change; the orb itself is the same.'—Gracious Redeemer, Thou art 'the same yesterday, to-day, and for ever.' O plant thyself in our souls, and we shall change no longer.

"Swift the tempest strips the wood,
Swift the sun dries up the flood;
Trophied domes and aisles decay,
Tribes and empires melt away,
Like the wreath of mountain snow,
When Summer breeze begins to blow.

"Error, like the flimsy sail
Rent by every passing gale,
Floats but a moment on the stream,
Glitters in the morning beam;
Dares the breath of heaven to brave,
And foundering in the foaming wave.

"Even the little garden flower,
Once the joy of all the bower,
Fondly watched from day to day,
From its stem is swept away;
Yester-morn, what bower so bright?
But, ah! how desolate to-night!

"Nought endures but Thou, O Lord;
Thou, the Everlasting Word;
Thou, the first, the midst, the end;
Thou, the deathless, changeless Friend!"

Grant us, Lord, beyond the skies,
Flowers whose fragrance never dies."

pp. 58—59.

We should have here remarked, that the thoughts in verse are not, with the exception of one stanza, which looks almost like an interpolation, so applicable as the thoughts in prose to the *subject*, but that we are unwilling to diminish the awful impression which it is impossible not to consider the whole as calculated to leave on the reflecting mind. How very differently would the day often proceed, were its morning opened with such reflections as these! And many a fair and blushing parterre of fancied bliss, and even fancied virtue, would be left to the elements, without the culture, and without the pride we lavish upon them, did we duly consider, that "Every plant which our Heavenly Father hath not planted shall be rooted up."

In harmony with the same reflections, it is impossible not to recommend to the perusal of readers in this easy and professing, not to say self-sufficient, self-applauding age, the remarks on chapters sixteen and eighteen: in the latter of which, a volume is expressed by the sentence, "The extent of the change [to be made by religion] is fixed by the term '*conversion*;' and the nature of it, by becoming as '*little children*.'" (p. 68.) Just observations, mingled with deep feeling, are indeed the characteristic of this little volume. We should not soon leave it, were we to allow ourselves to go on selecting such passages as the following.

"What, indeed, is so lovely, as to see youth at the call of God sacrificing its levity and selfishness; its love of pleasure and spirit of indulgence; and surrendering itself at once, and altogether, to the happy and holy service of God Almighty? It is not possible to estimate too highly the importance of early piety. Samuel, who was set apart from his birth to God, appears to be the most irreproachable of the Old-Testament saints. And of Timothy, who 'from a youth' had 'known the Scriptures,' it is said by the Apostle, 'I have no man like-minded.' None, perhaps, but those who are themselves suffering the penalty of early transgressions—who have wasted the sweet morning of life, and are now called to 'redeem the time' they have lost or abused—can properly estimate the value of early religion. None but these can judge of the power which the habits of youth exercise on the character and comforts of maturer age. What can restore the bloom which has been rudely wiped from the fruit of the garden? and what can give, to the mind familiar with the vices of the world, the freshness, the simplicity, the unconsciousness, of those who are strangers to them?" pp. 81, 82.

Instead of proceeding in our selections, we must satisfy ourselves with commending the entire little volume to the perusal of our readers; a volume amply calculated to answer the modest end proposed by its author; and exhibiting a true and edifying portrait of scriptural religion, in a variety of interesting attitudes, both in private, in the domestic circle, and in its walks abroad. The poetry is a very appropriate addition to the work; and many pieces, with a little revision, will be found to bear transplanting into the more general, variegated, and odoriferous repositories of our fair Album collectors.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

Preparing for publication:—Residence at Ashantee; by Mr. Dupuis;—A History of Rome from the earliest Times to the Death of the Emperor Marcus Aurelius; by the Rev. T. Arnold;—A Grammar of

the Coptic, or ancient Egyptian Language; by the Rev. H. Tattam, A. M.; and a Lexicon of the Syriac Language, in Syriac and English; by the same Author.

In the press:—Patmos and other Poems; by J. Edmeston, Author of Sacred Lyrics;—Bibliotheca Biblica, a Select List of Books on Sacred Literature, with Notices; by W. Orme.

The following is a list of the pictures purchased of the executors of the late Mr. Angerstein by Government, for 58,000*l.* and now open to public view in Pall-Mall:—1. The Embarkation of the Queen of Sheba—by Claude. 2. The Marriage of Rebecca—Claude. 3. Ganymede—Titian. 4. The Rape of the Sabines—Rubens. 5. The Emperor Theodosius expelled the Church by St. Ambrose—Vandyke. 6. St. John in the Wilderness—A. Carracci. 7. Susannah and the Elders—Lod. Carracci. 8. A Bacchanalian Triumph—N. Poussin. 9. Ermenia with the Shepherds—Domenichino. 10. Philip the Fourth of Spain and his Queen—Velasquez. 11. Venus and Adonis—Titian. 12. Landscape; Morning—Claude. 13. An Italian Seaport; Evening—Claude. 14. The Raising of Lazarus—Seb. del Piombino. 15. A Concert—Titian. 16. Pope Julius the Second—Raphael. 17. Christ on the Mount—Correggio. 18. Portrait of Govartius—Vandyke. 19. The Nativity—Rembrandt. 20. The Woman taken in Adultery—Rembrandt. 21. The Embarkation of St. Ursula—Claude. 22. Abrahara and Isaac G. Poussin. 23. A Land Storm—G. Poussin. 24. A Landscape, with Cattle and Figures—Cuyp. 25. Apollo and Silenus—A. Carracci. 26. Holy Family in a Landscape—Rubens. 27. The Portrait of Rubens—Vandyke. 28. Studies of Heads—Correggio. 29. Ditto—do. 30, 31, 32, 33, 34, 35. The Marriage A-la-Mode—Hogarth. 36. Portrait of Lord Heathfield—Sir J. Reynolds. 37. The Village Holyday—Wilkie. 38. Portrait of the Painter—Hogarth.

To facilitate the acquisition of the language of China, with a view eventually to the spiritual interests of that great empire, Dr. Morrison has liberally notified that he has destined his extensive collection of Chinese books, which we lately noticed, to be lent out gratuitously to any individual in the United Kingdom, who may choose to attempt the acquisition of our language. It will only be required to deposit the estimated value of the book, till it be returned. "In this library there are about 10,000 Chinese volumes. Dr. Morrison's Chinese Dictionary, in six volumes, quarto, printed in China by the Honourable East-India Company, at an expense of 15,000*l.* sterling, is now completed; and, by the aid of it and the books above referred to, some progress may be made in the Chinese language, without the aid of a native teacher, who however may be supplied at some future day, if the Christian public pay that attention to the subject which its importance demands.

Mr. Thadeus Conellan, whose zeal for the education of the Irish, through the medium of their own language, is well known to our readers, states, that not less than thirty thousand copies of elementary works, and extracts from Scripture, have been published by him for this object, and gratefully received by his countrymen. Six editions of the first two books of the Pentateuch have been already circulated at a cost of above 300*l.* collected for that purpose. Treatises on Irish Fisheries, on Bees, Cottages, and the "Poor Man's Farm," &c. have been provided for the instruction of the people. He has also prepared the following books, which are ready to appear in whatever number he shall be enabled by the further liberality of the public to defray the expence of; namely, an Irish-English Primer; Reading made easy; a Spelling Book; a Grammar; a Pocket Dictionary; the first two Books of the Pentateuch; Scripture Lessons; the Proverbs of Solomon in English and Irish; the Gospel of St. Luke and Acts of the Apostles; the Gospel of St. John and his Epistles.—Irish types and printing to the amount of upwards of 600*l.* have been paid for by voluntary contributions raised for that purpose. Mr. Conellan's present object is to print as large a quantity as possible of the above works: the elementary ones are stereotyped, because they will be in constant demand; the others will not be so much required as soon as the Bibles and Testaments now printing by the Society for promoting Christian Knowledge, and by the British and Foreign Bible Society, shall be completed.—John Smith, Esq. M. P., Henry Drummond, Esq., and John Mortlock, Esq. have consented to receive donations, and to see that the money is applied to the above-mentioned purposes.

We lately mentioned the formation of the London Mechanics' Institution, and we are gratified in learning that the design proceeds prosperously. It has been justly remarked, that "the sight of eight or nine hundred artificers collecting, after

their daily toils are over, to listen to the voice of science, is something new in this metropolis, and marks a mountainous era in the history of its population. The change which is indicated in the manners of this class of people, by their hastening in the evening to attend scientific lectures, must be attended with great future improvement." Many other indications are apparent of the improved state of our mechanics; and, among others, the large demand which exists for the cheap weekly publications which have lately sprung up, and several of which are devoted entirely to popular surveys of literature or science. In the voluminous evidence recently given before the House of Commons' Committee on the Machinery and Combination Laws, many of the witnesses bear strong testimony to the marked improvement which has of late years taken place, not only in the intelligence, but the orderly, moral, and religious conduct of our mechanics and other workmen, and which they justly ascribe to the extensive diffusion of education. One of these witnesses mentions the following curious illustration: "I should say, they," [the tailors,] "are like all other journeymen, are greatly improved in morals. Twenty years ago, few tailors' shops were without a bottle of gin: the men drank as they liked; one kept the score, and the publican came at certain times to replenish the gin-bottle. I suppose there is not a shop in London that has one now."

FRANCE.

An attempt at a complete and universal journal has lately been made at Paris, in a monthly volume, entitled, "Bulletin Universel des Sciences et de l'Industrie, dédié aux Savans de tous les Pays: publié sous la Direction de M. le Baron de Ferussac." The object of this publication is to furnish to mathematicians, natural and experimental philosophers, chemists, geologists, naturalists, medical men, agriculturists, manufacturers, engineers, historians, philologists, and military men, a substantial analysis of all works and memorial memoirs in every part of the civilized world; a methodical repertory of all the facts connected with science; and a monthly view of the successive efforts of the human mind in every nation. The list of the contributors to the different sections of the Bulletin includes the most celebrated French savans.

ITALY.

The excavations at Pompeii, which had been discontinued since the commencement of the civil troubles at Naples, have been renewed, and with great success. Several new edifices, and even whole streets have been discovered. Among the most remarkable of the buildings thus brought to light is a temple, supposed to be a pantheon.

RUSSIA.

At Novogorod fair, in September last, the merchandize brought thither was valued at 94,580,000 roubles; including twelve millions' value of tea from China, and five millions of furs from Siberia.

CAPE OF GOOD HOPE.

In 1798, Mr. Barrow fixed the population of the colony of the Cape of Good Hope, at 61,947 individuals. In 1800, the number was 75,148; in 1821, 116,044; and in 1822, 120,000. In 1818, the number of Whites was 42,854, of Hottentots 24,980, and of Negroes 33,330. The inhabitants of Cape Town amount to 18,430; among whom are 7,394 Negro slaves.

INDIA.

A recent traveller, Captain Seeley, thus describes the celebrated caves of Elora:—

"Conceive the burst of surprise at suddenly coming upon a stupendous temple, within a large open court, hewn out of the solid rock, with all its parts perfect and beautiful, standing proudly alone upon its native bed, and detached from the neighbouring mountain by a spacious area all round, nearly 200 feet deep, and 150 feet broad. This unrivalled fane rearing its rocky head to a height of nearly 100 feet, its length about 145 feet, by 62 broad, having well-formed doorways, windows, staircases, containing five large rooms of a smooth and polished surface, and regularly divided by rows of pillars. The whole bulk of this immense block of isolated excavation is upwards of 300 feet in circumference. Beyond its areas are three figure galleries, supported by pillars, containing 42 curious gigantic figures of the Hindoo mythology. The three galleries in continuity, occupy nearly 400 feet of excavated rock; and above these again are excavated large rooms."

The increased diffusion of intelligence in India, by means of the press, is daily bringing to light, and concentrating, more and more of the enormities of those licensed massacres—the burning of widows. A Calcutta journal gives the following affecting account.

"A suttee took place about eight o'clock on Friday morning, at Kooaghur Ghaut, where four women, from the age of thirty to fifty, sacrificed themselves on the same pile with the corpse of their dead husband. Kummall Chattiyee, a Coolin

Brahmin of Kognaghur, who was not only permitted, but paid to marry thirty-two wives, and who departed this life on the evening of the 5th instant. Information was immediately sent to his different wives, who were in general living at their fathers' houses (only two of his wives lived with him), four of whom determined on eating fire, as the natives call it. Two were living near, one at Calcutta, and the fourth at Boubomah, above Hoogly; however, they were soon brought together, and the necessary permission having been obtained from the magistrate of the district (at least so the police people said who attended the suttee), they surrounded the funeral pile, which they enclosed with a paling of bamboos, so as to prevent the escape of any who might be so inclined after having once entered it. In less than one minute after the fire was lighted, the whole of them must have been suffocated, and in less than ten minutes their bodies burnt to a coal, so excessively hot was the fire. So common is the sight in this neighbourhood, that only a few hundred people collected together to see it, and nearly all of them women. It is said that twenty-two of his wives were living at his death, and it was expected that none of them would have joined the four."

To this statement, we add the following affecting incidents, narrated in a journal of another presidency, Bombay:

"The victim chosen for this cruel exhibition was the widow of a Brahmin, who died in the South Concan some days prior to this ceremony. I had placed myself directly opposite the entrance to the pile, and could distinctly see the unfortunate victim struggling to escape. This did not pass unobserved by the attending Brahmins, who instantly began to knock down the canopy, which, containing nearly as much wood as the pile itself, would have effectually secured their victim in the fire, had it fallen on her. All this while, no one, excepting the officiating Brahmins interfered; but when the sufferer made her escape from the flames, and, on running toward the river, either fell or threw herself at the feet of Mr. T., that gentleman, assisted by Mr. S., immediately carried or rather dragged her into the water, in doing which the latter gentleman suffered by incautiously laying hold of her burning garments.

"An attempt was now made by the officiating priests to carry back their victim to the blazing pile. This was resisted by the gentlemen present; and one of their number was dispatched to acquaint the magistrate with her escape, and to learn his pleasure respecting her: but, before the messengers could return with an answer from the civil authority, the Brahmins had persuaded the unfortunate woman once more to approach the pile; and, as she declared, on being questioned by those present, that it was her own wish to re-ascend it, they stood aloof, fearful of giving offence to the prejudices of the native population on the one hand, or to the civil authorities on the other. She declined, however, for some time, to ascend the pile; when three of the attending priests lifted her up in their arms, and threw her on the fire, which at this time was burning with great fury.

"From this dreadful situation, the miserable wretch instantly attempted, for the second time, to make her escape; but the merciless priests were at hand, to prevent this if possible, by throwing large pieces of wood at their victim, with the design of putting a speedy termination to her sufferings. The gentlemen present again interfered, when the victim speedily made her escape a second time from the fire, and ran directly into the river without any assistance. She had no sooner entered the river, than she was followed by three of the officiating Brahmins, who were told to desist from all further persuasion, as nothing further would be permitted until the arrival of the magistrate. Not doubting their compliance with this very reasonable request, they were allowed to remain with the woman in the water: but, no sooner had the Europeans turned their backs, anxiously looking out for the arrival of authority to put a stop to such cruel and diabolical proceedings, than the same three men who had thrown her on the pile, attempted to drown her, by forcibly throwing her down, and holding her under water. From this attempt she was speedily rescued by Mr. A. and Mr. M., who supported her in the water till the arrival of the long-looked-for deliverance. The collector soon followed; and, to the great joy of a few of the by-standers, he immediately ordered the principal performers in this tragical scene into confinement, and the chief actor or rather sufferer, to be carried to the hospital.

"I regret to add, that the woman died about noon on the following day, forsaken by all her relations as an outcast!"

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Third Course of Practical Sermons for Families; by the Rev. H. Marriott. 8vo. 10s. 6d.

Homilies for the Young; by the Rev. H. Marriott. 3s. 6d.

An Analysis of Paley's Evidences of Christianity, in the Way of Question and Answer; for the use of Students. 12mo. 1s.

Short Prayers, adapted to the several Chapters of the New Testament; by the Author of the "Family Commentary." Parts 1, 2, and 3, from Matthew to Galatians, are already published.

MISCELLANEOUS.

Journal of a Residence in Chili, in 1822 and 1823; by Maria Graham. 4to. 2l. 12s. 6d.

The Private Journal of Captain G. F. Lyon, of his Majesty's Ship Hecla, during the recent Voyage of Discovery under Captain Parry. 8vo. with plates. 16s.

Pedestrian Journey through Russia and Siberian Tartary; by Captain J. D. Cochrane, R. N. 8vo. 18s.

Tour in Asia Minor; by W. M. Leake, F. R. S. 8vo. 15s.

Tour through the Netherlands, Holland, Germany, &c.; by C. Tennant. 2 vols. 8vo. 1l. 5s.

A Memoir of Edmund Burke; by James Prior. 8vo. 16s.

Scenes and Impressions in Egypt and in Italy. 8vo. 12s.

Metrical Chronology; by the Rev. J. R. Howlett, M. A. Chaplain to his Majesty. Small 4to. 15s.

The Birds of Aristophanes; translated by the Rev. H. F. Cary, A. M.; with Notes. 8vo.

A Table of the Comparative Lengths of the Principal Rivers in the World; by J. Wyld. 2s. 6d.

The Suffolk Papers, from the Collection of the Marchioness of Londonderry. 2 vols. 8vo. 1l. 10s.

Poetic Vigils; by B. Barton. Fcap. 8vo.

An Essay on the Laws of Gravity and the Distances of the Planets; by Captain Forman, R. N. Royal 12mo. 4s.

An Elementary System of Physiology; by J. Bostock, M. D. 8vo. 15s.

The Poetic Remains of some of the Scottish Kings, now first collected; by G. Chalmers, F. R. S. &c. Post 8vo. 10s. 6d.

Poems on Sacred Subjects; by R. Ryan. 12mo. 5s.

Satires by Joseph Hall, afterwards Bishop of Exeter and Norwich, with the Illustrations of Warton, and additional Notes by S. W. Singer. 12mo.

The Principles of Rhythm, both in Speech and Music, especially in the Mechanism of English Verse; by the Rev. Richard Roe, A. B. 4to. 15s.

Letters to Young Ladies on their Entrance into the World; by Mrs. Lanfear. Fcap. 8vo. 4s. 6d.

RELIGIOUS INTELLIGENCE.

PRAYER-BOOK AND HOMILY SOCIETY.

The Report read at the last Annual Meeting of the Society states, that the Duke of Gloucester had become Patron of the Society, and the most Rev. the Archbishop of Tuam a Vice-Patron; that Lord Bexley had accepted the office of President; and that several other noble Lords had added their names to the list of the Society's Vice-Presidents. It was also stated, that the Society had issued during the past year 9,245 Prayer-books, Psalters, and Homilies, bound in volumes, and 104,705 Homilies, as Tracts; and several interesting accounts were given in testimony of their usefulness. The amount of money received (including a balance) was 1838*l.*, and the amount expended 1670*l.*, which included the sum of 212*l.* expended on account of the Society's foreign objects.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The old church erected at Vepery in the year 1746 and granted by Government for the use of the Vepery branch of the mission of the Society for promoting Christian Knowledge, having been found quite insufficient for the accommodation of the rapidly increasing congregations and schools, a representation of the necessity of erecting a new church was made by the late Bishop of Calcutta to the Society for promoting Christian Knowledge; who immediately voted the sum of 2000*l.* toward the work; and the Government of Madras have been pleased to give very liberal aid by the grant of a further large sum, necessary to complete the building on a scale of sufficient magnitude. With these sums the Missionaries have been enabled to undertake the desired work; and on the 8th of last December, the

foundation stone was laid. The children of the mission school, consisting of about 100 boys and 70 girls of the English, and about 80 boys and 40 girls of the Tamil School, attended: the former sung the 100th Psalm, and the Tamil children the 272d hymn of Fabricius' Tamil hymn-book. The Archdeacon of Madras was present, and offered an appropriate prayer on the occasion.

NATIVE FEMALE EDUCATION IN INDIA.

A meeting was held at the Old Church Room at Calcutta, on the 12th of last December, for the first public examination of the female children educated by the Church Missionary Society. The room, by ten o'clock, was filled with the principal inhabitants, amongst whom were the Bishop and the Lady of the Governor-general. The examination commenced on the arrival of lady Amherst, by the introduction of the first class, consisting of a number of girls, who read the New Testament with facility, and answered the questions put to them by Mrs. Wilson, and the Rev. Messrs. Wilson and Jetter, with perspicuity and discernment. One little girl, not exceeding four years of age, read the New Testament without the slightest hesitation, and with a clearness quite astonishing. The girls composing the second class were examined in one of the elementary books made use of by the Society. Another class was examined in Dr. Watts's catechism. After these exercises had been gone through, some of the girls seated themselves upon the ground, and began to sew. All their performances gained, as they deserved, high commendation. Specimens of their writing were then exhibited. A Bengal journal remarks: "When we consider the short period that this institution has been in active operation—a period not exceeding eighteen months—we feel that every thing which could be said by us would be inadequate to the idea we entertain of the value of its services. Nearly 100 children are educated in twenty-two schools belonging to the Society. We know not whether we should say children, for amongst those present yesterday were several adult females. The difficulties the Society have had to contend with, it must be obvious are of no common kind. These have been of a nature probably stronger than caste; and the principal of them appears to us to be the habit of female seclusion among the natives. It is true that the greater number of these children are Hindus, and that the custom of seclusion is of Mohammedan origin; yet so well does it suit the Hindu character, that it now forms a strong feature of it. We were very much pleased with the presence of several respectable natives, who even assisted in the examination of the classes themselves; a plain proof of the decrease of prejudice among them. We believe there was not a person who attended this meeting, who did not feel rejoiced at the communication of instruction to the numerous interesting little objects around him; and we most fervently express our hope that these feelings will not be allowed to expire without some assistance of a more substantial nature being afforded to the funds of so valuable an institution."

CALCUTTA AUXILIARY CHURCH MISSIONARY SOCIETY.

On the 1st of Dec. 1823, a meeting of the friends and supporters of the Church Missionary Society was held in the Old Church Room, Calcutta, for the purpose of forming an Auxiliary Church Missionary Society; the lord Bishop of Calcutta in the chair.

G. Udney, Esq. opened the business of the meeting by adverting to the operations of the Church Missionary Society at that residency. He stated, that in 1807, the society voted 250*l.* for the furtherance of missionary objects, and constituted him, together with the late Rev. David Brown and the Rev. Dr. Buchanan, a Corresponding Committee; that in 1809 the grant was increased to 500*l.*; and that the Society had gone on increasing their contributions as circumstances called for them, and that they now remit annually 2000*l.* With the assistance thus afforded, and the contributions raised in India, the Corresponding Committee had established schools in various parts of the country, had supported missionaries, and had been enabled to extend their operations much beyond their expectation. In consequence of the increased importance of the labours of the Committee, and of the enlarged measures of the Society, which required additional patronage and support, the Corresponding Committee had, with the advice and concurrence of the lord Bishop, and agreeably also, as they conceived, to the wishes of the Parent Society, called the present meeting with a view to form an Auxiliary Society.

Various resolutions were then proposed and adopted.

The Bishop expressed the cordiality with which he accepted the office of pre-

sident of the Society. He observed, that he had noticed the proceedings of the Church Missionary Society from its formation; and, though he had no connexion with the excellent men who established it, except a common feeling for the objects aimed at, he had, in common with many others, always admired the prudence, perseverance, and energy with which its operations had been conducted. He also congratulated the meeting on the success which had attended the operations of the Society in Africa, and, he would add, in India also, where extensive good is accomplishing by its means, in conjunction with other societies of a similar nature: he added, that he should be happy to render it all the assistance in his power.

The Society's affairs in the north of India have been placed under the charge of this Auxiliary Society, and in that relation to the Episcopate which gives the best promise of extensive and permanent usefulness.

CHURCH-BUILDING SOCIETY.

The Report read at the last annual meeting of this Society states, that, during the year, 182 applications had been received for assistance, some of which are still under the consideration of the Committee; and that grants have been made in sixty-two cases, amounting to 13,755*l.*, and by the aid of that sum additional accommodation afforded to 17,030 persons. The number of free and unappropriated sittings will be 13,088. The whole number of applications made since the establishment of the Society is 556; 316 grants have been made; in thirty-six cases, in consequence of offers of increased accommodation, the original sums voted have been increased; and the total of grants amounts to 71,395*l.* At Beddington, Kingsbury, Cirencester, and Southend, increased accommodation was effected, and the grants rated by the Society were not claimed, the parties having found their own resources adequate to the work. The Society has lent its aid towards producing additional accommodations for fifty, forty, or thirty-five persons, where only that number was required; and contributed to provide church room for much greater numbers at Bath, Wrexham, Walsall, Coventry, and other places; and by the grants which have been made additional accommodation will be provided for 92,655 persons. Of this number, the free and unappropriated sittings amount to 60,295; but still there are thousands and tens of thousands for whom church accommodation remains yet to be provided; and the Society, to continue their work, must depend entirely on the public. The whole amount of the donations received, and which has been invested in the public funds, is 61,209*l.* and that of annual subscriptions 300*l.*

A munificent subscription was made by the company, amounting to upwards of 2000*l.*

INFANT SCHOOL SOCIETY.

It gives us great satisfaction to state, that a Society has been formed for the purpose of promoting the extension of Infant Schools throughout the country. From what we have said on former occasions respecting these institutions, our readers will infer the high value which we attach to them; and we shall feel much pleasure in reporting their future, and, as we hope and anticipate, *rapid* progress. The meeting at which the Society was formed was most numerously and respectably attended, and the subscriptions have been already most liberal. The Marquis of Lansdowne took the chair on the occasion. The first object of the Society will be to establish in some central part of the metropolis an institution which, while it dispenses its benefits to the adjoining population, may also serve as a model for imitation, and as a seminary for training and qualifying masters and mistresses to form and superintend schools.

CHARITIES OF ENGLAND.

It appears from a statement made by the Commissioners of Charities to the Secretary of State, which has just been laid before the House of Commons, that the number and income of the charities they have investigated in the counties of Bedford, Berks, Cumberland, Derby, Devon, Essex, Gloucester, Hereford, Hertford, Kent, Lancaster, Middlesex (including London and Westminster), Northampton, Nottingham, Oxford, Rutland, Salop, Somerset, Southampton, Stafford, Surrey (including Southwark), Sussex, Westmorland, Worcester, York, and the city of Bristol, are as follows:—

Total number, including chartered companies and general charities,			10,738
Number of the above, the income of which exceeds not 2*l.* - -			3,670
Above 2*l.* and not exceeding 5*l.*			2,265
Above 5*l.* and not exceeding 10*l.*			1,045
Income from rents -	*L.*219,157	19	6
——— from rent charges -	23,048	8	3
——— from other sources -	83,503	0	1
Total income -	*L.*322,709	7	10

To the above, including the far greater part of England, remain to be added the particulars of a few counties not yet investigated. The information elicited and collected by the Commissioners has been highly valuable and important; and numerous abuses have been discovered and corrected by their exertions.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

FRANCE.—The scheme for the reduction of the interest on the national debt has failed, being rejected by the peers after passing the chamber of deputies. The loss of the measure has been followed by the dismissal of the viscount de Chateaubriand from office.

PORTUGAL.—The king of Portugal, who escaped on board an English ship of war during the revolutionary movements of his son, the infant, was shortly after enabled to return to his palace; and the usual order of government was restored. The king has dismissed his son from the command of the army, and sent him on his travels to France. His majesty has since issued a proclamation, restoring the ancient Cortes of the three estates of the nation.

DOMESTIC.

We can only glance at a few of the many interesting questions which have engaged the attention of Parliament during the month.

Bills have been passed, originating in the Crown, to reverse the attainders of the earl of Mar, the earl of Kenmore, the earl of Strathallan and Perth, and lord Lovat Nairne, and to restore their living representatives to the honours forfeited by their forefathers. To these acts of grace has been added the reversal of the attainder of the earl of Stafford; the injustice of whose sentence is familiar to every reader of history.

Mr. Hume has called the attention of Parliament to the impressment of seamen; the only defence set up in favour of which by its advocates is, that it is a necessary evil; an occasional violation of the rights of individuals, and of the constitution, for purposes of paramount policy. This is one of those questions which, when fairly sifted, will, we trust, ultimately be brought to that conclusion which Christianity, humanity, and civil liberty alike demand. It is not just to inflict upon a particular body of men a grievous and exclusive hardship for the alleged general welfare, if number of volunteers: the fair way, therefore, is to raise these to the market price of the required service, and not to force individuals into our fleets by an act of unconstitutional violence, and often of extreme severity. Why, with our insular situation, our maritime habits, and our overgrown population, cannot our ships of war be manned by free enlistment, as well as those of the United States, where the wages of labour are so much higher than in this country?

The question of the recognition of the South-American Governments has again been brought before Parliament by Sir James Mackintosh. Government have not yet adopted the measure; but, from the tenour of their repeated declarations concurring with the strongly expressed wishes and manifest policy of the country, we trust it will not be much longer delayed. The message of the Vice-president of Columbia, which has just arrived in this country, materially strengthens the grounds on which the recognition appears desirable.

We grieve to state, that the condition of Ireland still remains so deplorable that the continuance of the Insurrection Act, in the disturbed districts is considered necessary. Would that we could see a decided and concurrent effort among all parties to renovate that unhappy island, which can never be effected by temporary expedients, severe or lenient, however necessary they may be on particular occasions! The real malady has much deeper, and needs to be probed to the bottom. We are thankful, however, for the adoption even of partial measures of a right tendency, and particularly for the progress which the cause of education has of late made in that country. The discussions during the last session will, we trust, have produced a powerful effect in this important respect; and will also stir up the zeal of the ministers and members of the Established Church, the extension of whose religious and benevolent efforts is so greatly needed.

A debate of two days' continuance on the case of the Missionary Smith has

templated the violation of law and justice, manifested in the unexampled proceedings against Mr. Smith in Demerara, and their sense of the necessity of adopting measures to secure a just and humane administration of law in that colony, and to protect the voluntary instruction of the Negroes, as well as the Negroes themselves, and the rest of his Majesty's subjects from oppression. This motion was supported by Mr. Brougham with a power of argument and eloquence which has seldom been equalled; and he was followed on the same side by Sir James Mackintosh, Dr. Lushington, Mr. J. Williams, Mr. Wilberforce, Mr. Denman, and Sir Joseph Yorke. The motion was opposed by Mr. Horton, Mr. Scarlett, Mr. Tindal, the Attorney-General, and Mr. Canning, on the ground, not of the legality of the proceedings, or of the justice of the sentence, but that the motion went to condemn unheard the governor of Demerara, and the court that tried Mr. Smith. On this ground the previous question was moved and carried by 193 to 146, the largest minority in the present session. The division, under all the circumstances of the case, may be considered as a triumph. Not an individual attempted to defend the proceedings. In short, nothing could have been more decisive of the innocence of Mr. Smith, and the injustice of his condemnation. A just tribute of applause was paid to the Christian intrepidity of the Rev. W. S. Austin, the Chaplain of the colony, who, actuated by a sense of what he owed to truth and justice, defended the character and conduct of the traduced and persecuted Missionary.—A subscription has been set on foot for Mrs. Smith, which, it is hoped, will become general, as no higher sum than one pound is proposed to be taken from any individual.

Parliament was prorogued on the 25th, with the following speech, delivered in person by his majesty.

"My Lords and Gentlemen,

"I cannot close this session of Parliament without returning to you my warmest acknowledgments for the diligence and assiduity with which you have applied to the several objects of public interest that have been submitted to your consideration.

"I deeply regret the painful necessity under which you have found yourselves, of renewing, for a further period, measures of extraordinary precaution in Ireland.

"I entirely approve of the inquiries which you have thought proper to institute, as to the nature and extent of the evils unhappily existing in the disturbed districts of that country; and I have no doubt that you will see the expediency of pursuing your inquiries in another session.

"I continue to receive from all foreign powers the strongest assurances of their friendly disposition towards this country; and you may rely on my endeavours being invariably directed to the maintenance of general peace, and the protection of the interests and extension of the commerce of my subjects.

"Gentlemen of the House of Commons,

"I thank you for the supplies which you have provided for the service of the present year, and especially for the grants which you have so liberally made in furtherance of the interests of Religion, and in support of the splendour of the Crown.

"I am fully sensible of the advantages which may be expected to arise from the relief which you have afforded to some of the most important branches of the national industry.

"My Lords and Gentlemen,

"I have the greatest satisfaction in repeating to you my congratulations upon the general and increasing prosperity of the country.

"I am persuaded that you will carry with you into your respective counties the same spirit of harmony which has distinguished your deliberations during the present session, and that you will cultivate among all classes of my subjects those feelings of content and attachment to the Constitution, upon the continuance and diffusion of which, under Providence, mainly depend not only individual happiness, but the high station which this kingdom holds among the nations of the world."

We greatly regret to state, that the report mentioned in our last Number, respecting the disastrous affair on the Gold Coast of Africa, is confirmed, and that Sir Charles M'Carthy has fallen in the engagement. His loss has been deeply lamented in Sierra Leone, where his truly benevolent conduct and government had produced incalculable benefits to the community.

ECCLESIASTICAL PREFERMENTS.

Rev. Nathaniel Dodson, Prebendary of South Scarle in Cathedral of Lincoln; and presented to the V. of St. Helen Abingdon, with Radley and Drayton Chapelries, co. Berks.

Rev. Jonath. Ashbridge, Eversley R. Hants.

Rev. R. Bathurst, Belaugh R. with Scottow V. annexed, Norfolk.

Rev. C. Carr, Headbournworthy R. Hants.

Rev. D. Carruthers, Kirkden Parish and Church, co. Forfar.

Rev. Joseph Cotterill, Blakeney R. with Cokethorp and Langham Parva, Norfolk.

Rev. Sir Henry Dryden, Loke Wootton V. co. Warwick.

Rev. T. Foster, Cessington V. co. Oxford.

Rev. P. Fraser, Bromley by Bow Donative, Middlesex.

Rev. T. Rock Garnsey, Christ Church Perp. Cur. Forest of Dean.

Rev. David W. Gordon, Earlston Church and Parish, co. Berwick.

Rev. James Grant, South Leith Church and Parish, Presbytery of Edinburgh.

Rev. Rob. Harkness, Brampton Perp. Cur. co. Derby.

Rev. J. Keate, D. D. Hartley Westphall R. Hants.

Rev. T. Lea, Tadmarton R. co. Oxford.

Rev. Walter St. John Mildmay, Mattistone R. with Shorwell V. annexed, in the Isle of Wight; also to Shorwell R. in the Isle of Wight.

Rev. Geo. Whiteford, Westerfield R. Suffolk.

Rev. Edward Wilson, Topcroft R. Norfolk.

Rev. R. J. B. Henshaw, Chaplain to Dowager Marchioness of Hertford.

Rev. Rd. Lynch Cotton, Chaplain to E. of St. Germain's.

The Right Rev. Dr. G. H. Law, Bishop of Chester, translated to Bath and Wells, *vice* Beadon, deceased.

Rev. R. J. Carr, D. D. promoted to the Bishopric of Chichester, *vice* Buckner, deceased.

Rev. E. Brown, Sheering R. Essex.

Rev. Joshua Holmes Newby, Haseley R. Worcestershire.

Rev. J. P. Newby, Enderby V. cum Whetstone, Leicestershire.

Rev. W. Newcome, Langford with Ickburgh R. Norfolk.

Rev. James Peterson, Gordon Church and Parish, Berwick.

Rev. C. H. Ridding, B. C. L. Rowlston R. Wilts.

Rev. J. M. Turner, Williamslow V. Cheshire.

Rev. C. Hawkins, Preb. in York Cathedral.

Rev. W. Chester, Walpole St. Peter R. Norf.

Rev. T. Cooke, Brigstock cum Stanion V. Northamptonshire.

Rev. R. Downes, Leamington Priors V. Warwickshire.

Rev. J. Halsted, Little Thurlow R. Suffolk.

Rev. J. Harvey, Finningley R. Notts.

Rev. Robert Jarratt, Lockington cum Hemington V. Leicestershire.

Rev. C. H. Lutwidge, Othery V. Somerset.

Rev. T. Elton Miller, Bockleton, Worcest. and Laysters, Herefordsh. Perp. Curacies.

Rev. R. C. Pole, Radbourn R. Derbyshire.

Rev. Alex. Radcliff, Stodeley R. Devon.

Rev. R. Roberts, Biyton V. Cambridgeshire.

Rev. S. Soyer, Filton R. Gloucestershire.

Rev. W. Spooner, Acle R. Norfolk.

Rev. J. Williams, Rector of the New Academy in Edinburgh.

Rev. W. E. L. Faulkner, Chaplain to Duke of Sussex.

Rev. Frederick Calvert, Chaplain to Earl of Tankerville.

Rev. J. B. Hollingworth, D. D. elected Norrisian Professor of Divinity at Cambridge, *vice* Dr. Calvert, res.

Rev. Geo. Chandler, D. C. L. appointed Canon Bampton's Lecturer at Oxford for 1825.

Rev. T. Seymour, Melbourn V. Cambridge.

ANSWERS TO CORRESPONDENTS.

A Trinitarian; C. C. C.; F. S.; M. H. D.; Magarius; and G. H.; have been received, and are under consideration.

Captain B. will find, on referring to our past volumes, that the Society he mentions has not escaped our notice; and that the book he wishes to see reviewed, was reviewed in our volume for 1822.

We are requested by the Treasurer of the London Association for Moravian Missions, to acknowledge the receipt of the half of a Bank-of-England Note for Fifty Pounds, sent anonymously in aid of its funds.

THE

CHRISTIAN OBSERVER.

No. 271.] JULY, 1824. [No. 7. Vol. XXIV.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

MEMOIR OF M. LOUIS DE MAROLLES.

FROM the conflict between conscience and religious intolerance there has ever arisen, on the one hand, a resolution to suffer, and, on the other, to crush and extirpate. The various persecutions which the church of Christ has sustained from the world, are so many illustrations of this remark; and no one of them more truly and terribly so than the remarkable one of the Huguenots, in the reign of Louis XIV. We had lately occasion, in our review of the Narrative of M. Migault, to enlarge on the sufferings experienced by our Protestant brethren at that frightful era; and we alluded particularly to the case of M. de Marolles, promising our readers, at some future opportunity, to present them with a more extended account of that eminently pious, amiable, and afflicted man; and we are the more desirous of redeeming our pledge, because we perceive, throughout Europe, the mournful advances of that superstitious and persecuting church, whose much-abused power, we had hoped, was crumbling to decay. Towards the individual members of that community we would cherish the most candid and conciliating spirit; and we are quite sure, that neither their own conversion nor the prevention of the extension of their principles, is to be effected by any species of persecution: but of their avowed system we know not that we can speak in terms of too great severity; and most anxious are we to guard every Protestant mind against the fearful errors, doctrinal and practical, of their corrupt and proselyting communion.

The history, from which our own memoir is abstracted, was written by M. Jaquelot, and was dedicated, by a son of M. de Marolles, to Hensius, the counsellor and pensionary of Holland. To this history is added an account of the torments which the French Protestants were made to endure in the galleys, written by John Bion, some time priest and curate of the parish of Ursy, in the province of Burgundy, and chaplain to the Superbe galley in the French service.

M. Louis de Marolles, the writer of a valuable essay on Divine Providence, and a confessor and martyr for the faith of Christ, was born about the year 1629, at Champagne, of an ancient family, celebrated for their skill in law. He resided at St. Menehoult, where he exercised the office of king's counsellor and receiver of the consignments; his religion rendering him incapable of any higher post. He was loved and esteemed by all who knew him, being of a kind and pleasing temper and an agreeable conversation. Had he loved the world, he might have appeared among the learned with distinction; for he was a considerable philosopher and mathematician, and was particularly skilled in algebra: but he was contented to live a quiet and obscure life, in the place of his nativity, amongst his relations, who were the most considerable persons in St. Menehoult. Here he made

it his chief business to instruct himself in the principles of religion, and to advance in its practice. His virtue was a truly Christian grace, being founded upon Scripture knowledge and a lively faith. He was of an uniformly cheerful spirit, being supported by the loveliness and holy dispositions of his own mind, and having a heart at peace with God and contented with his worldly condition.

The Edict of Nantz, which had been granted by Henry IV. in the year 1598, was revoked by Louis XIV. in 1685; by which event, the Protestants in France were exposed to all the horrors of persecution. On the approach of this terrible tempest, M. de Marolles intended to quit the kingdom; but was persuaded to settle in Alsace, the Intendant having assured the Protestants, with an oath, that no person should be molested or disturbed, and that the exercise of their religion should be allowed, because the king wished to re-establish and people that desolate and ruined country. Thus encouraged, but deceived, our martyr, with Madame Marie Gonmeret his wife, repaired to Lixim with their four children, all of whom were very young. He was, however, arrested, with his whole family, on Sunday the 2d of December, 1685, upon the territories of France, near the Rhine: and they were all conveyed to one of the prisons of Strasburg, and put into a square tower, which stands in the middle of the river.

Shortly after he had been lodged in this place, the Marquis de Chamilly the Governor, together with the Intendant, the Major, and his Adjutant, came to the prison for the purpose of interrogating and examining him. He openly, and without dissimulation, avowed his principles, and his object in leaving his home. The next day, the Governor's lady paid the family a visit. After assuring them of her sympathy, she said there was a remedy, and that it was within their reach; that they must obey the King's orders and be "instructed," for which purpose she would send them some Jesuit fathers. Marolles replied, that he considered himself sufficiently instructed, but would not refuse to hear those whom she might do him the honour of sending. Many conferences appear to have been the result of this interview, in which this truly humble-minded Christian evinced the extent of his knowledge and the solidity of his faith, and confirmed all his sentiments by appeals to reason, to the word of God, and to the fathers of the church.

On the 17th of January, 1686, he was removed from Strasburg to Chalons, with his family, being carried in a waggon, attended by a military officer and a guard of dragoons. At Chalons, he was put into the city prison, where he continued six weeks. He was immediately visited by the Bishop of Chalons, afterwards Archbishop of Paris, who, though zealous for his religion, had humanely written to the Marquis de Chamilly, in favour of M. de Marolles, as soon as he knew of his confinement at Strasburg; and, in the visit which he made him at Chalons, he told him that, if he could, he would conceal him under his robe.

During the first four weeks that De Marolles continued at Chalons, he was allowed considerable liberty. The ecclesiastics, who believed themselves able to cope with him, were at first eager to signalize themselves; but when they found his constancy invincible, they locked him up in a *dungeon*, without suffering him to see any person for the space of a fortnight.

After this solitary confinement, he was brought to judgment: and by *torch-light* a sentence was pronounced against him, by which he was adjudged to *serve in the galleys for life, and all his property was confiscated to the crown*. This was on a Saturday: on the Monday they took him from the dungeon and conveyed

him to Paris; but his well-known virtues were not without some influence on the hard hearts of his conductors. The archers suffered his son to ride in the waggon with him; and told him, as they went along, that they had no fear of his escaping from them, on which account they did not keep over him so strict a guard as over others. On his arrival at the Conciergerie, the common gaol or Newgate of Paris, his son was separated from him at night, and, on applying the next morning, was told he must see his father no more.

For two months De Marolles was confined in a dark dungeon, without seeing any body; when, his judges having confirmed the sentence passed at Chalons, irons were rivetted on his hands, and he was conveyed to La Tournelle. This had formerly been a palace, in the time of Henry the Second, but was then converted into a receptacle for persons condemned to the galleys, until the departure of the Chain, the name by which a party or gang of convicts was designated, the culprits being chained together on their march. This receptacle De Marolles entered, making the twenty-sixth galley slave. Here, as elsewhere, with exemplary courage and mildness, he maintained the profession of his faith, in opposition to the alternate threats and promises of his persecutors. As soon as he arrived at La Tournelle, and had been loaded with chains, being allowed some spare moments, he wrote to his family and friends, employing his brief interval of rest to their comfort, by giving them an account of the state of his mind, and the tranquillity of soul which he enjoyed, putting his trust in God, and counting himself happy that he was permitted to suffer for the glory of his name, and for his truth.

One of his letters, written from La Tournelle in May, 1686, gives a view of the artifices employed to proselyte him; artifices more fraught with danger to the soul of the harassed victim than imprisonment or torture.

"On the morning of my arrival at Paris, I was brought twice before the Procurator-general, in a chamber of the Conciergerie. I returned such answers to the questions which he put to me as Jesus Christ inspired me with, according to his promise. The Procurator made me another visit, and gave this testimony, that it was astonishing to see me do that for error which none of them, perhaps, would do for the truth. A little while after, the President had me brought out of the dungeon with every possible mark of honour. When I had come to the chamber where he waited for me, he caused all his attendants, consisting of six or seven persons of respectable stations, to go out, and honoured me with a private conference for the space of two hours. He expressed towards me much kindness, and a desire to serve me; and as soon as I was gone out, he betook himself to his company again, and said (as I was informed by one of my friends who was present), 'I have been discoursing with a good man.' These are only words; but yet they afford some comfort. I likewise received several marks of favour and goodness from the president of the court of justice by which I was condemned. He talked with me at the door of the dungeon, and, after some discourse, told me that it was with grief and sorrow that he saw me there; that he wished I might be seized with some light sickness, to have an occasion to take me out, and put me into the infirmary; that whenever I desired to speak with him, I needed but tell the gaoler, who would acquaint him with it, and he would not fail to come to the Conciergerie to see me. All these gentle methods had their end and view: but they were, I thank God, unsuccessful; God having put it into my heart to continue faithful to him, even unto death, if required."

In our review of Migault's Nar-

rative, we had occasion to notice the successful effort of his enemies in prevailing upon him to abjure Protestantism. The faith of De Marolles was also at length made to waver: but it was only for a moment; and the effect was not produced so much by his enemies as by his friends. He confesses, in another letter, dated from La Tournelle, that when he was in the prison of Chalons, the tears and entreaties of his wife and family, which were not able to move him at Strasburg, joined to those of two brothers-in-law, who came to see him, induced him to accept certain proposals which were made to him by two of the most eminent persons of the province. These *proposals* seem to have been, that he should request his liberty, in order that he might become more fully instructed in the controversy between the Protestants and the Church of Rome. "But," says he, "a few days after, God having given me to understand my sin, and having afforded me an opportunity of revoking what I had done, I embraced it with joy, fervency, and tears; and that Father of Mercies, who knows how to produce light out of darkness, made use of my infirmities, thereby to give me that strength and stedfastness which I have since enjoyed. This causes me to hope, that he will continue this favour to me unto the end; and, that he will always proportion his gifts and graces to the trials to which it shall please him to expose me. The preceding trials missing of their end, they made me new offers, which affected me less than the former. I rejected them all without deliberating upon them; at which they were so enraged, that I was, the next day, put into a dungeon, where I lay thirteen days before my condemnation. This passed at Chalons. Afterwards, when I was in the Conciergerie at Paris, one of my friends, tutor to the children of the King and Madame de Montespan, came with his Majesty's permission to see me. He proposed that I should go to the Bishop of Meaux, to get myself '*instructed*:' this is their way of speaking. I returned him thanks, and assured him, that it was not in the power of time to change my views and knowledge; and that I was persuaded that the Bishop of Meaux could not satisfy me any more than the other bishops whom I had already seen."

He languished till the 11th of May, in his miserable abode, in company with seven other unhappy beings condemned either to the galleys or to be hanged or broken alive upon the wheel. The dungeon was so dark that he could not well discern their faces. He, however, acknowledges with gratitude to God, that, though a much older man than his companions in sorrow, he yet had been mercifully preserved from the severe dungeon distempers with which they were afflicted. On the 11th of May, he was brought before the Court. A letter to his sister describes the proceedings which occurred, and the calm state of his mind under them.

"The President, who was at the head of my judges, ordered me to sit down upon the prisoner's stool, and administered to me an oath to speak the truth. I answered to all which he desired to know of me; after which he made me an exhortation, and bade me think seriously with myself, that it was not *they* who should judge me, but that the declaration of the *king* expressly mentioned my condemnation. I returned him thanks for the kindness which he expressed towards me, and told him that I had no occasion to deliberate; that my resolution had been fixed long ago; and that I resigned myself to the Court, and was ready to suffer the penalties to which they should think fit to condemn me; that how great and severe soever they might be, they would be less painful to me than to act against the light of my conscience, and live like a hypocrite. They ordered me thereupon to with-

draw, and I was conveyed back to my dungeon. I expected to be conducted in the afternoon to Les Tournelles, [a different prison to La Tournelle]; but they deferred my sentence till Tuesday following, the 14th of May. Three or four hours after sentence had been given, they came to carry me away: they put manacles on my hands, and conducted me in a coach to Les Tournelles. The Governor of Tournelles, knowing who I was, and being informed of my crime, caused me to be treated with as much gentleness as could be expected in that place. They were contented to put a fetter on one foot. But the next morning he came to tell me that he had just received orders which very much afflicted him, which were, that the king had commanded that the chain should be put upon my neck. I thanked him for the kindness which he expressed towards me; and told him, that I was ready to pay a respectful obedience to the orders of his majesty. I laid aside my hat: they took the chain from off my foot, and put another about my neck, which does not, I believe, weigh less than thirty pounds. Thus you see, my dear sister, the state and condition which the wise providence of God hath chosen and allotted for me, out of a thousand others in which he might have placed me. From his mercy I hope for strength and constancy to suffer all for his glory and my own salvation. Do not afflict yourself at my condition, my dear sister; it is more happy than you think. Weep not for me. Keep your tears for those many miserable wretches who live not so contentedly as I do. Grant me the assistance of your prayers. I assure you I do not forget you in mine."

Nine days after his removal to Les Tournelles, the Procurator-general came to visit him. "He addressed himself," says De Marolles, "to me; and seeing the chain upon my neck, he told me that it was with grief that he saw me in so miserable a condition, and that he greatly desired to deliver me out of it; that I was the more worthy of compassion, because it was my *prejudices* which had plunged both myself and my family into misery. I answered him, that I should be very much to blame if it were so; but that it was my opinion, that in cases which concern our salvation we must despise and neglect whatever relates only to this life, and that it was this consideration which induced me to bear my afflictions with patience. He replied, that he was persuaded that I was right as to my intentions; that I had a sincere zeal for the glory of God, and my own salvation; but that I wanted knowledge. He added, that he would shortly come again to see and talk with me; and that there was nothing which he would not either do or give, to deliver me out of my misery. I told him, that I received with much thankfulness and respect the tokens of his goodness which he was pleased to shew me; after which he departed."

Another visitor, a counsellor who had sat on the right hand of the president in the court of La Tournelle, came three days afterwards, by express desire of the court itself, to express its compassion for his fate. De Marolles himself thus records the interview:—

"He said to me with the utmost ingenuousness and candour, 'All our assembly, sir, are touched with grief for the misery to which they know you are reduced, and I come to solicit you to deliver yourself out of it. We know that you have lived like a very honest man, and that you belong to a very good family. Consider with, and examine, yourself by the rules both of policy and conscience. Before seven or eight months are at an end, your religion will be no more heard of in France. Even at present, there are very severe edicts against the new converts, who *do not do their duty*. In other places your religion has been extinguished these hundred and thirty

years. But I do not come hither to dispute with you about it. You know, that it has subsisted and continued in the kingdom only upon sufferance and toleration, and out of a necessity of appeasing and putting an end to the troubles. It lies wholly in your power to advance yourself higher than you have ever yet been, and to procure peace to your family.' I answered, that I was very much obliged to their illustrious assembly, for passing so favourable a judgment upon me, and for the kindness which they expressed towards me; and to himself in particular, for the marks which he gave me of his good will; that I returned them all a thousand thanks; but that nothing should ever be able to make me do any thing against my conscience, and that I had but little regard for all the advantages of this life;—that if it were true that I was in error, and it should please God to convince me of it, by giving me new lights and knowledge, I should not fail to follow them with much zeal and joy, out of a single view to the glory of God. I said, moreover, that the Edict of Nantz was to reward the good services which Henry IV. had received from Protestants, rather than to appease the troubles which had been already allayed; arms having been laid down, and the king in the peaceable possession of the crown. I said nothing of religion, because he had remarked, that *he was not come to dispute* with me about it. This good counsellor went away a little while after, desiring me to think seriously upon what he had said to me."

Du Marolles, however, received grace to be firm, even in the more trying assaults of these subtle measures; and he thus states, in a letter to M. Jurieu, the resources which in the midst of his bitter bondage (and it will be seen it was bitter) supported his faith. The passage is full of beauty and piety.

"I do not fix my eyes upon the condition in which I am, which troubles and afflicts those who see it, much more than it does myself. I fix them solely upon the rewards which God has promised to all who fear his name. I am certain that the light afflictions with which he is pleased to visit me, according to his Divine promises work out an eternal and exceeding weight of glory. I comfort myself with the thought, that the sufferings of this present time are not worthy to be compared with the future glory which shall be revealed in us. I have full confidence in what St. James says, *Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.* I rejoice that our Saviour hath pronounced those *blessed who suffer for righteousness' sake.* Thus, sir, I make my glory and happiness to consist in this, that my Redeemer doth not count me unworthy to suffer for his name's sake. I fix my confidence upon the Eternal Rock. I put all my trust in Him. I look for help and succour from Him alone. I am confident, that nothing shall be able to move me, being fixed upon so solid a foundation. In such reflections I am engaged, as much as the *infamous* place in which I am confined will permit. I call it *infamous*, because there is not an honest or virtuous word to be heard here. It resounds with nothing but obscene language and horrible blasphemies. They make such a noise and tumult all day, and for the greater part of the night, that I could scarcely at first meet with one happy moment to lift up my heart to God. I was so overwhelmed with drowsiness, that I often fell asleep before I had made an end of my prayer. When I awoke at about three or four o'clock in the morning, I endeavoured to keep myself awake, that I might, while the place was free from noise, pay my homage to God with some degree of com-

posure. I have, however, had more liberty these ten or twelve days; for when it is fine weather, they suffer the *chain* to go out, and remain in a court all day; excepting six of us, who are kept locked up. I spend a part of this time in reading, meditation, and prayer; and I likewise take the liberty to sing some Psalms; as I have done in all the places of my imprisonment, without ever being complained of for it. You shall have in a few words, the abridged account of our misery: We lie fifty-three of us in a place which is not above thirty feet in length, and nine in breadth. There lies on the right side of me, a sick peasant, with his head to my feet. There is scarcely one among us, who does not envy the condition of many dogs and horses. This makes us all desire that the chain may quickly depart. They conceal the time of departure from us; but as far as we can judge, it will be next Saturday. We were yesterday ninety-five condemned persons in number; but two died on that day, and one to-day. We have still fifteen or sixteen sick, and there are but few who escape. I have had five fits of the tertian fever; but I thank God, I am somewhat recovered, and am in a fit state to make my journey to Marseilles. We shall take in some of our brethren at Burgogne, who are condemned to the *chain*, for the same cause as I am, who have the honour to be the *first* condemned by the Parliament of Paris."

The same assurances he repeated in a letter to a German Minister, who wrote him an epistle in Latin, full of consolation; and he traces the providence of God in gradually preparing his soul to sustain the accumulated horrors of imprisonment, by a continual and progressive indifference to worldly things, and a growing zeal for God, in the days of his health and prosperity. These preparatives he calls "holy seed;" and we cannot reflect upon the events of his history, and especially the serious attention he had been led to bestow upon the doctrine of a merciful overruling Providence (his essay on which, written for his own use, was penned several years before the revocation of that Edict, under the protection of which he was then enjoying so much earthly good), without admiring the prospective wisdom and mercy of Him who thus often trains his faithful followers early for those scenes of conflict in which they are afterwards to be engaged. And we may learn that no opportunity for spiritual profit and the acquisition or increase of Christian grace should be wasted, since we know not how soon or how severely our principles may be tried. What a privilege is it for the Christian that even the bitterness of an aggravated captivity, intended to seduce the sufferer from his holy faith, may, with the assistance of that grace which is all-sufficient in the midst of human weakness, serve only to evince more decisively the power of the Gospel to comfort and support the soul amidst the darkest scenes! Many captives besides Paul and Silas, have sung Psalms of praise in their dungeons. "It was a delightful sight," says Eusebius, "to behold the martyrs in prison, to see how well their misery became them, how they adorned their fetters, and looked as captivating in their chains as a bride in all her splendour on the nuptial day." Many of the Marian martyrs in our own country, and the Protestant martyrs on the continent, were memorable examples of this patient and cheerful endurance for conscience' sake; and among these latter must be assigned a conspicuous place to that faithful servant of Christ whose sufferings we are relating. "He sustained," says M. Jacquelot, "whatever was calculated to shock human nature! But he supported it all, like that house built upon a rock which Jesus Christ speaks of in the Gospel, and which the most violent storms could

not overthrow. He seemed to be engaged to the world by the strongest ties of flesh and blood: he had a patrimonial inheritance, and he had a wife and children who were most dear to him. Great and various were the efforts made to triumph over his fidelity. Yet his persecutors could not say that he was rendered obstinate by a morose or conceited disposition. No: his constancy was well-founded; it was enlightened, and built upon solid arguments. He always gave a reason of his hope with modesty; a testimony which none of the doctors who held conferences with him can refuse to give him. Imagination cannot without horror form a just idea of his sufferings. One year was he on board the galleys; five years he spent in the darkness and stench of a dungeon, exposed to cold, nakedness, and hunger! Yet this blessed martyr, during the whole period of his tedious and dreadful conflict, in which he was assailed on the one side by every horror of life, while on the other the world presented to him its riches and honours, faithful to his God, ever kept the murmurs of the flesh in silent subjection to the adorable providence of Him who was to be glorified in his afflictions. What a treasury of consolation and instruction would it be to the faithful, if we had the thoughts, the meditations, the prayers, the secret conferences of this holy man with his God during those five years in which, in the language of David, his body 'sank in the deep mire.'"

Dr. Priestley, in speaking with high encomia of the patient constancy of De Marolles, has attributed it, as Dr. Aikin attributed the self-denying conduct of Howard, not to those specific supports and consolations which were their true spring, but to "the principles of Christianity *in general*; such as are common to Trinitarians, Arians, and Unitarians!" He confesses, however, that De Marolles "considered Jesus Christ as the Supreme God, [meaning, we suppose, truly and properly God,] and addressed prayers to Him:" but then it seems, "this was the error of the times;" an "error," we may add, if an error it be, of very early date,—for we find the first martyr, St. Stephen, quite as guilty of it as the French Protestant. "They stoned Stephen calling upon God, and saying, Lord Jesus, receive my spirit." Dr. Priestley, however, does not think that this belief was attended with any practical effect. "Their opinion of Jesus Christ," he says, "had no influence whatever in enabling them to bear their sufferings." Was it so? What does De Marolles himself say? "I returned such answers as Jesus Christ inspired me with according to his promise;" and again, "I fix my confidence upon the Eternal Rock. I put all my trust in Him. I expect help and succour from Him alone; and I am confident that nothing shall be able to move me, fixed upon so solid a foundation." Had then his opinion of Jesus Christ "no influence whatever in enabling him to support his sufferings?" But Dr. Priestley, not being himself a believer in the doctrines of our Lord's Divinity and Atonement, had no claim, and no power, to decide respecting their consolatory influence. We are tempted to transcribe from the pages of one who has justly distinguished himself in defence of these essential doctrines of Christianity, a very interesting and affecting passage bearing on the very point in question, and as strongly opposed to the assertion of Dr. Priestley as if written directly for its refutation. What says the Bishop of St. David's, in his epistle dedicatory to Bishop Huntingford, prefixed to his tract entitled, "The Bible, and nothing but the Bible, the Religion of the Church of England?" What is the personal testimony of this learned and revered prelate, respecting the practical in-

fluence of the tenets which Dr. Priestley so confidently reduces to a mere nullity?

"A mind exercised," says the Bishop of St. David's, "by affliction, is tenderly alive to the impressions of religious truth. In such seasons, the emptiness of earthly comforts, and the want of some consolation which the world cannot give, prepare it effectually for the reception of those promises of light and aid which the Scriptures abundantly supply. How sweetly *then* are those passages of David and Isaiah in unison with the feelings of a resigned and believing spirit! 'Tarry thou the Lord's leisure; be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.' 'Who is he that feareth the Lord, that obeyeth the voice of his servant, that walketh on still in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.'

"Our beneficent Creator, who, for the wisest purposes, has implanted in us affections and sensibilities, which attach us closely to those whom we respect and love, but which by the loss of such connexions give occasion to the most acute and painful trials; has also blessed us with a religion, which, above all other means, can mitigate the visitation which deprives us of them. I need not remind *you* of *His* promises, who said, 'My grace is sufficient for you;' nor bring to your recollection that those consolatory words were in answer to St. Paul's request, addressed in *prayer* to our Saviour. Such trust in his assistance, Christ had encouraged by his promise, 'Whatsoever ye shall ask in my name, I will do it;' and 'Lo I am with you always, even unto the end of the world.' And, therefore, St. John said, 'This is the confidence we have in him, that if we ask any thing according to his will, he heareth us.' The same confidence in Christ's Divine power to hear and to save, induced St. Stephen to say, in his last moments, 'Lord Jesus, receive my spirit.' St. Thomas, who, in the public service of the synagogue, had been accustomed to hear Him, whom they expected as the Messiah, called 'the Mighty God,' and 'the Lord our Righteousness,' when he saw his Lord after his resurrection from the dead, exclaimed, in a transport of conviction and joy, 'My Lord, and my God!'

"Nothing but belief in Christ's Divinity—his omnipresent influence and omnipotence could have induced his Disciples and Apostles to honour him with Divine worship, and to endure the privations, indignities, and sufferings which they underwent for his sake. The Divinity of Christ was not with them a 'speculative notion,' a 'disputable dogma,' as the Unitarians represent it, but a great practical principle, which influenced their whole conduct, and infused into their minds a fortitude and constancy which made them rejoice that they were counted worthy to suffer shame and death for his name. 'To die, and to be with Christ, they counted better than life.' 'What things were gain,' in a worldly sense, 'they counted loss for Christ; yea, they counted all things loss, for the excellency of the knowledge of Christ Jesus.'

"Their belief in Christ's *Divinity*—their confidence in *Him*, as God ever present to sustain them in all difficulties—was the governing principle of their minds through this life; and their trust in his *Atonement* was the ground of their hope of happiness in the next. They knew, that 'the blood of bulls and of goats could not put away sin;' and the Psalmist had long before declared, that man was utterly unable to redeem his brother. But in Christ, who 'was with God, and was God,'—'who was over all, God blessed for ever,'—'their great God and Saviour,'—'God manifest in the flesh,'—'who was made flesh,' and 'came in the flesh,' that he might, by his death, be 'a propitiation for the sins of mankind,' in

Him they trusted, as a Saviour, 'able to save to the uttermost all who should come to God by him.'

"Their belief in that truth, which Christ himself declared, which his contemporaries testified, proclaimed and arraigned as blasphemy, and for which Christ was crucified; which the Apostles preached and recorded; which the primitive church received, and transmitted to succeeding generations; was their warrant for the reception of the other great doctrine, which their sins and imperfections, and their inability to save themselves, had rendered necessary for their salvation."

It is singular enough, that with innumerable averments of this nature upon record, from the lips of believers in the Divinity and Atonement of Christ, such men as Dr. Priestley, who boast that they build their moral as well as physical philosophy upon ascertained facts, and not upon hypotheses, should affect to account for the supports and consolations experienced by saints, confessors, and martyrs, upon the vague principles of we know not what, generalized Christianity—a Christianity which has nothing distinctive or worth the name. But we are far better pleased with the following observations of Dr. Priestley; in which he exhibits with much feeling, one of the important lessons to be learned from such narratives as that under consideration.

"When I am sitting," he remarks, "in a cheerful room, by a comfortable fire-side, with my family about me, attending without restraint to any pursuit of philosophy, theology, or general literature for which I have inclination, visited by my friends, and corresponding with whom I please; when I see the cheering rays of the sun, and the fair face of nature, and make what excursions I please, and in what manner I please, to distant places, as health, convenience, or pleasure, may require; I think of M. de Marolles, who, after having been accustomed to enjoy all these blessings, voluntarily incurred the loss of them all, and, without repining, thought himself abundantly recompensed by the peace of his mind, and his future prospects. How strenuously, then, should we exert ourselves to make the best use of the liberty we enjoy! *Deus nobis hæc otia fecit.*"

FAMILY SERMONS.—No. CLXXXVII.

2 Thess. iii. 5.—*The Lord direct your hearts into the love of God.*

When Naaman, the Syrian, angrily refused to wash in the river Jordan, for the cleansing of his leprosy, his attendants remonstrated with him; "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then when he saith to thee, Wash and be clean?" And thus oftentimes it is that the very easiness of God's commands causes mankind to slight them. Had the forgiveness of our sins, and an eternal reward of glory in heaven, been promised to us, upon condition of some severe act of penance, who would be so careless or insensible to his own highest interests as not to be willing to undergo its rigours? We see by the austerities which misguided men have imposed upon themselves in various ages and countries, by the painful rites of heathenism and superstition, how great sacrifices of this kind persons will make, to secure, as they suppose, an infinitely greater good, or perhaps even for the mere sake of gratifying their ambition and love of worldly applause. Yet, when our Creator addresses us and says, "What doth the Lord thy God require of thee, but to fear the Lord thy God, and to walk in all his ways; to love him, and to serve the Lord thy God with all thy heart and with all thy soul, and to keep the commandments of the Lord;" and when he tells us further, that this very requirement includes our best

interest, our highest welfare; that his yoke is easy and his burden light; that the service of the world, and sin, and satan is toilsome, and its end everlasting ruin,—but that the service to which he mercifully invites us is perfect freedom, and its reward an eternal weight of glory, we slight the offer and refuse to obey the command. Though our Almighty Benefactor has made the ways of heavenly wisdom ways of pleasantness, and all her paths peace, we too often shun them as if they were beset with thorns and dangers, and prefer to them the world's broad way that leads to certain destruction. Surely we may be asked, had God required of us some severe rite as an atonement for our sins, would we not have practised it? how much more then should we obey him when he asks our love and gratitude, and commands, for our purification from our spiritual leprosy, only that we should wash in the Fountain opened for sin and for uncleanness; that we should make our robes white in the blood of the Lamb? Is it then so painful a sacrifice to love and serve the best and highest of all Beings, the infinite Creator, the God of our life, our Guardian, our Friend, our Protector as well as our Lawgiver, our Saviour and Comforter as well as our Judge, that it should be necessary so often and earnestly to enforce the duty, and point out the blessedness of complying with this command? We might have supposed that to love God would be our constant wish and prayer and effort: that to inculcate this love upon us would be needless, for that it would spring up naturally in every breast; that it would entwine itself with all our feelings; and that nothing could root it out of our hearts. But such, alas! is not the testimony of experience; and the sacred Scriptures also shew how far distant we are from such a pure and devout state of the affections, by the frequent mention made in them of this delightful obligation, their remonstrances with us for our neglect of it, and their promises of Divine assistance to incline our hearts to its performance. The text grounds upon the duty a fervent wish and prayer; "The Lord direct your hearts into the love of God;" a prayer which would be superfluous, if there were not an averseness in the heart of man to this sacred principle, and a consequent necessity that it should be implanted in us by the power of the Holy Spirit, inclining us to new and heavenly affections.

In reflecting upon the words of the text, several points present themselves for our consideration; which we shall now proceed to examine.

1. In the first place, then, we find that the Scriptures inculcate the love of God in the form of *an express command*.—It is the first injunction of the Moral Law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The whole tenour of the Old and New Testament is, "My son, give me thy heart." All the dispensations of God towards his chosen people Israel were, "to prove them whether they would love him with all their heart and with all their soul." The great complaint made against sinners is, that the love of God is not in their hearts; and a constant exhortation to the faithful in Christ Jesus is to advance in this Divine grace. "Take good heed," said Joshua to the people of Israel, "that ye love the Lord your God." This is called the great commandment; great in its dignity, as referring to the high and holy one who inhabiteth eternity; great as involving the highest duty of his rational and accountable creatures; and great as the foundation of all other virtues: for though we could speak with the tongues of men and of angels, though we had the gift of prophecy, and understood all mysteries, and all knowledge, and though we had all faith, so that we could remove mountains, and had

not the principle of love to God shed abroad in our hearts, and attended by love to our neighbour for God's sake, it would profit us nothing.

2. But, further, love to God is not only enjoined upon us as a command, but is shewn to be *our reasonable service*.—God deserves our love as the infinite fountain of all that is good and worth our affections. We should love him with all our heart and mind, for what he is in himself; just as we regard with affection the amiable qualities of a fellow-creature, none of whose excellencies bear the most distant proportion to the perfections of God. But still more will love to him appear to be a reasonable obligation, when we consider what he is to us. It was he who gave to us our being; who breathed into our nostrils the breath of life, and endued us with all our capacities for enjoyment. We are his, therefore, by the highest possible title, that of creation: all our faculties, our affections, our services are his of right, and to alienate them from him is to defraud him of what he created for his own glory, and what no rival has any authority to claim. The life and powers thus communicated, he mercifully sustains, and thereby adds a new demand upon our gratitude and obedience. Nor is this all; for continued life might have been but aggravated wretchedness: he therefore shelters us from evil, and bestows on us innumerable comforts and blessings. Above all, he deserves our love for benefits of a still higher nature; for in this was the love of God towards us chiefly manifested, that he gave his Son to die for us. By our sins we had poisoned all former blessings: our creation and preservation, which were intended to open the way to innumerable enjoyments, had been made by our transgressions the forerunners of eternal destruction. Had we remained in this state, it had been well for us had our existence never been bestowed; but our gracious Creator, Preserver, and Benefactor did not thus suffer his purposes of mercy to be frustrated: he devised a way of salvation; he revealed it to us in his word; and he freely invites us to become partakers of it. To sum up all, his Holy Spirit is promised to renew our hearts; so that, through faith in Christ, we may be made inheritors of his everlasting kingdom of glory. These are his benefits towards us; benefits bestowed not upon meritorious and thankful creatures, but upon those who were guilty and unworthy, who were both ungrateful to God and blind to their own best interests. Ought we not then to love him who is thus bountiful and patient towards us; who spares us when we deserved instant punishment; who has provided for us the means of reconciliation with his offended Majesty, and of restoration to his image; and who demands of us nothing, in return for his gifts, but that we should believe in him, love him, and serve him all the days of our lives? Is not this a reasonable command? Is it not the height both of folly and ingratitude to refuse to comply with it?

3. But still further, love to God is not only enjoined upon us, and a bounden and reasonable obligation, but it is also *connected with our own highest welfare*.—Do we wish our nature to be raised from the state of degradation into which it was plunged by the Fall? what is there so elevating, so ennobling as the love of God? Whatever we habitually cherish in our minds with affection and delight has a tendency to impart to them corresponding tastes and feelings. We may endeavour to engraft into ourselves what we admire in another, till by long habit our character and dispositions may become strikingly changed. And thus the love of God fostered in the heart leads its possessor to imitate him; to approve what he approves, to hate what he hates, and to perform with pleasure what he enjoins. He becomes, in part

at least, and progressively, holy as God is holy: he is thus raised above the ruins of his fallen nature, and enters on a state of new and heavenly privilege. He now enjoys communion with God: he thinks no duty burdensome which is laid upon him by the great object of his ardent affections; and he enjoys the humble consciousness that his services, imperfect and worthless as they are in themselves, are mercifully accepted by Him who can discern the secrets of his heart, and to whom he appeals with St. Peter, "Lord, thou knowest all things, thou knowest that I love thee." Does he labour to suppress every wrong desire, to bridle his tongue, and to guard his conduct? Does he endeavour to live above the vanities of life, to crucify the flesh with its affections and lusts, and to endure hardship as a good soldier of Jesus Christ? Does he wish and strive to be pure and heavenly minded; gentle and self-denying; lowly in his own eyes; full of love to God and to his neighbour; and in all things to adorn the doctrine of his God and Saviour? This is to him no unwilling task; for he delights to do the will of his heavenly Father, whose law is in his heart as well as merely in his memory and understanding. Such are the blessed effects of this divine principle upon his character. And besides, the presence of this principle further shews the genuineness of his Christian profession, of which love is the cardinal grace; and his meetness for the heavenly world, where love reigns in its best and brightest dominion. The diffusion of this grace in his heart also indicates not only his love to God, but God's love to him: for if we love God, it is because God first loved us. It brings him also within the sphere of the Divine declaration made "to them that love God," that all things shall work together for their good; and it proves his title to that "crown of life" which "the Lord hath promised to them that love him."

But it is impossible to enumerate all the benefits which flow from the prevalence of this principle in the soul; and the only subject for surprise is, whence it happens that a duty so reasonable, an obligation so authoritatively enjoined, a privilege so enviable, should yet be almost universally neglected. Why, it may be asked, should it be necessary so frequently and earnestly to insist upon love to God; why should the Apostle pray in the text, that the hearts of those to whom he was writing should be directed into it; when our reason and our affections, our hopes, our fears, and our enjoyments, would seem all to unite to render it our constant wish and effort to live under the dominion of this blessed principle?

4. Let us then inquire, Why do not all mankind love God? It is not because they do not know that it is a duty; for this all will allow, and most will even acknowledge that it would be well for them if they complied with the command. But unhappily their sins separate between them and God: they are alienated from him by wicked works; they set their affections upon rival objects: they do not love his commands, because his commands are holy, while they are deliberately attached to their own evil ways: they dread his threatenings; and even his promises awaken in them no grateful emotions, because they are conscious they belong not to them; at least while they continue in their present ungodly state, which state they have as yet no wish to change. Here then is the solution of the difficulty: man is a fallen and sinful being, and he naturally delights in his sinfulness; whereas God is infinitely holy, and of too pure eyes to behold iniquity without abhorrence. Like Adam, therefore, after his transgression, the sinner would gladly conceal himself from the eye of God: he dreads that omniscience which discerns all his sins; that justice which threatens punishment on account of them; and that infinite

power from which there is no escape. These attributes of the Almighty being in array against him, he sees not in them that excellence which really belongs to them, and which the true Christian discerns in relation to himself, in that covenant of mercy in which they are magnified and made honourable; God being therein at once just, and the justifier of all who believe in Christ.

5. Another, and our concluding inquiry, from the text, will be, How we may become partakers of this heavenly grace. But here another question arises: Do we really *wish* to become partakers of it? for God does not force us to love him by constraint; but he invites and inclines our will and affections to his service. If we have no desire to love him, we are not to expect that love will spring up in our hearts, as it were by miracle, without the use of those means which are ordained for its birth and nourishment. For there are two things essential for the promotion of this and every other Christian grace. The first is, the secret power of the Holy Spirit; since it is he only who can melt our hard hearts, and controul our stubborn wills; and hence the Apostle in the text prays, that "the Lord would direct the hearts" of the Thessalonians "into the love of God." We need this Divine direction; and this not only in the commencement of our religious course, but in all its succeeding stages; for at our best estate our affections are liable to stray to inferior and sinful objects. And, in using this prayer, we have the consolation of knowing that it is grounded upon a promise; for it is declared in Scripture, "The Lord will circumcise thine heart, and the heart of thy seed, to love the Lord thy God." This Divine direction given to the heart is the first requisite; the second is the diligent use of those instruments of spiritual benefit which the Holy Ghost ordinarily employs in his operations upon the soul. Love to God may be promoted, in dependance upon the blessing of his Spirit, by the use of such means as have been already alluded to; by secret meditations, for example, on the duty and the unspeakable privilege of loving him. Let us, with this view, especially learn to think of him as a Father, a Redeemer, a Comforter. Let us daily sum up the measures of his goodness. Let us dwell upon the blessings connected with our creation, preservation, and above all our redemption. Yes—these are mercies sufficient to warm the coldest heart: they only require to be more diligently explored, and more devoutly contemplated. If we love not God, it is not because he does not merit our affections, but because those affections are so bound down to earthly, to perishable, and to sinful objects, that they have lost their proper elevation towards those things which are above, where Christ sitteth at the right hand of God. Let us then both pray and strive that they may be raised; and, in addition to other means for that purpose, let us constantly endeavour to live a holy life, in the true faith and service of Christ, and the exercise of all the graces of Christian charity; for it is in this soil that the love of God is seen to flourish, watered by the dew of his blessing, and bringing forth abundant fruit to his glory. Amen.

To the Editor of the Christian Observer.

I AM inclined to think, with Bishop Horsley, (see his Posthumous Notes on the Psalms, Vol. II.) that *Merrick* found the true solution of the difficulty alluded to by your correspondents in Psalm cv. 28. By an idiom of the oriental languages, the sense of a passive verb is often expressed in Hebrew by a verb active in the third person plural, without any proper nominative, and having for its object what should be the subject of the passive verb. Thus, the expression, in Job xix. 26, "Af-

ter they shall have perforated my skin," is equivalent to "After my skin shall have been perforated." See also Luke xii. 20. The passage may therefore be best translated, "*And his words were not disobeyed:*" they were obeyed by the *elements*, though disobeyed by *man*.

C. L.

To the Editor of the Christian Observer.

THE sense generally given to Hazael's exclamation, 2 Kings viii. 13, though suitable to the humane feelings of Christians, is quite incongruous with those of a heathen warrior, who, in Elisha's description, would see nothing but what appeared to him *great*, and, to use modern language, would *cover him with glory*, if he could attain power to perform it.

When Hazael came, by Behhadad's order, to consult Elisha relative to his sickness, it is not improbable that Elisha's visit to Damascus was by Divine direction, with an intention of performing the commission given him long before by Elijah, *to anoint Hazael king of Syria*. (Compare 1 Kings xix. 15, with 2 Kings ix. 1, &c.) Hazael was a wicked aspiring man, and probably at that very time disaffected to his prince, on account of some treatment which he judged unworthy of his merits and rank. When, therefore, Elisha predicted the calamities which he should bring upon Israel, he exclaims, "But how? by what means? Thy servant,—a dog!" (one treated with contempt and neglect!)—"how shall *he* do this great thing?" It seems to be the language of passion, ambition, and resentment, roused by the latent feeling of some offence, which he does not disclose to Elisha.

Julius Bate reads the eleventh verse thus: "Elisha settled his countenance stedfastly upon *him* (Hazael) till *he* was ashamed" (abashed), "*sunk under the Prophet's eye.*" (*Critica Hebraea.*) But our own version seems preferable: he endeavoured to maintain the settled composure of his countenance till he could do it no longer: "And the man of God wept!"

E. M. B.

To the Editor of the Christian Observer.

IF ever there was a conclusive refutation of Socinianism, it is conveyed in the new translation and exposition of St. Paul's Epistles, lately published by Mr. Belsham. Never surely did a more unfortunate champion come forward in defence of an unfortunate cause. The very means which he employs to support his novel interpretations,—novel, it is to be hoped, to most readers, though the result of thirty years meditation in the writer,—carry absurdity and contradiction so glaringly on their front, that every sober reader must stand amazed at the perverseness of a system built on assumptions so palpably inadmissible, and arguments so grossly erroneous. To follow the writer through all his mistakes or misrepresentations, would require a notice of every text in dispute between Unitarians and orthodox* Christians; and a review of the whole subject, almost as long as Mr. Belsham's own four volumes of exposition. I however request the insertion of a few remarks; in urging which I gladly avail myself of an excellent paper in the last Number of the Quarterly Review, to which I would refer those of your readers who wish for a more extended notice.

The doctrine of *original sin*, and, as a necessary consequence, that of an *atonement for it*, are so plainly and so fully brought forward in every chapter of the Epistles, that it would seem impossible even for Socinian

* I use the word orthodox as explained by Mr. Belsham himself, and not very courteously, where he says; "The Epistles of Paul, as they are usually interpreted, are regarded as the strong holds of orthodoxy, or rather of that enormous combination of errors which assumes the name." Vol. I. p. viii.

artifice to get rid either of the one or the other. Yet this must be done, or the whole Humanitarian scheme falls to the ground. Accordingly Mr. Belsham has laboured most strenuously to invalidate these two obnoxious articles of the *vulgar* creed. It will be sufficient to adduce a few brief specimens of the methods which he adopts to gain this end; and the meanest understanding will be able to determine what must be the merit of a cause which can be supported only by means like these.

And, first, the Unitarian expositor begins with boldly denying St. Paul himself to be a sound interpreter, or an accurate reasoner; and this in language most unceremonious and offensive. To the truth of this charge, let the following instances, among innumerable others in Mr. Belsham's annotations, testify.

"Such is the train of the Apostle's reasoning, *the defect of which need not be pointed out.*" Vol. I. p. 112.

"His argument, if *it prove any thing*, proves, &c." p. 125.

"In every light in which I can view this argument, it appears to me *irrelevant* and *inconclusive*." II. p. 105.

"Such is the nature of the Apostle's argument, which, to say the truth, is *of no great weight*." IV. p. 106.

"He has *introduced a confusion of ideas*, which makes it difficult to *unravel the sense*." On Rom. v. 12, &c.

"*Had the Apostle been a correct writer*, the antithesis would have stood in this form." Ibid.

"This mode of reasoning is evidently *inconclusive*, and in the *present enlightened age is altogether discarded*." Vol. IV.

"The design of the writer is sufficiently obvious; so *likewise is the weakness* and *inconclusiveness of his argument*." Ibid.

The humble reader of the word of God, as the Quarterly Reviewer justly remarks, may well feel appalled and disgusted at beholding "the great Apostle of the Gentiles thus rebuked and reprimanded for ignorance and incapacity, by the minister of Essex-street chapel."

The following may serve as examples of the forced and unnatural expositions to which the Unitarian is reduced in the plainest passages, in order to maintain any resemblance to consistency.

Romans viii. 26, 27.—*Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*

In explaining these two verses, Mr. Belsham, after mistranslating τὸ πνεῦμα, *This* Spirit, tells us that the spirit here intended is the spirit, before described, of hope, patience, and resignation, which are the leading virtues of the Christian character; and that the Apostle, "by a figure not unusual to him, personifies the Christian virtues, and represents them as interceding with God, for those who are at a loss to know what to ask themselves: *thus* the spirit is said to help our infirmities." From which we learn, that a man's affections and virtues may be divided from himself; that, being so divided, they intercede for him, and that too "*with groanings which cannot be uttered*;" and, moreover, passing to the next clause, that "God knows the mind" of our purified affections. A singular species of personification is this, in which we have the affections of the mind made a distinct object from the mind, and then a separate and distinct mind attributed to them! Can this, and such like interpretations, be called the '*simple* meaning of the words of that Book whose pages were written for "the wayfaring man?"

Again, on another passage, after

informing us, "that the blood of Christ purifies the conscience from dead works, and from voluntary acts of sin; and that, being offered in the heavenly sanctuary, it released the Jews from the sin of transgressing the old covenant, obtained the pardon of the transgression," &c. Mr. Belsham affirms, "*All that the writer really means is*, that the Mosaic dispensation being ended by the death of Christ, all who believe are now released from the obligation of the ceremonial law." If this be not a near approximation to contradiction, the common principles of language are strangely altered. Again; if the Bible declares that Christ is worshipped by the angels (Heb. i. 6), Mr. Belsham assures us, that "by *a bold and sublime figure*, the former prophets are summoned to do homage to him." If we read, that "at the name of Jesus every knee shall bow," we are taught that this means only, that "*the doctrine of Jesus reveals a future judgment.*" If we find Christ addressed with, "Thou, Lord, in the beginning hast laid the foundation of the earth," &c. we learn, that "the immutability of God is here declared, as a pledge of the immortality of the kingdom of Christ." And, as a final resource, when even this bold and licentious style of interpretation will not admit of any but a Trinitarian sense in a passage, Mr. Belsham calmly decides the stubborn fact to be "*a figure.*" By this means he invariably and conveniently disposes of Christ's sacrifice; of the Holy Spirit; of Christ's headship of the church; the principalities and powers in the heavenly places; Christ's ascension; Christ's being in the bosom of God, and other kindred facts and doctrines.

Such then is a brief specimen of the means by which modern Unitarianism maintains its peculiar creed, and strives to shake our belief in the essential doctrines of Christianity. It begins with trampling on the authority of an Apostle, in the very doctrines he was appointed to reveal, explain, and defend: it concludes with overturning every established principle of logic, grammar, criticism, and common sense. "Here," remarks the Quarterly Reviewer, "is the result of the spirit of self-will and self-sufficiency in religion—give it time and space enough. It has already taught its votary to deny the authority, and despise the reasonings, of the very men commissioned by God to disseminate the truth. It has already assumed that their knowledge may be false, their reasoning fallacious, and their belief wrong. What shall be the end of these things? What *may be* the end of this widely spread spirit, as far as worldly interests are concerned, He only knows who controuls the operations of evil as he sees fit, or allows them to work out their own destruction in the ruin of much that is fair, and lovely, and amiable, for purposes of which even here we may partly understand the wisdom and the goodness. But the present effects of this spirit on those who are under its domination; the pride, the unlovely vanity, and the darker passions which follow in its train; these are clearly to be understood by all who will understand; and they must at once excite the warmest pity for the condition of those who suffer under their operation, and the most lively dread, lest our condition should resemble theirs."

A TRINITARIAN.

To the Editor of the Christian Observer.

THERE seems to be an increasing persuasion among the members of our church, of the necessity of something more specific and professional than has hitherto been adopted in the education of candidates for the clerical office. While the physician and the lawyer have their distinct schools for acquiring a knowledge of their respective professions, the clergy seem to be expected to possess an intuitive acquaintance with the

theory and practice of their high and holy office. The result, as might be expected, is, that the majority of clergymen enter upon their sacred function with but a very small portion of theological erudition, and in almost utter unacquaintance with the practical duties of a Christian minister.

These defects have been often noticed, and various remedies for them have been suggested. In many instances the clerical friends and tutors of young men about to take orders, endeavour to initiate them in the practical duties of their future profession; and of late some private establishments have been opened expressly with a view to this object, particularly those of Dr. Burrow at Epping, and Mr. Kempthorne at Gloucester. But the object is of too important a nature, and too general an interest, to be left to the management and discretion of individuals, however highly qualified. Some uniform and public system, under the sanction of authority, should be instituted, in order to obtain an adequate cure for the evil. A plan of this nature has lately been suggested by the author of a Letter to Mr. Peel: but it appears to be open to several objections; particularly in making clerical students in our universities *ab initio* a distinct and exclusive body of persons. It must, indeed, with grief be admitted, that the existing discipline of the universities is not sufficiently favourable to the attainment of that elevated character for devotion and piety which ought to distinguish every candidate for the ministry of the Gospel. But the utility, in after-life, of the clerical candidate, would probably be much diminished by a complete separation of him, during the period of his academical course, from the habits and society of his fellows. He would lose the advantage of an acquaintance with their habits and modes of thinking; and those feelings of affection towards the clergy and their office which it is highly desirable the laity should be induced to feel, would be blunted by the suspicion that their interests were exclusive of, and at variance with, those of others. A clergyman should enjoy the education of a gentleman and a scholar; and there are certainly no establishments at present existing, or likely to be formed, in which he will meet with such facilities, for obtaining this advantage, as are presented to him by our two universities. With all their defects, then, as to discipline—defects which we can only hope and pray may be remedied by those learned bodies themselves—the most eligible plan seems to be, that clerical students should proceed through the usual academical career at the established seats of learning. This career is generally completed, or might be so, by the age of twenty-one, or at most twenty-two; so that a considerable interval usually elapses before taking orders: and this interval may be occupied in an exclusive attention to theological studies and clerical habits. The question for consideration is, upon what system, and in what scene, shall those pursuits be followed?

Strype, in his Memorials of Archbishop Cranmer, mentions, that that eminent prelate "hoped that from these ruins (the dissolved monasteries) there would be new foundations in every cathedral erected to be nurseries of learning, for the use of the whole diocese." And he adds, that the Archbishop "laboured with the King that in those new foundations," namely, the new bishoprics and colleges of prebendaries, founded in the year 1539, "there should be readers of Divinity, Greek, and Hebrew, and students trained up in religion and learning; from whence, as a nursery, the bishops should supply their dioceses with honest and able ministers; and so every bishop should have a college of clergymen under his eye, to be preferred according to their merits." A plan analogous to this of Cranmer, appears to be

adopted in Italy. "In Italy," says Eustace, in his Classical Tour, "every bishop has his diocesan seminary or college, consecrated solely to ecclesiastical education, under his own inspection, and under the direction of a few clergymen of an advanced age, and of high reputation for sanctity and learning. In this seminary the candidates for orders in the diocese are obliged to pass three years under rigorous discipline, in the study of divinity, and in a state of preparation for the discharge of their ecclesiastical functions, before they are admitted to the priesthood."

Some such system as this would perhaps be the most efficient that can be devised for the improvement of clerical education. The composition and delivery of sermons, and accompanying a parochial minister in his pastoral visits, would form an appropriate addition to the pursuits above detailed. The subject is, at all events, of sufficient importance to engage the attention, and to elicit the suggestions of all well-wishers to the prosperity of our excellent and venerable Establishment. The remarks now presented, though otherwise unworthy of notice, may be, perhaps, of service in directing the minds of some of your readers to the consideration of a matter of great moment; and it is upon the ground of such humble pretensions that I take the liberty of requesting their insertion.

ZACHARIUS.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THOUGH far distant from my native country, my heart is not the less united to its interests; and whilst grateful for the innumerable blessings which it enjoys, my daily prayer ascends to the Father of mercies for their enlargement and continuance. In particular, I feel deeply interested in whatever relates to the welfare of British youth. Possessing this feeling it will not be wondered at, that since my arrival in India, my mind has frequently reverted, with deep regret to the contemplation of the mode of education as existing in England.

My thoughts have lately been more fully turned to this subject by the perusal of a small tract, entitled, "The Instruction of the Rising Generation in the Principles of the Christian Religion recommended," from which I shall make an introductory extract:—

"Next to the preaching of the Gospel, which undoubtedly claims the highest place, it may be questioned if there be a plan of equal importance with the instruction of the rising generation in the principles of religion. As the instruction of children in the principles of religion is so very important, it will naturally be inquired what attention has been paid to it in England.

"Ask them, Do you understand the character and perfections of God; the person and offices of Christ; the state of man by nature; the way of acceptance with God, through faith in the atonement and righteousness of Christ; the nature of regeneration and the office of the Holy Spirit in the work of our salvation? Their answers for the most part will demonstrate their total ignorance of the first principles of Christianity."

Many eminent persons have expressed similar sentiments. For example:—

"The far greater part of the people of this kingdom know little or nothing of the religion they profess. They profess it only as the religion

of the country in which they live." *Beveridge.*

"I think the rectifying the education of youth to be a thing so important that, till it please God to awaken men to a greater sense than they yet have of its necessity and usefulness, I shall scarcely expect a reformation of our principles or manners. —*Bagot.*

"Our national depravity turns greatly on these two things; the profanation of the Lord's-day, and the neglect of the education of children."—*Fletcher.*

"Let those grand corrupters, licentious novels, licentious histories, and licentious systems of philosophy, be for ever banished from the hands of our youth; and in their room let that long neglected and almost forgotten thing, revealed religion, make a fundamental part of their education. Let them not be left to pick it up as well as they can from casual information, or a few superficial unconnected instructions."—*Portens.*

"The greatest and noblest work in the world, and an effort of the greatest prudence and skill is to rear and build up a man. Now the foundation of this great work is to be laid in childhood."—*Tillotson.*

"Shall we not then consider with ourselves," remarks the writer of the tract above alluded to, "what can we do to prevent these mischiefs, and to entail blessings on our successors? What shall we do to secure wisdom, goodness, and religion, among the next generation of men? Have we any concern for the glory of God in the rising age? Let us attend to the advice given in Scripture. 'Train up a child in the way that he should go, and when he is old he will not depart from it.' When the pious and benevolent heart surveys these mournful scenes, an earnest inquiry will be made, Is there any necessity that things should continue thus? The Scriptures should be brought into view, they should be read, they should be expounded. The scholars should be taught to venerate and love the word of God as the fountain of knowledge, as the best of books."

Now we have abundant reason to rejoice, and to praise God, that effectual measures have in part already been adopted in order to do away the evils here complained of: witness our Sunday-schools, and our daily schools of mutual instruction. By these much has been effected towards lopping off the branches; but may it not be inquired, what becomes of the great national stock, I mean the public grammar-schools, in which a very large proportion of the youth who are to take the lead in society are educated?

Having not only witnessed, but also personally experienced the baneful effects of the mode of education adopted in these schools, whenever the subject has returned to my mind, it has excited feelings of the utmost regret; and I am anxious to forward home a few hints on it, for the consideration of those whose means and capacities entitle them to the office of rectifying the evil. My object is to propose the inquiry,—*Has any thing effectual been done towards improving the system of education as practised in the public grammar-schools of England?* Need I offer any remark to point out the reality and extent of the evil? It has already been noticed by many eminent writers; and is it not a matter of wonder that in this age of benevolent exertion, a state of things so fearfully calculated to perpetuate national ignorance and guilt, should so long have been permitted to exist? There are doubtless many exceptions; but I refer to the system of education generally practised in grammar schools.

I would first advert to that part of the system which includes *discipline*.—The means by which discipline is enforced in our grammar schools, will be found to be grounded upon wrong principles, and to be wholly inadequate to secure the results which are, or ought to be, aimed at. Especially objectionable

appear some of the modes of punishment, which, whilst they are productive of distressing consequences to boys of susceptible mind, almost universally tend to render the vicious and untoward increasingly obdurate. In schools in which any system which deserves the name of discipline prevails, these barbarisms and barbarities (for scarcely can they deserve milder names) are wholly superseded.

I might say much of the books made use of and the manner of teaching, of the time and unnecessary labour employed in committing lessons to memory, and many other subjects of importance, which would require a more ample space to discuss, than the limits of this communication will allow. I will only slightly touch, in passing, upon one or two points. For instance, in teaching a dead or foreign language, it is injudicious, not to say absurd, to put into the hands of the scholar a grammar composed in that language, and of loading his memory with rules of the meaning of which he is entirely ignorant. Here, in India, where we are required at once to learn and to make use of a new language, we perceive how objectionable are these and similar practices which prevail at home. Then, again, the grammar is made a mere harsh task, as indeed are all the lessons; whereas, by means of a well-devised graduated series of lessons, the pupil might be carried on rapidly and pleasantly, as in the national system, each part growing out of the former, and no new idea being admitted till the old one is fully understood as well as remembered. The plan of our grammar schools in this respect seems to be, to throw the burden upon the child, in order to save the master. The latter is at his post at the appointed hour, to attend to the rendition of the task; or to punish the culprit if (whether from indolence, accident, or inability) he fails to have mastered it; but he is not with him as a "guide, philosopher, and friend," during his studies, and much less during his hours of leisure *. Without mentioning the deplorable waste of time, as well as the perplexity and distress occasioned to the mind of the student by this procedure, the knowledge which, after all, he attains, in a great measure fails, as to any practical use, for want of attention to one simple and important rule; namely, *that of being questioned by the teacher as to the contents of his lesson.* It has been frequently noticed by writers on education, that among the number of those who, in our public seminaries, have opportunities of perusing the best English, Grecian, and Roman histories,

* Other evils also arise from this system; to some of which, the late Rev. Thomas Scott, thus forcibly adverts: "I cannot quit the present subject without observing the dire evils attending large public schools, where the boys are, for a very great part of their time, from under the eye of their master, however vigilant; and at a distance from parents and relations, and all whose presence would impose restraint upon them. Thus they are in a great measure left to devise and practise wickedness together: they embolden one another to break through the defence of natural modesty: they teach their juniors the vicious practices which they have learned from their seniors: they bestow pains to corrupt each other's principles: they often procure the vilest publications, and, by the help of indexes and other means, they sometimes become better acquainted with the most indecent passages of the classic authors than with their daily lessons. The most clever, daring, and wicked of the elder boys is the hero for the time being, whom all that are near enough to him, envy, imitate, and emulate. When he leaves the school, his most successful copyist takes his place; and the same scene is re-acted again and again. Those who have money purchase the company of such as are witty and entertaining: and not unfrequently they contract unsuspected habits of intemperance and licentiousness. Something may indeed be done in many cases to counteract those evils; but they are in a great degree inseparable from the system."—*Scott's Narrative of Himself*, p. 10.

few are found to retain even the leading facts, unless those who superintend their education have leisure to converse with them, and to lead them to a habit of reflection and observation for themselves. In truth, it may be said of our grammar-school system, that, instead of presenting to the mind of the pupil whatever is alluring and delightful, it is for the most part calculated only to excite sentiments of terror and disgust.

But by far the most momentous particular, and the one to which I would more especially solicit the attention of your readers is, *the almost total absence of religious instruction* in too many of our grammar schools. In what manner can such an omission be justified? If we acknowledge the Bible to be the word of God; if we admit that he commands us to teach its precepts to our children, and that their happiness present and eternal, and all public and private prosperity, are involved in the obedience rendered to this command; and if also (supposing a mere matter of taste worth being consulted on such a question) it is shewn, in answer to the opposers of Revelation, that the writings contained in the Bible are, in point of classical beauty, not inferior to any other writings in the world; whence does it arise, that in the higher order of schools these writings, if not excluded, are left almost wholly in the shade, whilst in their place are substituted the pantheons of Greece and Rome? The ruinous effects hereby produced on the minds of youth have been pointed out by many excellent writers, particularly by Mr. Foster in one of his essays. If in the lower classes of the school, the Bible is used, it often remains almost a dead letter as to any practical utility for want of attention to the point above-mentioned; namely, questioning the learner as to the meaning and contents of his lesson; and still more for want of constantly enforcing it with a really devotional and practically beneficial reference to the heart and conduct. Indeed, where religious instruction is in part afforded, the manner in which it is conveyed often tends to destroy its utility. In some cases, to commit a chapter of the Bible to memory, is most injudiciously given as a punishment: and very generally a selection of dry catechetical questions is required to be repeated verbatim without the least explanation of the sentiments they contain. I am not, however, objecting to the use of catechisms; for they cannot be too highly valued, if adapted to the minds of the scholars and employed in a proper way. Perhaps the most useful mode of committing a catechism to memory is, by its being constantly read over and explained to the class.

With regard to the best plan for promoting an improved system of instruction in grammar schools, I have thought that it might be beneficial if a society were formed for the purpose, consisting chiefly of professional men, from among whom two or three should be selected, who, having studied the education of youth as a science, should more immediately devote their time and talents to carry into effect the objects of the society. A respectful and amicable correspondence might be opened with masters of schools residing in distant parts of the country, pointing out the objects of the society, and inviting them to co-operate with it, and to avail themselves of its aid. Appropriate selections of school-books might be made, or, where necessary, new ones prepared. I will not, however, enlarge upon the plan, but merely suggest the hint for the consideration of those who may be inclined to examine its feasibility, and, if desirable, to reduce it to practice. I will only add, that it might be well if some competent hand were engaged to draw up a practical treatise pointing out the actual defects of the existing system, and the methods by which they may be obviated; and to form,

in short, a complete manual suited for the information and guidance of teachers. J. D. P.

Chinsurah, Bengal.

To the Editor of the Christian Observer.

I WARMLY concur in the plan of your correspondent A. Z. for the education of deaf and dumb children, in our national schools. Where oral expression is not aimed at, as it needs not, and should not, be, his plan is, I conceive, both feasible and desirable; but I beg leave to suggest two or three cautionary remarks, which may deserve attention in reducing it to practice.

The intended class, I would urge, should be restricted to children who are *both* deaf and dumb; and whose dumbness arises solely from deafness. Children who are practically dumb from idiocy, insanity, or distressing paralytic affections, ought not, for obvious reasons, to be introduced into a miscellaneous seminary. These painful cases must necessarily be excluded, for the sake of others; especially as many of their habits are not only distressing to witness, but are often, by the force of sympathy and imitation, contagious. There are others, however, who should be excluded from the deaf and dumb class for their own sake; at least till their malady is proved to be organic and incurable; I mean, those who are dumb, or whose speech at least is unintelligible, from other causes than deafness or mental affections. The early use of the fingers, in place of the organs of speech, is in these cases injurious; for the child is not likely to make the effort to surmount his elocutionary difficulties so long as he is allowed to practise what is to him the most facile communicator of thought, the language of dactylology and pantomime. Cases are on record of families in which two or more children, with sufficient powers of hearing, have been rendered practically speechless in consequence of the real dumbness of one individual consequent upon deafness. It is highly improper to send children thus circumstanced to an asylum for the *deaf* and dumb; they ought rather to be placed where no attention will be paid to their gestures, and where, for their own convenience, they must exert themselves to speak. A national school would be proper enough in this respect, if their impediment or hesitation did not interfere with the general business of the place, and if their companions could be trained to a uniformly gentle and patient demeanour towards them; for nothing so greatly aggravates these disorders as ridicule: indeed, not a few of the impediments of speech may be traced to the operation of fear, timidity, and nervous susceptibility, caused or increased by the harshness and impatience of others in early life. X.

REVIEW OF NEW PUBLICATIONS.

BROWN'S MEMOIRS OF HOWARD.

(Concluded from page 353.)

EARLY in 1788 Howard re-commenced his travels, setting out on a fifth tour on the continent. The first place he visited was Lisbon. His biographer justly remarks, that it was indeed for a sublimer object than had attracted him thither seven and twenty years before. His object then was, to witness the grand and melancholy spectacle of a city smoking in its ruins, under a dreadful chastisement of Heaven. Now it was to pierce into the depths of dungeons in which man had unfeelingly immured his fellow-man, to cheer with a ray of mercy their drear and solitary gloom, to unveil the secrets of the torture chamber shrouded in the sable robe of night,

that they might wither in the blaze of day, to lighten the load of human suffering, to wipe the tear from the prisoner's eye, and to let many a captive free."

Of the arrangements of the Portuguese prisons, he spoke in general terms of approbation; but he could not avoid regretting the proofs which he observed of the use of torture,—the walls of some of the prisons being, in many parts, stained with blood. The Spanish ambassador at Lisbon, Count Fernan Lunez, furnished him with such introductions as gave him the opportunity of visiting all the prisons of that city except one, to which the mandate of a secular minister could not reach, that of the Inquisition. At Valladolid he was more successful.

"He was received here by two of the inquisitors, their secretaries, and two magistrates, who conducted him into several rooms, one of which was graced by a fit ornament for such a place—a representation of an *Auto da Fe* in 1559, when ninety-seven persons were burnt in presence of the Spanish court. This scene was well characterised by Pegna, himself an inquisitor of no small note, as *horrendum ac memorandum spectaculum*; yet was it here enshrined as a memorial of the church's power, and of the zeal with which this most holy court then earnestly contended for the faith. The tribunal-room resembled that of Madrid, except that it had no altar, and a door with three locks into the secretary's room, over which was inscribed the ancient excommunication denounced against all strangers who should presume to enter there. In two other tribunal-rooms were the insignia of the holy office, whilst a large room near them contained many of the books whose pages these saintly guardians of the public morals and of the public faith had, in the plenitude of their power, forbidden all who did not wish to feel its weight to venture to peruse;—some because their tendency was vicious, but many more because it was what they thought proper to style heretical: many of the latter were English. Another was filled with crosses, beads, and small pictures, together with the painted cap and vestments of the unhappy victims of the tender mercies of the church. After much deliberation amongst his conductors, he was permitted to go up the private staircase by which prisoners were brought to their dread tribunal, and which led to a passage with several doors in it, which he was not allowed to enter. So ardent, however, was his desire to ascertain what was the cruelty and rigour of confinement practised here, that on one of the secretaries assuring him that none but prisoners ever passed their threshold, he courageously answered, that he would willingly be confined there a month to gratify his curiosity; but, being told that none ever came out under three years, he was compelled to rest satisfied with what he had seen. By walking in the court, and conversing with the inquisitors, he learnt, however, that the cells of this horrid prison had double doors, and were separated by two walls, to prevent prisoners communicating with each other; and that over these walls was a sort of funnel, enclosed at the top, but having perforations in the sides, through which some air and a glimmering of light might enter. They were double barred, and one of them served two cells; the passages having also small apertures for the admission of light. A gloomy area at the back of the prison contained but a great number of dogs. From the sentence of the court to which these cells of hopeless misery belonged, no appeal could ever lie: the irrevocable certainty of its doom; the horrid severity, and the impenetrable secrecy of its proceedings, excited, therefore, such general alarm in those who, for aught they knew, might the next hour be its victims, that the very sight of the walls of this inquisitorial jail struck terror into the common people as they passed; yet, by a monstrous perversion of language, the tribunal, whose house of incarceration, of torture, and of death it was styled itself a holy and apostolic court!" pp. 371—373.

On reviewing the result of this and his former journeys, after his return to England, Mr. Howard perceived that he yet wanted architectural plans of prisons. In his last edition of his work he had thrown out a hint for future travellers to procure these. He also wished to furnish greater security against the contagion of the dreadful malady the plague; and he imagined that an examination of the principal lazarettos of Europe might throw some light on the rapid communication of this disease. He therefore determined with his accustomed

zeal and energy to undertake a sixth journey to the continent. Towards the latter end of November 1785, he accordingly set sail; and although the state of affairs on the continent was at that time such as to render the visit of any foreigner in France highly dangerous to his own personal safety from the intense and ever wakeful suspicions of its jealous government, he resolved that no dangers should alarm him, nor any warnings of his friends deter him from the execution of his design. These warnings were soon proved to be not without reason; for the first night of his arrival at Paris, although he had taken many precautions to avoid observation,

"he was disturbed in his bed by a tremendous knocking at his room-door, which, starting up in somewhat of an alarm, he immediately opened; and having returned to bed, he saw the chambermaid enter with a candle in each hand, followed by a man in a black coat, with a sword by his side, and his hands enveloped in an enormous muff. This singular personage immediately asked him if his name was not Howard. Vexed at this interruption, he hastily answered, 'Yes,—and what of that?' He was again asked if he had not come to Paris in the Brussels diligence, in company with a man in a black wig? To this question he returned some such peevish answer, as that he paid no attention to such trifles; and his visitor immediately withdrew in silence. Not a little alarmed at this strange adventure, though losing none of his self-possession, and being unable to recompose himself to sleep, Mr. Howard got up, and, having discharged his bill the night before, took his small trunk, and, removing from this house, at the regular hour of starting took his seat in the diligence, and set off for Lyons." p. 415.

We leave our readers to judge of his feelings, when, on reaching Lyons, he learnt that the man in the black wig was a spy, sent with him to Paris by the French Ambassador at the Hague; and that he would have been arrested there if Monsieur Le Noir had not been at Versailles on the day of his arrival. He was, however, pursued, but not overtaken. Still he prosecuted his investigations. At Toulon he met with an interesting individual who had been confined to the galleys forty-two years for a trivial and boyish offence, when only fourteen years of age, but who had learned in his confinement to read that Sacred Record which, through the tender mercy of Him before whom the sorrowful sighing of the captive ever comes with effect, had made known to him

"A liberty, vaunting
By poets, and by senators unpraised;
A liberty of heart derived from Heaven,
Which whoso tastes can be enslaved no more."

Howard, by his conduct in reference to the prisoners of war at Dunkirk, and his exposure of the Bastile, was an old enemy of the French government; but he was so happy as to escape their pursuit of him, and to accomplish the object of his visit to France in obtaining some plans of jails, which he carried off with him. From Nice he passed to Geneva and Leghorn. At the former place he was much amused with the mode in which the benefactors to the hospital were honoured. Their statues were placed with such a precise reference to the amount of their benefactions, that a person who had given 90,000 crowns, had one of his legs under the chair in which a bequest of 100,000 would have fairly seated him. At Leghorn he obtained some important plans. At Rome he had an audience of the pope, "the dignified but unfortunate Pius VI." The account of their interview is creditable both to the pope and the philanthropist.

"Mr. Howard was privately introduced, when the ceremony of kissing the pope's toe, indeed every ceremony of every kind, was dispensed with: as the independence, as well as the piety, of our illustrious countryman's character would never have permitted him to prostrate himself before a fallible mortal like himself. At parting, however, his holiness laid his hand upon his heretical visitor's head; at the same time good-humouredly observing, 'I know

you Englishmen do not mind these things, but the blessing of an old man can do you no harm;' and I am persuaded that the spirit of Howard was too catholic to hold the benediction of such an old man in light esteem; not on account of the dignity of his station, but of the solidity of his virtues." pp. 424, 425.

He afterwards proceeded to Naples and Malta, and thence to Smyrna, and "the Cities of the Plague." In the English Factory at Smyrna, he had an opportunity of attending public worship on Sunday; a privilege which he says he did not enjoy at any of the hotels of our ambassadors. We cite this remark, in order to call the attention of our readers to what follows, reflecting not only the greatest honour on the decided piety and fearless independence of Howard's character, but conveying a most wholesome and important suggestion.

"'I take this occasion,' he observes, 'of mentioning a secret source of contagious irreligion, that most of our ambassadors have no chaplains, nor any religious service in their houses. With pain I have observed on Sundays, many of our young nobility and gentry, who are to fill eminent stations in life, instructed in their houses, by example at least (especially in Roman Catholic countries), to make the Lord's day a season of diversion and amusement. How have I been mortified by the comparison, when, after calling at their hotels, I have seen, upon my return from thence, the chapels of the Spanish and French ambassadors crowded.'" p. 433.

At Constantinople, Mr. Howard greatly distinguished himself by a display of his medical skill, in successfully prescribing for the daughter of a Turk high in office at the Porte. The delighted father pressed him to accept a purse of 2000 sequins (about 900*l.*), but he refused; adding, however, that a plate of grapes from his garden would prove acceptable. Of course he was regularly supplied with the finest fruit while he remained in the neighbourhood.

Shortly afterwards Mr. Howard again set sail for Smyrna. His voyage gave rise to the display of his coolness and presence of mind, in two remarkable circumstances. The first was on occasion of the captain of the vessel bringing to him a man who complained of sickness, and which, on examination, Howard discovered to be the plague, by the black spot behind the ear; but cautiously abstained from giving the alarm, pursuing only such plans as to keep the man separate from the crew till he died. The other instance was his undertaking, when attacked by a piratical corsair, a principal part of the defence of the vessel; and actually himself pointing a large cannon, the only one on board, with so much judgment and effect that the corsair was beaten off.

On his arrival at Venice, he was compelled to submit to quarantine, and found the apartment appropriated to his use so infected and unwholesome that he was fast losing his appetite; when, by the simple expedient of whitewashing the walls, which he could not however accomplish without stratagem, he removed the contagion. While here, two circumstances were brought to his knowledge, which occasioned him much affliction:—the first, the intention of erecting a statue to his honour; the second, the misconduct of his son. The latter circumstance we pass over in silence, as perhaps it may be in part attributed to the first influence of the malady which afterwards deeply affected his mind. The former was a brilliant testimony to Howard's merit, proceeding as it did from individuals the most dignified by wealth, by character, and by talents; but it was so foreign and revolting to the humble feelings of the philanthropist, that, in consequence of his most earnest entreaties, it was abandoned. He calls it, in his letters, a hasty and disagreeable measure, and says, "It wounds me sadly. Alas, what a mixture of sin and folly there is in our best performances! Such praise is highly displeasing to a thinking

mind." "I hope I have drunk into the spirit of one of my most admired characters, Mr. Scougal, who, on his death-bed, said to his friends, 'If you have the charity to remember me in your prayers, do not think me a better man than I am, but look upon me, as indeed I am, a most miserable sinner.'"

The restoration of his liberty, at the expiration of his quarantine, was employed by Howard in visiting the prisons and galleys at Venice. The two following instances exhibit the despotism of the Venetian government at that period.

"A German merchant, happening to be at Venice on business, supped every night at a small inn, in company with a few other persons. An officer of the state inquisition came to him one evening, and ordered him to follow whither he led, and to deliver to him his trunk, after having put his seal upon it. The merchant asked why he must do this; but received no answer to his inquiry, except by the officer's putting his hand to his lips as a signal for silence. He then muffled his head in a cloak, and guided him, through different streets, to a low gate which he was ordered to enter; and, stooping down, he was led through various passages under ground to a small, dark apartment, where he continued all that night. The next day he was conducted into a larger room hung with black, with a single wax light, and a crucifix on its mantle-piece. Having remained here in perfect solitude for a couple of days, he suddenly saw a curtain drawn, and heard a voice questioning him concerning his name, his business, the company he kept, and particularly whether he had not been, on a certain day, in the society of persons who were mentioned, and heard an abbé, who was also named, make use of expressions now accurately repeated. At last he was asked if he should know the abbé if he saw him; and on his answering that he should, a thin curtain was drawn aside, and he saw this very person hanging on a gibbet. He was then dismissed.—The other circumstance, or rather combination of circumstances, happened but a short time before Mr. Howard's visit, to a senator of this arbitrary republic. Called up from his bed one night by an officer of this same inquisition, and commanded to follow him, he obeyed the summons, and found a gondola waiting near his door, in which he was rowed out of the harbour to a spot where another gondola was fastened to a post. Into this he was ordered to step, and the cabin door being opened, he was conducted into it, and as a dead body with a rope about its neck was shewn to him, he was asked if he knew it. He answered that he did, and shook through every limb as he spoke; but he was then conveyed back to his house, and nothing more was ever said to him upon the subject. The body he had seen was that of the tutor to his children, who had been carried out of his house that very night, and strangled." pp. 437, 438.

It is not to be wondered at that this people should not have been able to comprehend the voluntary privations and singular plans of Mr. Howard.

At Vienna, the emperor desired an interview with him; and the bold and fearless expression of his opinions exhibited, as usual, the philanthropist's character.

"It was in a little apartment [illegible] pair of stairs, that our illustrious man received, through his minister Kaunitz, an intimation from [illegible] that he should be pleased by [illegible] him; to which he returned [illegible] that he was sorry that his [illegible] leaving Vienna on the next morning prevent him the pleasure of waiting on his majesty. He then received a message through the ambassador [illegible] own court, informing him that the emperor would receive him at the earliest hour he chose to name before his departure; and then, after the conversation already detailed, he named nine o'clock for the interview. Punctually at that hour he was announced at the palace, and was ushered into an apartment resembling a counting-house, where he found the emperor, attended by a single secretary. He was desired to step into another room, so plainly furnished that it had neither looking-glass nor chair. Hither his imperial majesty immediately followed, and soon directed the conversation into the channel he wished it to take, by asking his visitor's opinion of his new military hospital. Before he returned an answer to this question, Mr. Howard begged to know whether he might speak freely what he thought; and being assured that he might, he replied, 'I must then take the liberty of saying, that your majesty's military hospital is loaded with defects. The allowance of bread is too small; the apartments are not

kept clean, and are also, in many respects, ill-constructed. One defect particularly struck me: the care of the sick is committed to men who are very unfit for that office, especially when it is imposed upon them as a punishment, as I understand to be the case here.' To these free observations, the emperor replied, that, 'as to the bread, the allowance was the same as that of every other soldier, a pound per day;' to which our philanthropist unceremoniously rejoined, that 'it was not sufficient for a man who was obliged to do any kind of work, or who was recovering from sickness, being barely adequate to the support of life.' The next question was concerning the new tower for lunatics, of whose condition Mr. Howard briefly observed, 'by no means such as I could wish: it is too confined, and not properly managed.' He then particularized several defects; for which purpose he had taken notes with him. Next of prisons.—he hesitated, as if afraid of having [illegible] much, and apprehensive of giving [illegible] offence by what he was about [illegible] 'Speak without fear,' said the [illegible] observing this hesitation [illegible] thus [illegible] 'I [illegible] faithful and [illegible] monitor, 'many things that [illegible] with astonishment and grief. [illegible] dungeons. The torture has [illegible] to be abolished in your dominions: but it is only so in appearance; for what is now practised is in [illegible] worse than any other torture. Poor [illegible] are confined twenty feet below [illegible] in places just fitted to receive [illegible] bodies; and some of them are kept [illegible] for eighteen months. Others are in dungeons, chained so closely to the wall that they can hardly breathe. All of them are deprived of proper consolation and religious support.' Here the monarch seemed to feel some uneasiness, and abruptly said, 'Sir! in your country they hang for the slightest offences.' 'I grant,' replied Mr. Howard, 'that the multiplicity of her capital punishments is a disgrace to England: but as one fault does not excuse another, so neither in this case is the parallel just; for I declare that I would rather be hanged, if it were possible, ten times over, than undergo such a continuance of sufferings as the unhappy beings endure who have the misfortune to be confined in your majesty's prisons.' Resuming the thread of his discourse where it had been so suddenly broken off, he thus continued his remonstrance in behalf of the violated rights of humanity:—'Many of these men have not yet been brought to trial; and should they be found innocent of the crimes laid to their charge, it is out of your majesty's power to make them a reparation for the injuries you have done them; for it is now too late to do them justice, weakened and deranged in their health and faculties, as they are, by so long a solitary confinement.' He then objected to the allowance of bread to the convicts condemned to clean the streets; and in order to touch his majesty by the point of honour, told him how excellent, in this respect, were the regulations of the Prussian hospitals and prisons. The next topic of conversation was workhouses. 'In them, too,' said our philanthropist, 'there are many defects. In the first place, the people are obliged to lie in their clothes; a practice which never fails to produce distempers in the end: secondly, little or no attention is paid to cleanliness: and, thirdly, the allowance of bread is too small.' 'Yes,' [illegible] here,' said his majesty, 'did you see any better institution [illegible] of this kind?' 'There was one [illegible] better,' replied the hero, ('for how much more,' observes Dr. Brown, in relating the particulars of this interesting interview, 'is this title due to such characters, than to those who drench the earth with blood!') 'at Ghent; but not so now! not so now!' At this the emperor started, and seemed a great deal shocked; but he had magnanimity enough to take the bold reprover of his conduct by the hand, as he had done more than once during the preceding part of their discourse, and, on his taking leave, thanked him most cordially for his advice. On the next day, he told our ambassador that his countryman was without ceremony, or compliment, that he liked him the better for it; adding, moreover, that he should follow some of his recommendations, others he should not. 'Conviction,' remarks Dr. Brown, 'dictated the first of these resolutions; pride had probably some share in the second.' From the impression which he evidently saw that some parts of his discourse had made upon the mind of his imperial auditor, our benevolent countryman was induced to remain a day or two longer in the capital of his dominions, to ascertain what practical effect it would produce; and he had the satisfaction to know, before he left Vienna, that orders had been issued for amending, in many particulars which he pointed out as defective, the regulations of the prisons and charitable institutions of that city, especially by the speedy trial of such of the prisoners in the dungeons as had not yet been tried, and the immediate release

of others against whom no further proceedings were to be instituted. During this protracted stay, the very gracious reception which he had experienced from the emperor rendered the sycophants of his court anxious to pay him every attention, and none more so than the vain governor of Upper Austria, with his still vainer countess, who (so they thought) honoured him by a visit. The former, in a tone of hauteur, rather than in that which the spirit of philanthropy would have dictated, inquired into the state of the prisons in the government to which he had recently been appointed. 'The worst in all Germany,' said Howard, without a moment's hesitation, 'particularly in the condition of the female prisoners; and I recommend your countess to visit them personally, as the best means of rectifying the abuses in their management.' 'I!' said she haughtily, 'I go into prisons!' and Mr. Howard told Dr. Lettsom, as he related to him this singular conversation, that she so rapidly descended the staircase with her husband, that he was afraid some accident would befal them before they got into the street. Yet, notwithstanding the precipitancy of their retreat, the indignant philanthropist called after her, in a loud tone of voice, 'Madam remember that you are a woman yourself, and must soon, like the most miserable female prisoner in a dungeon, inhabit but a small space of that earth from which you equally originated.'" pp. 467—470.

After his return from the inspection of the lazarettos on the continent, Mr. Howard undertook and effected his sixth and seventh journeys to Ireland; a fifth to Scotland; and a fourth general inspection of the jails of England. We do not observe any very particular occurrences in the account of these journeys. They detail the same discoveries of misery and oppressions of cruel bondage as before, except in such places as he had already visited and reformed. It is astonishing that, up to so late a period as this, and after so many efforts had been made to expose them, so many shameful practices still existed in many of the English jails. The "deep dug dungeon, damp and drear," was still to be met with; and all its gloomy horrors, before which death itself would have been preferred, were continually distressing the eye of Howard. Some of them, like the dungeon of Chillon, celebrated in Lord Byron's lines, received no light.

"'Save from some dull imprisoned ray,
A sun beam, which had lost its way,
And through the crevice, and the cleft
Of the thick wall was fallen and left,
Creeping o'er the floor so damp,
Like a marsh's meteor lamp.'

Having accomplished these visits, Howard published at Warrington, as before, by the assistance of Dr. Aikin and others, his account of the principal lazarettos of Europe. He bestowed upon it the greatest pains, as he did upon every thing which he undertook.

His own religious state was progressively maturing in excellence, while he was prosecuting for the sake of others these labours of mercy. The reason which he gave to a person who expressed surprize at his interesting himself so much about such depraved characters as prisoners generally were, was the appropriate answer of a humble Christian: "I consider that, had it not been for Divine grace, I might have been myself as abandoned as they are."

Mr. Howard's reputation was now attracting the attention of almost every person in every class of society. The Legislature commended, admired, and adopted his plans; the Muse exalted his virtues; and all were emulous of acknowledging his rare and disinterested worth. The following visit paid to his house, during his absence, illustrates the character of that eccentric individual Lord Monboddo.

"Whilst engaged in one of his last journeys in England, 'a very respectable man, on horseback, with a servant, stopt,' says his biographer, 'at the inn nearest Mr. Howard's house at Cardington, and entered into conversation with the landlord concerning him. He observed, that characters often appeared very well at a distance, which could not bear close inspection: he had therefore come to Mr. Howard's residence, in order to satisfy himself concerning him. The gentleman then, accompanied by the innkeeper, went

to the house, and looked through it, with the offices and gardens, which he found in perfect order. He next inquired into Mr. Howard's character as a landlord, which was justly represented; and several neat houses which he had built for his tenants were shewn him. The gentleman returned to his inn, declaring himself now satisfied with the truth of all he had heard about Howard. This respectable stranger was no other than Lord Monboddo; and Mr. Howard was much flattered with the visit, and praised his lordship's good sense in taking such a method of coming at the truth, since he thought it worth his trouble." pp. 533, 534.

The following instance of Howard's kind concern for his poorer neighbours, is very characteristic; and if the real pleasure it gave his own mind could be ascertained, it might surely operate on the heart of many, even from a selfish motive, to indulge in the same luxury of benevolent kindness.

"During his absence from England, a journeyman wheelwright had succeeded his master in his shop at Cardington, and had also taken a young woman of the village for his wife. In taking a walk through the neighbourhood of his once happy, but now cheerless, dwelling, to inquire after the health and circumstances of his old acquaintance, and the numerous dependents on his bounty, amongst the cottages of his tenants, Mr. Howard entered that of the newly married wheelwright, whom he thus addressed:—'If I had been at home at your marriage, I should have made you a wedding present; and you shall not lose it now, though it shall be a gift to your wife, and not to yourself. Come to my house to-morrow morning, and you shall know what it will be.' On returning home, he asked his bailiff which was the best cow in his farm-yard, and on its being pointed out, directed it to be driven, on the next morning, to the wheelwright's house. 'But no,' he immediately added, 'the poor fellow has nothing to keep her on this winter; we will keep her for him till she has calved.' This was accordingly done; and in the spring this industrious mechanic's wife was made happy in the possession of a fine cow and calf, of which her husband and herself were the owners; at his decease, doubly valuing their gift from the veneration in which they held the character of the giver. The memory of his virtues still lives, indeed, in the hearts of these, and many other recipients of his bounty; nor less fondly is it cherished by the survivors of the large circle of friends whom his kindness and hospitality gathered round him when at home, and in whose prosperity he took the deepest interest when separated by distance from the society and the converse which he loved. In that circle several persons were included, whose situation in life was greatly inferior to his own, but the excellence of whose character recommended them to his notice." pp. 535, 536.

We alluded to the extracts from his private journals, as unfolding the peaceful and devout state of his mind. Some passages contain so solid and accurate an estimate of "the things that are seen," with "the things that are not seen," the possessions of time with the anticipated glories of eternity, that we perceive in them at once a satisfactory reason for all that Howard was influenced both to perform and to endure. We transcribe the following.

"God considers what weak creatures we are; therefore gives us every motive to do good."

"An approving conscience adds pleasure to every act of piety, benevolence, and self-denial. It inspires serenity and brightens every gloomy hour, disarming adversity, disease, and death. Is it my ambition to put on the Lord Jesus? 'to have the same mind in me which was also in him?'

"The peculiar doctrines of Christianity, the degradation of human nature, our inability to restore ourselves,—our need of a Mediator, and of Divine aid, are doctrines which strike at the root of *vain glory*. We are justified by faith, by the grace of God, through the redemption that is in Jesus Christ. Where then is boasting? it is excluded. Romans iii. 27.—'Aim at what is praise-worthy, and then at the approbation of God, who alone is an impartial infallible Judge. Let it be my earnest inquiry, how I shall best serve God in the station which he has assigned me."

"Ease, affluence, and honours, are temptations, which the *world* holds out: but remember 'the fashion of this world passeth away.' On the other hand, fatigue, poverty, sufferings, and dangers, with an approving conscience. O God! my heart is fixed trusting in Thee! *My God!* O glorious words! there is a trea-

sure! in comparison of which, all things in this world are dross.

"Sunday Evening, 15 March 1789.

"Our superfluities, should be given up for the convenience of others;

"Our conveniences should give place to the necessities of others;

"And even our necessities give way to the extremities of the poor.

"Oh God! May the angel which conducted the Israelites through the desert accompany and bless me!

"In all my dangers, and difficulties, may I have full confidence in that unseen Power, to believe in hope, as the Lord orders all things. Therefore I leave every thing to him, trusting he will always give his angels charge concerning me; and then I am equally safe in every place: therefore I will fear no evil, for Thou art my God." pp. 338—340.

The conclusion of the eleventh chapter contains some excellent and scripturally devout prayers, which have been transcribed from his memoranda books: they were probably intended to be used in his family.

Howard made a seventh and last journey to the continent. It might have been supposed that his former labours in the cause of humanity were sufficient for a man in his sixty-second year; and that, in exposing himself to the fatigues and perils of another journey, he was wanting in a prudent regard to his own valuable life: but Howard thought otherwise, and satisfied, on mature deliberation, that he should be able, by another visit to the prisons of the continent, to add materially to his publication on the lazarettos, he repelled the imputation of rashness and inconsideration, as one to which his character gave no sanction, and resolved to prosecute his plans. His mind seems to have been deeply impressed with an idea that this visit to the continent would be productive of serious consequences to his health, and that he should not return to his native land: but his feelings and his firmness resembled those of the celebrated Roman, though with a purer motive; "It is necessary I should go: it is not necessary I should live." He would say to his friends, "It is as near to heaven from Grand Cairo, as from London." "If we meet again here, may we be nearer heaven; if in another world, may it be in heaven."

Before he set out, he made a will, which contained numerous charitable bequests. Among these his favourite scheme of prison amelioration was not forgotten. Besides 100*l.* to be distributed at the discretion of his executors, amongst poor prisoners, he bequeathed 500*l.* to any society which might be formed within three years after his death for the purpose of following up the plans suggested in his works. He also directed, that in case a funeral sermon were preached for him, it should be from the last verse of the seventeenth Psalm. That text, said he, is the most appropriate to my feelings of any I know: for I can indeed join with the Psalmist in saying, "As for me, I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." He, however, laid a most express charge on his friend, and exacted from him a most solemn promise, that in the sermon he might preach he would not enter into any particulars of his life and actions. The evening before his departure for the continent, he walked with his old gardener, in the beautiful fir-walk in his garden, and gave him directions in what manner he would have every think kept up during his absence; as, he said, if he returned he should end his days in that retirement. On the 4th or 5th of July 1789, he quitted the shores of England, never more to return. He reached Amsterdam on the 7th. At Utrecht, whither he next proceeded, he had much conversation with a Dr. Loten, who had formerly been the governor of Ceylon: and to him Mr. Howard explained that the chief motive of his undertaking this last journey, was his wish to acquire the most accurate information possible relative to the plague, the best mode of treating it, its nature, and the possibility of cure or prevention. He had collected various opinions

on the subject; and it was to satisfy himself respecting these, that he was now on his way to those parts of the globe where this pestilence reigns in all its horrors. He stated, that he went in a spirit of calm reliance on the protection of a gracious Providence, which had preserved him hitherto; and that if his life was spared, he hoped to render a lasting benefit to his suffering fellow-creatures. He passed onward through Osnaburgh, Hanover, and Brunswick, where the torture was still in existence, to Berlin, where it had not, as he rejoiced to find, been inflicted for six and thirty years. Passing through Konigsberg and Courland, and inspecting the prisons at every place, he entered the vast dominions of Russia by Riga. Whilst here he renewed his covenant with God; which had been originally framed in the year 1760, and was now deliberately confirmed, after twenty-three years had elapsed to give strength and maturity to his opinions.

From Riga he advanced to St. Petersburgh, and there re-inspected all the prisons which he had visited eight years before, and also all the hospitals. He found much to gratify, but much also to distress him. He then advanced to Moscow, and expressed the greatest sorrow at the miserable condition in which he found the sufferers in the prisons and hospitals there. It was his intention to go from that city through Poland into Hungary and Turkey; and, in the view of this long and perilous journey, he writes, that "his spirit did not at all fail him; and that he would readily endure any hardships, and encounter any dangers, to be an honour to his Christian profession." From this route, however, he was diverted by the commiseration which he felt for the wretched condition of the sick soldiers in the Russian military hospitals; to investigate and relieve whose distresses he traversed the deserts of Tartary to the confines of the Euxine sea. Fevers and other diseases were making most rapid devastation among these poor unhappy beings; and Howard was enabled to trace them to their very natural causes, bad food, and excessive fatigue and filth. Some idea of the extent of the mischief may be acquired, from the circumstance, that 70,000 recruits had perished in the preceding year, and numbers were still continuing to drop.—Whilst at Cherson fulfilling these duties of compassion, his benevolent heart was much revived by the intelligence that reached him of the destruction of the Bastile: he could not but think, and with considerable reason, that the publication of his exposure of that iniquitous institution had contributed to hasten its downfal. With a sparkling eye he read the communication; and remarked, that, should he live to return to England, he would endeavour to visit the ruins of that fearful edifice. Cherson, however, was to be memorable in Mr. Howard's history for a more important event than the receipt of this intelligence. It was here that this distinguished man was seized with the illness which terminated in his death. How well he was prepared for this solemn summons, will appear from the following sentences near the close of his journal.

"I am a stranger and pilgrim here; but, I trust, through grace, going to a land peopled with my fathers and my kindred, and the friends of my youth. And I trust my spirit will mingle with those pious dead, and be for ever with the Lord." p. 384.

The circumstances which led to this melancholy event have been fully detailed by Dr. Aik[illegible] more recently in a very [illegible]ting account written by Dr. C[illegible], the traveller, who visited the spot. They are shortly these: Cherson, during Mr. Howard's stay there, was a scene of great festivity owing to some masked balls which the Russian military gave to celebrate their triumphs at Bender. Many of the attendants at these amusements were

afflicted with an infectious fever which had been brought by the military from Bender. Among the sufferers was a young lady residing about twenty-four miles from Cherson, whom Howard was prevailed upon by the earnest entreaties of her friends, who placed the greatest confidence in his medical skill, to go and see. This he did and prescribed for her; and on paying a second visit, in the midst of severe weather, he was thought to have received the infection. The young lady died on the following day, and he returned to Cherson. The account of his last sickness and death is too interesting to be omitted.

"A day or two after his return to Cherson, he went to dine with Admiral Mordvinof, who lived about a mile and a half from his lodgings. He staid later than usual, and, when he returned, found himself unwell, and thought he had something of the gout flying about him, being subject to the attacks of that disease from an early period of his life. He immediately took some sal volatile in a little tea, and thought himself better, until three or four o'clock on the following morning, when, feeling not quite so well, he repeated his former dose. Soon after his usual hour he got up and walked out, but, finding himself worse, soon returned home and took an emetic, which did not prevent a violent attack of fever, on the following night; to arrest whose progress he had immediate recourse to his favourite remedy of James's powders, which he regularly took every two or four hours, till Sunday the 17th; for though, as soon as he was acquainted with his illness, Prince Potemkin kindly sent his physician to attend him, his own prescriptions were never interfered with during this period, in which he continued to be perfectly sensible and collected, except that, on the 12th, he had a kind of fit, in which he suddenly fell down, his face became black, his breathing difficult, and he remained senseless for half an hour. On the 17th the fit was repeated, but, as in the former instance, the insensibility which it occasioned was but of a very short continuance; and it was probably at about this period of his illness, or perhaps a few days earlier, that he thus recorded, in one of his memorandum-books the grateful sense he entertained of the mercies he had received at the hands of the Lord, in seasons that were past, and of his ardent desire to be enabled to put his trust and confidence in him for the future. 'May I not look on present difficulties, or think of future ones in this world, as I am but a pilgrim or way-faring man, that tarries but a night. This is not my home: but may I think what God has done for me, and rely on His power and His grace; for His promise, His mercy endureth for ever: but I am faint and low, yet I trust in the right way, pursuing though too apt to forget my Almighty Friend and my God.

"'Oh! my soul, remember and record how often God has sent an answer of peace, mercies in the most seasonable times; how often, better than thy fears, exceeded thy expectations. Oh, why should I distrust this good and faithful God! In his word, He has said, "In all thy ways acknowledge Him, and He will direct thy path." Lord, leave me not to my own wisdom, which is folly, nor to my own strength, which is weakness. Help me to glorify Thee on earth, and finish the work Thou givest me to do, and to Thy name alone be all the praise.'—The latter of these pious reflections and devout aspirations is inscribed upon the cover of the book; and beneath it, evidently written at a somewhat later period, are two short sentences bearing his dying testimony to his belief in the doctrines which had formed so prominent a feature in his creed through life, and which led him to place his firm and sole dependence for salvation on the Rock of Ages—in the hour of death. 'Oh! that the Son of God may not die for me in vain.' 'I think I never look into myself but I find some corruption and sin in my heart. O God, do thou sanctify and cleanse the thoughts of my depraved heart.' In the middle of a page, of another still remaining in pencil, he has traced in ink the following sentence in his notes of one of Dr. Stennet's sermons, strikingly characteristic of his feelings at the near approach of his own dissolution: 'It is one of the noblest expressions of real religion to be cheerfully willing to live or die, as it may seem meet to God.' On the inside of the cover of the book he has written the following sentence, rendered doubly interesting from its being, in all probability, the last the hand of Howard ever traced:—'Oh, that X may be magnified in me either by life or death!'

"Thus fully preparing himself for a change which was now rapidly approaching, on the 18th of January, the symptoms of this great and good man's disease began to assume a still more alarming ap-

pearance; for he was seized with a violent hiccoughing, which continued the next day, until it was somewhat allayed by musk draughts, administered by direction of his medical attendant. Whilst in the enjoyment of health it had been Mr. Howard's frequent, indeed his almost daily custom, at a certain hour, to visit his friend Admiral Priestman, who resided at Clarendon, and who, on finding that he failed in his usual calls, went some few days after he had been totally confined to his house, to see him; when he found him weak and ill, sitting before a stove in his bed-room. On inquiring after his health, he replied that his end was approaching very fast; that he had several things to say, and thanked him for having called. The Admiral, concluding, from his answers, that he was in a melancholy mood, endeavoured to turn the conversation; imagining the whole, or the principal part of his disorder, might be the mere effect of low spirits. Mr. Howard, however, assured him that it was not; and added, in a very impressive, yet cheerful manner, 'Priestman, you style this a dull conversation, and endeavour to divert my mind from dwelling upon death, but I entertain very different sentiments. Death has no terrors for me; it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject is more grateful to me than any other. I am well aware that I have but a short time to live; my mode of life has rendered it impossible that I should get rid of this fever. If I had lived as you do, eating heartily of animal food, and drinking wine, I might perhaps, by altering my diet, be able to subdue it. But how can such a man as I am lower his diet, who has been accustomed for years to exist upon vegetables and water, a little bread and a little tea? I have no method of lowering my nourishment—and therefore I must die. It is such jolly fellows as you, Priestman, who get over these fevers:'—then, turning from that subject, he spoke of his funeral, and cheerfully gave directions where he would be buried. '—'There is a spot,' said he, 'near the village of Dauphigny; this would suit me nicely: you know it well, for I have often said that I should like to be buried there; and let me beg of you, as you value poor old friend, not to suffer any pomp to be used at my funeral; nor any monument, nor monumental inscription whatsoever, to mark where I am laid: but lay me quietly in the earth, place a sun-dial over my grave, and let me be forgotten.' Having given these directions, he was desirous that no time should be lost for securing the object of his wishes; for which purpose, the Admiral soon afterwards, though very reluctantly, left the house, and he had not been gone long, ere a letter was brought to Mr. Howard from a friend in England, who had lately seen his son at Leicester, and expressed his hopes that, on his return, he would find him considerably better. When this pleasing account was read to him by his servant, for he was too ill to read it himself, it affected him very sensibly; and his expressions of the delight it afforded him were peculiarly strong. Amongst other things, he repeatedly desired Thomasson, should his son, by the blessing of God, ever be restored to his reason, to tell him how much and how fervently he had prayed for his happiness, during an illness which he was now most firmly convinced would be his last. He also observed to him, in reference to the spot he had selected for his grave,—and which he probably was induced to choose, in preference to any other in the neighbourhood, from its being situated in the grounds of a French gentleman, who had shewn him many acts of kindness,—that he should be at the same distance from heaven there, as if brought back to England; adding, that he had long felt no other wish for life, but as it afforded him the means of relieving the distresses of his fellow-creatures. When his friend returned to him with the intelligence that he had executed his commission respecting the place of his interment, his countenance brightened; a gleam of satisfaction came over his face; and he prepared to go to bed. As the Admiral still remained with him, he gave him the letter to read which communicated the improvement in his son's health; and, when he had read it, he turned his languid head on his pillow, and asked, 'Is not this comfort for a dying father?' He then expressed great repugnance to being buried according to the rites of the Greek Church; and begged the Admiral not only to prevent all interference on the part of the Russian priests, but himself to read the burial service of the Church of England over his body, which was the last request he ever made, and indeed nearly the last words his lips pronounced, as he was soon afterwards seized with a third fit, and ceased to speak for an hour or two previous to his decease. Still, however, he was sensible for a while; as, on being requested to let the physician be sent for, who was then at some little distance from his residence, he nodded his head by way of as-

rent, though it was too late, as, before he could arrive, the rattling in the throat had begun, and he soon afterwards breathed his last, at about eight o'clock in the morning of the 20th of January, 1790." pp. 589—590.

Such, remarks his biographer, were the closing scenes of the existence of John Howard the philanthropist, who fell a victim to a humanity which had led him to a distance of 1500 miles from his home. Yet he died not among strangers. Every one esteemed and loved him; and the testimonies of respect which were called forth from all classes of the people among whom he died were only equalled by the general lamentation of his fellow-countrymen. His funeral was attended by every mark of respect; and Dr. Clarke says, that a small brick pyramid marks the spot where his ashes rest. The village church of Cardington contains the simple tablet and inscription which we noticed before as the special selection of Mr. Howard himself; but this did not satisfy the public, and accordingly the celebrated statue by Bacon was placed to his memory in the cathedral church of St. Paul, which was then first made a receptacle for the monuments of those whose heroism, benevolence, or distinguished attainments had earned for them their country's gratitude and love.—Thus terminates the history of this extraordinary man. The laborious production of his biographer is completed by a comprehensive view of his habits, his person, and his general character. Of course, the well known and admirable sketches of the chief features in that character, those of coolness, intrepidity, zeal, and benevolence, from the masterly pens of Foster and Chalmers, have been incorporated into this survey. We do not know that much needed to be added to them, for the habits and character of the philanthropist are sufficiently developed by the facts recorded in the volume: but what might be wanting Dr. Brown has supplied, having delineated him in every relation, social or public, which he sustained through life.

One concluding observation we cannot restrain, in reference to the visit which Mr. Howard paid to the thousands of prisoners in so many jails of so many countries. It may be an observation which the occurrences of more modern days may have dictated to us; but still Christian principle is the same in every age. It has occurred to us, then, as a matter of some surprize, that so much of effort should have been made merely for bodily comfort and advantage, and so much money expended upon the liberation of the imprisoned captive, and scarcely an effort of any kind, or a gift of any sort made, or at least mentioned, for the communication of the "liberty of the children of God." We hear of no Bibles given to the prisoners, no religious tracts or books, nor even a serious Christian admonition; and though we are quite aware that it has been only of late years that facilities have been multiplied sufficiently to meet, in any adequate degree, the necessities of so many thousands faint and perishing for the bread of life, yet there were at all times means of this description to be procured in some way and some proportion; and we feel considerable surprise and regret that opportunities so favourable for the employment of these means should ever have been lost.

Howard's life was, in the highest view, eminently felicitous. Full of pain and peril, truly was it, and abundant in privation: but if "it is more blessed to give than to receive:" if it yields joy to be the instrument of materially diminishing the mass of human misery, and adding to the mass of human happiness: if the sentiment of Cicero be characterized as much by truth as elegance, "Nihil est tam regium, tam liberale, tamque munificum, quam opem ferre supplicibus, excitare afflictos, dare salutem, liberare periculis homines;" then was Howard's truly a digni-

fied and a delightful career. Great must have been his joy of whom it could be said, that "he never took a ride without having the satisfaction of learning that he had before his return contributed in some way to make a fellow-creature happy;" and the very object of whose accumulated toils and labours, in every part of Europe, was to pour comfort over the waste places of misery, and shed satisfaction and joy in the midst of suffering and grief; and who has acquired a more honourable name than the "just" or the "judicious," in that of "the Philanthropist."

Sermons preached in St. John's Church, Glasgow. By THOMAS CHALMERS, D. D. Glasgow. 1823. pp. 446.

THERE are few persons, we believe, in the intelligent and Christian part of our population, who will not rejoice to hear of a new volume of sermons from the pen of Dr. Chalmers. Notwithstanding certain peculiarities in his style to which a southern taste has some difficulty in accommodating itself (but which, we are happy to find, are much less conspicuous in this volume than in the author's former publications); an occasional carelessness of expression which seems to indicate the want of careful revision, and an uncompromising assertion of sentiments which do not universally harmonize with those of many among his readers; there is, nevertheless, in this very able writer such an energy and strength, such a felicity of illustration, such a commanding view of his subject, and such impressiveness of appeal, that the man who, in perusing his discourses, can pause to fight with him frequent battles either of principle or of taste, may reasonably suspect himself of deficiencies more important than can be compensated either by nice taste or sensitive orthodoxy. The office of a critic must sometimes impose upon him a task which, in reading solely for his own improvement, he would instantly cast aside. Instead of suffering himself to be carried away by the magical influence of the writer, he is required to check the current of his feelings; to be cool and cautious when his emotions would otherwise be strongly excited; and to yield no point, contrary to the decision of his own judgment, however authoritatively maintained or vehemently and eloquently enforced.

Greatly therefore as we are delighted with this excellent volume, and admirably as we think it calculated to serve the cause of true piety, we are not disposed to adopt the language of indiscriminate approbation; but whether our hesitation on certain inferior matters be well-founded or not, the great principles of Christian faith and Christian practice, will remain secure on either supposition; and few indeed, if any, among those who find it easy to object to Dr. Chalmers on particular and comparatively unimportant points, can address themselves with energy like his to the heart and conscience.

The discourses in this volume amount to fifteen. We shall take some notice of each in its turn.

The first sermon is entitled, *The Constancy of God in his Works, an Argument for the Faithfulness of God in his Word.* The text is Psalm cxix. 89—91.

After a striking illustration of the wonderful constancy of nature in all her works, and pointing out the evidence thus afforded of the wisdom and beneficence, and especially of the truth, of the Creator, the preacher applies his argument to the stability of the word of God, with particular reference to the connexion between *sin and punishment, and between faith and salvation.* We subjoin two extracts.

"The doctrine that nature is constant, when thus related, as it ought to be, with the doctrine that God is true, might well strengthen our confidence in him were

with every new experience of our history. There is not an hour or a moment, in which we may not verify the one—and, therefore, not an hour or a moment in which we may not invigorate the other. Every touch, and every look, and every taste, and every act of converse between our senses and the things that are without, brings home a new demonstration of the stedfastness of nature, and along with it a new demonstration both of his stedfastness and of his faithfulness, who is the Governor of Nature. And the same lesson may be fetched from times and from places, that are far beyond the limits of our own personal history. It can be drawn from the retrospect of past ages, where, from the invaried currency of those very processes which we now behold, we may learn the stability of all His ways, whose goings forth are of old, and from everlasting. It can be gathered from the most distant extremities of the earth, where nature reigns with the same unwearied constancy, as it does around us—and where savages count as we do on a uniformity, from which she never falters. The lesson is commensurate with the whole system of things—and with an effulgence as broad as the face of creation, and as clear as the light which is poured over it, does it at once tell that nature is unchangeably constant, and that God is unchangeably true." pp. 31, 32.

"But there is another succession announced to us in Scripture, and on the certainty of which we may place as firm a reliance as on any of the observed successions of nature—even that which obtains between faith and salvation. He who believeth in Christ shall not perish, but shall have life everlasting. The same truth which God hath embarked on the declarations of his wrath against the impenitent, he hath also embarked on the declarations of his mercy to the believer. There is a law of continuity, as unfailing as any series of events in nature, that binds with the present state of an obstinate sinner upon earth, all the horrors of his future wretchedness in hell; but there is also another law of continuity just as unfailing, that binds the present state of him who putteth faith in Christ here, with the triumphs and the transports of his coming glory hereafter. And thus it is, that what we read of God's constancy in the book of nature, may well strengthen our every assurance in the promises of the Gospel. It is not in the recurrence of winter alone, and its desolations, that God manifests his adherence to established processes. There are many periodic evolutions of the bright and the beautiful along the march of his administrations;—as the dawn of morn; and the grateful access of spring, with its many hues, and odours, and melodies; and the ripened abundance of harvest; and that glorious arch of heaven, which science hath now appropriated as her own, but which nevertheless is placed there by God as the unfailing token of a sunshine already begun, and a storm now ended;—all these come forth at appointed seasons, in a consecutive order, yet mark the footsteps of a beneficent Deity. And so the economy of grace has its regular successions, which carry however a blessing in their train. The faith in Christ, to which we are invited upon earth, has its sure result, and its landing-place in heaven; and just with as unerring certainty as we behold in the courses of the firmament, will it be followed up by a life of virtue, and a death of hope, and a resurrection of joyfulness, and a voice of welcome at the judgment-seat, and a bright ascent into fields of ethereal blessedness, and an entrance upon glory, and a perpetual occupation in the city of the living God." pp. 48—50.

The title of the second sermon is, *The expulsive Power of a new Affection*, from John ii. 15; and the main design of it is to shew, that by the very constitution of our nature, the love of the world is not to be displaced from the heart by demonstrations of the world's vanity alone; but "by setting forth another object, even God, as more worthy of its attachment;" and inducing the mind to substitute this new affection for the old one.

The truth of this proposition is very satisfactorily established by Dr. Chalmers; and it proves at once the utter inefficacy of those pulpit disquisitions which aim at nothing more than to obliterate existing affections. The heart cannot remain unoccupied; and, in order effectually to remove the desires and regards which engage it, some new object must be presented which shall give them a new direction.

"This, we trust," says Dr. Chalmers, "will explain the operation of that charm which accompanies the effectual preaching

of the Gospel. The love of God, and the love of the world, are two affections, not merely in a state of rivalship, but in a state of enmity—and that so irreconcileable, that they cannot dwell together in the same bosom. We have already affirmed how impossible it were for the heart, by any innate elasticity of its own, to cast the world away from it, and thus reduce itself to a wilderness. The heart is not so constituted; and the only way to dispossess it of an old affection, is by the expulsive power of a new one. Nothing can exceed the magnitude of the required change in a man's character—when bidden, as he is in the New Testament, to love not the world; no, nor any of the things that are in the world; for this so comprehends all that is dear to him in existence, as to be equivalent to a command of self-annihilation. But the same revelation which dictates so mighty an obedience, places within our reach as mighty an instrument of obedience. It brings for admittance, to the very door of our heart, an affection which, once seated upon its throne, will either subordinate every previous inmate, or bid it away. Beside the world, it places before the eye of the mind, Him who made the world; and with this peculiarity, which is all its own—that in the Gospel do we so behold God as that we may love God. It is there, and there only, where God stands revealed as an object of confidence to sinners, and where our desire after him is not chilled into apathy by that barrier of human guilt which intercepts every approach that is not made to him through the appointed Mediator. It is the bringing in of this better hope, whereby we draw nigh unto God; and to live without hope is to live without God, and if the heart be without God, the world will then have all the ascendancy. It is God apprehended by the believer as God in Christ, who alone can dispost it from this ascendancy. It is when he stands disarmed of the terrors which belong to him as an offended Lawgiver, and when we are enabled by faith, which is his own gift, to see his glory in the face of Jesus Christ, and to hear his beseeching voice, as it protests good will to men, and entreats the return of all who will to a full pardon, and a gracious acceptance; it is then, that a love paramount to the love of the world, and at length expulsive of it, first arises in the regenerating bosom. It is when released from the spirit of bondage, with which love cannot dwell, and when admitted into the number of God's children, through the faith that is in Christ Jesus, the spirit of adoption is poured upon us; it is then that the heart, brought under the mastery of one great and predominant affection, is delivered from the tyranny of its former desires, in the only way in which deliverance is possible. And that faith which is revealed to us from heaven, as indispensable to a sinner's justification in the sight of God, is also the instrument of the greatest of all moral and spiritual achievements on a nature dead to the influence, and beyond the reach, of every other application." pp. 72—73.

The sermon thus beautifully concludes:

"Conceive a man to be standing on the margin of this green world; and that, when he looked towards it, he saw abundance smiling upon every field, and all the blessings which earth can afford, scattered in profusion throughout every family, and the light of the sun sweetly resting upon all the pleasant habitations, and the joys of human companionship brightening many a happy circle of society—conceive this to be the general character of the scene upon one side of his contemplation; and that on the other, beyond the verge of the goodly planet on which he was situated, he could descry nothing but a dark and fathomless unknown. Think you that he would bid a voluntary adieu to all the brightness and all the beauty that were before him upon earth, and commit himself to the frightful solitude away from it. Would he leave its peopled dwelling places, and become a solitary wanderer through the fields of nonentity? If space offered him nothing but a wilderness, would he for it abandon the homebred scenes of life and of cheerfulness that lay so near, and exerted such a power of urgency to detain him? Would not he cling to the regions of sense, and of life, and of society?—and, shrinking away from the desolation that was beyond it, would not he be glad to keep his firm footing on the territory of this world, and to take shelter under the silver canopy that was stretched over it?

"But if, during the time of his contemplation, some happy island of the blest had floated by; and there had burst upon his senses the light of its surpassing glories, and its sounds of sweeter melody; and he clearly saw, that there, a purer beauty rested upon every field, and a more heartfelt joy spread itself among all the families; and he could discern there, a peace, and a piety, and a benevolence, which put a moral gladness into every bosom, and

united the whole society in one rejoicing sympathy with each other, and with the beneficent Father of them all;—could he further see, that pain and mortality were there unknown; and, above all, that signals of welcome were hung out, and an avenue of communication was made for him;—perceive you not, that what was before the wilderness would become the land of invitation; and that now the world would be the wilderness? What unpeopled space could not do, can be done by space teeming with beatific scenes, and beatific society. And let the existing tendencies of the heart be what they may to the scene that is near and visible around us, still if another stood revealed to the prospect of man, either through the channel of faith or through the channel of his senses,—then, without violence done to the constitution of his moral nature, may he die unto the present world, and live to the lovelier world that stands in the distance away from it." pp. 87—89.

The third sermon exhibits "the sure Warrant of a Believer's Hope," deduced from the passage, "If, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life."

Dr. Chalmers commences by an observation, which, although most assuredly just, will probably not meet with universal approbation. From the circumstance of St. Paul being the most argumentative, and at the same time the most successful, of all the Apostles, he incidentally remarks, that argument is both a legitimate and powerful weapon in the work of making Christians; and his own discourses may be considered as generally framed in conformity with this supposition. It is no good sign, that many, who hold a fair place in what is called the Christian world, appear to make light of sound and Scriptural argumentation. In their view, unless we greatly mistake the matter, it has too much of the air of "carnal reasoning," and gives an impression that appeals to the understanding are expected to do that which can be effected only by the Spirit of God. Between sound argument, however, founded upon a Scriptural basis, and pressed in a Scriptural manner, and that reasoning which leaves out of sight the influence of Divine grace, and the operations of the Holy Spirit, there is a wide and essential difference; and meagre indeed will be the exhibition of Divine truth, and unimpressive the addresses from the pulpit, when the sickly taste which would renounce the argumentative method of St. Paul shall have seized the ministers of the Gospel, as it has taken possession of some among their hearers. It is not by the repetition of certain favourite expressions, nor by the mere reiteration of certain doctrines of the Scriptures, however important in themselves, that those who look to the example of the great Apostle of the Gentiles, will expect their labours to be rendered successful; but by the legitimate use of *every* weapon which God has put into their hands; so that they may reach the understandings and consciences of men of every class, and, so far as in them lies, may give to the truths which they deliver their full effect.

Among modern divines, Dr. Chalmers is honourably distinguished for his adherence to this principle; and it is happily followed out in this discourse. The argument *a fortiori*, "an argument which affirms a thing to be true in adverse and unpromising circumstances, and therefore far more worthy of being held true in likelier circumstances," is urged with much felicity of illustration and great impressiveness; and there are many, persons, we think, who will rise from the perusal of this sermon with clearer views than they had before of the force of the Apostle's argument in the text, and with an enlargement and confirmation of their Christian hope.

It will not, we trust, be ascribed to the love of objections, for their own sake, that we express a strong doubt about the propriety of the following sentiment: "Nor do we estimate aright what we owe of love and obligation to the Saviour, till we believe that the whole of

that fury which, if poured out upon the world, would have served its guilty generations throughout eternity—that all of it was poured into the cup of expiation." (p. 106.) We see not the necessity for statements of this kind, and the justice of them is at least problematical. That our blessed Saviour, "by his oblation of himself once offered, made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," is a doctrine which no man who admits the truth of the Scriptures will venture to deny; but we are not acquainted with any passage in the word of God which is equivalent in precision to that just cited from Dr. Chalmers: we know of none which will fairly and obviously bear out such an assertion. It is not in this way that the doctrine of the atonement is brought forward by the inspired writers: neither is it, we will venture to say, by this sort of calculation that men are usually led to those deep practical views which the devout Christian will seek ever to cherish, of "the exceeding great love of our Master and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us." The idea, to which we object, is not original: we have heard it repeatedly, but not generally from persons of the same class of mind with Dr. Chalmers: and the striking paragraph which we subjoin would have lost none of its impressiveness by a different termination.

"This argument obtains great additional force, when we look to the state of matters in heaven at the time that we upon earth were enemies, and compare it with the state of matters in heaven now that we are actually reconciled, or are beginning to entertain the offers of reconciliation. Before the work of our redemption, Jesus Christ was in primeval glory; and, though a place of mystery to us, it was a place of secure and ineffable enjoyment—insomuch, that the fondest prayer he could utter in the depths of his humiliation, was to be taken back again to the Ancient of Days, and there to be restored to the glory which he had with him before the world was. It was from the heights of celestial security and blessedness that he looked with an eye of pity on our sinful habitation; it was from a scene where beings of a holy nature surrounded him, and the full homage of the Divinity was rendered to him, and in the ecstacies of his fellowship with God the Father, all was peace, and purity, and excellence; it was from this that he took his voluntary departure, and went out on his errand to seek and to save us. And it was not the parade of an unreal suffering that he had to encounter, but a deep and a dreadful endurance: it was not a triumphant promenade through this lower world, made easy over all its obstacles by the energies of his Godhead, but a conflict of toil and of strenuousness: it was not an egress from heaven on a journey heightened through all its stages by the hope of a smooth and gentle return; but it was such an exile from heaven as made his ascent and his re-admittance there the fruit of a hard-won victory. We have nothing but the facts of revelation to guide us to inform us; and yet from these we most assuredly gather, that the Saviour, in stepping down from the elevation of his past eternity, incurred a substantial degradation—that when he wrapped himself in the humanity of our nature, he put on the whole of its infirmities and its sorrows—that for the joy which he renounced, he became acquainted with grief, and a grief too commensurate to the whole burden of our world's atonement—that the hidings of his Father's countenance were terrifying to his soul—and when the offended justice of the Godhead was laid upon his person, it required the whole strength of the Godhead to sustain it. What mean the agonies of the garden? What mean the bitter cries and complainings of abandonment upon the cross? What meaneth the prayer that the cup might pass away from him, and the struggle of a lofty resolution with the agonies of a mighty and unknown distress, and the evident symptoms of a great and toilsome achievement throughout the whole progress of this undertaking, and angels looking down from their eminencies, as on a field of contest, where a great Captain had to put forth the travailing of his strength, and to spoil principalities and powers, and to make a show of them openly? Was there nothing in all this, do you think, but the mockery of a humiliation that was never felt—the mockery of a pain that was never suffered—the mockery of

a battle that was never fought? No, my brethren, be assured that there was, on that day, a real vindication of God's insulted majesty. On that day there was the real transference of an avenging hand, from the heads of the guilty to the head of the innocent. On that day one man died for the people, and there was an actual laying on of the iniquities of us all. It was a war of strength and of suffering in highest possible aggravation, because the war of elements which were infinite. The wrath which millions should have borne was all of it discharged. Nor do we estimate aright what we owe of love and obligation to the Saviour, till we believe that the whole of that fury, which, if poured out upon the world, would have served its guilty generations through eternity—that all of it was poured into the cup of expiation." pp. 103—106.

"The Restlessness of Human Ambition" is the subject of the fourth sermon: in which the preacher, from Psalm xii. 1, and Iv. 6, expatiates upon the perpetual tendency of man "not to enjoy his actual position, but to get away from it;" and hence deduces the excellency of religion, and its suitableness to his condition and his wants.

"What a curious object of contemplation to a superior being, who casts an eye over this lower world, and surveys the busy, restless, and unceasing operations of the people who swarm upon its surface! Let him select any one individual amongst us, and confine his attention to him as a specimen of the whole. Let him pursue him through the intricate variety of his movements, for he is never stationary; see him with his eye fixed upon some distant object, and struggling to arrive at it; see him pressing forward to some eminence which perpetually recedes away from him; see the inexplicable being, as he runs in full pursuit of some glittering bauble, and on the moment he reaches it, throws it behind him, and it is forgotten; see him unmindful of his past experience, and hurrying his footsteps to some new object with the same eagerness and rapidity as ever; compare this ecstacy of hope with the lifelessness of possession, and observe the whole history of his day to be made up of one fatiguing race of vanity, and restlessness, and disappointment;

'And, like the glittering of an idiot's toy,
Doth Fancy mock his vows.'

"To complete the unaccountable his-

tory, let us look to its termination. Man is irregular in his movements; but this does not hinder the regularity of nature. Time will not stand still to look at us. It moves at its own invariable pace. The winged moments fly in swift succession over us. The great luminaries which are suspended on high, perform their cycles in the heaven. The sun describes his circuit in the firmament; and the space of a few revolutions will bring every man among us to his destiny. The decree passes abroad against the poor child of infatuation. It meets him in the full career of hope and of enterprise. He sees the dark curtain of mortality falling upon the world, and upon all its interests. That busy, restless heart, so crowded with its plans, and feelings, and anticipations, forgets to play, and all its fluttering anxieties are hushed for ever." pp. 129, 130.

"What meaneth this restlessness of our nature? What meaneth this unceasing activity which longs for exercise and employment, even after every object is gained, which first roused it to enterprise? What mean those unmeasurable longings, which no gratification can extinguish, and which still continue to agitate the heart of man, even in the fulness of plenty and of enjoyment. If they mean any thing at all, they mean, that all which this world can offer is not enough to fill up his capacity for happiness—that time is too small for him, and he is born for something beyond it—that the scene of his earthly existence is too limited, and he is formed to expatiate in a wider and a grander theatre—that a nobler destiny is reserved for him—and that to accomplish the purpose of his being, he must soar above the littleness of the world, and aim at a loftier prize.

"It forms the peculiar honour and excellence of religion, that it accommodates to this property of our nature—that it holds out a prize suited to our high calling—that there is a grandeur in its objects, which can fill and surpass the imagination—that it dignifies the present scene by connecting it with *eternity*—that it reveals to the eye of faith the glories of an imperishable world—and how, from the high midheaven of heaven, a cloud of witnesses are looking down upon earth, not as a scene for the petty anxieties of time, but as a splendid theatre for the ambition of immortal spirits." pp. 130, 131.

The first remark which occurs to us, on finishing the fifth sermon, entitled "*The transitory Nature of visible Things*," is, that one half of

the text seems to be omitted. We have here only the clause, *The things which are seen are temporal:* the remaining clause, *but the things which are not seen are eternal*, forms one of the subjects considered in the discourse, and must originally, we imagine, have held a prominent place at the head of it.

We select the following paragraph on account of its useful practical tendency.

"All the descriptions we have of heaven in the Scriptures are general, very general. We read of the beauty of the heavenly crown, of the unfading nature of the heavenly inheritance, of the splendour of the heavenly city; and these have been seized upon by men of imagination, who, in the construction of their fancied paradise, have embellished it with every image of peace, and bliss, and loveliness; and, at all events, have thrown over it that most kindling of all conceptions, the magnificence of eternity. Now, such a picture as this has the certain effect of ministering delight to every glowing and susceptible imagination. And here lies the deep-laid delusion, which we have occasionally hinted at. A man listens, in the first instance, to a pathetic and high-wrought narrative on the vanities of time; and it touches him even to the tenderness of tears. He looks, in the second instance, to the fascinating prospect of another scene, rising in all the glories of immortality from the dark ruins of the tomb; and he feels within him all those ravishments of fancy which any vision of united grandeur and loveliness would inspire. Take these two together, and you have a man weeping over the transient vanities of an ever-shifting world, and mixing, with all this saftness, an elevation of thought and of prospect, as he looks through the vista of a futurity losing itself in the mighty range of thousands and thousands of centuries. And at this point the delusion comes in, that here is a man who is all that religion would have him to be—a man weaned from the littleness of the paltry scene that is around him—soaring high above all the evanescence of things present, and things sensible—and transferring every affection of his soul to the durabilities of a pure and immortal region. It were better if this high state of occasional impressment on the matters of time and of eternity, had only the effect of imposing the falsehood on others, that the man who was so touched and so transported, had on that single account the temper of a candidate for heaven. But the falsehood takes possession of his own heart. The man is pleased with his emotions and his tears; and the interpretation he puts upon them is, that they come out of the fulness of a heart all alive to religion, and sensibly affected with its charms, and its seriousness, and its principle. Now, my brethren, I will venture to say, that there may be a world of all this kind of enthusiasm, with the very man who is not moving a single step towards that blessed eternity over which his fancy delights to expatiate." pp. 154—156.

"O, my brethren! we fear it, we greatly fear it, that while busied with topics such as these, many a hearer may weep, or be elevated, or take pleasure in the touching imagery that is made to play around him, while the dust of this perishable earth is all that his soul cleaves to—and its cheating vanities are all that his heart cares for, or his footsteps follow after." p. 157.

The Universality of spiritual Blindness is the subject of the sixth sermon, founded upon Isaiah xxix. 9—12; in which the preacher, conformably with the sacred writings, asserts the necessity of a higher influence upon the mind, for the attainment of right spiritual knowledge, than what lies in human art, or human explanation; and that it is just as competent for the unlearned to become wise unto salvation, as for those in the higher and more cultivated walks of society.

Mr. Irving, in the eighth part of his Argument for a Judgment to come, has some remarks on the intelligible character of the Scriptures, which, as he conceives, ill accord with the views of his "evangelical brethren:" and he appears to represent these brethren as preaching persons away from the word of God, by casting clouds and darkness and mystery around its approach. We think that there is an error in this judgment; many of the individuals thus designated would probably be somewhat scrupulous about expressing themselves precisely in the words adopted by Mr. Irving; but if his views on the subject correspond, as

we suppose, with those of Dr. Chalmers, we can assure him, that "the evangelical brethren" are more nearly of a mind with himself on these matters than he had been led to imagine. We are inclined to believe that the sentiments of this sermon are such throughout as they would cordially admit; that they regard the blindness of man's heart, and the remedy for it, in the same light with that respected individual to whom his own Orations are dedicated; and assert nothing concerning the Scriptures as a sealed book, for which they cannot find an apology, if apology be wanted, in the judicious and scriptural discourse now before us.

"The learned," says Dr. Chalmers, "just labour as helplessly under a want of an impression of the reality of this whole matter, as the unlearned; and if this be true of those among them, who, with learning and nothing more, have actually tried to decipher the meaning of God's communication—if this be true of many a priest and many a theologian, with whom Christianity is a science, and the study of the Bible is the labour and the business of their profession—what can we expect of those among the learned, who, in the pursuits of a secular philosophy, never enter into contact with the Bible, either in its doctrine or in its language, except when it is obtruded on them? Little do they know of our men of general literature, who have not observed the utter listlessness, if not the strong and active contempt, wherewith many of them hear the doctrine of the book of God's counsel uttered in the phraseology of that book—how, in truth, their secret impression of the whole matter is, that it is a piece of unpenetrable mysticism—how, in their eyes, there is a cast of obscurity over all the peculiarities of the Gospel—and, if asked to give their attention thereto, they promptly repel the imposition under the feeling of a hopeless and insuperable darkness, which sits in obsolete characters over the entire face of the evangelical record. There may be bright and cheering examples to the contrary—of men in the highest of our literary walks, who, under a peculiar training, have learned what they never learned from all the lessons of the academy. But, apart from this peculiar influence, be assured that learning is of little avail. The sacred page may wear as hieroglyphical an aspect to the lettered as to the unlettered. It lies not with any of the powers or processes of ordinary education to dissipate that blindness, wherewith the god of this world hath blinded the mind of him who believes not. To make the wisdom of the New Testament his wisdom, and its spirit his spirit, and its language his best-loved and best-understood language, there must be a higher influence upon the mind than what lies in human art, or in human explanation. And till this is brought to pass, the doctrine of the atonement, and the doctrine of regeneration, and the doctrine of fellowship with the Father and the Son, and the doctrine of a believer's progressive holiness, under the moral and spiritual power of the truth, as it is in Jesus, will, as to his own personal experience of its meaning, remain so many empty sounds, or so many deep and hidden mysteries; and just as effectually, as if the book were held together by an iron clasp, which he has not strength to unclose, may he say of the same book lying open and legible before him, that he cannot read it, because it is sealed." pp. 166—168.

"The feelings and the suggestions of all our old senses put together, will not make out for us a practical impression of the matters of faith; and there must be a transition as great as that by which man awakens out of the sleep of nature, and so comes to see the realities of nature which are around him—there must be a something equivalent to the communication of a new sense, ere a reality comes to be seen in those eternal things, where no reality was felt or seen, however much it may have been acknowledged before." p. 184.

"This awakening calls for a peculiar and a preternatural application. We say preternatural; for such is the obstinacy of this sleep of nature, that no power within the compass of nature can put an end to it." p. 186.

The seventh sermon, "on the new Heavens and the new Earth," has for one of its principal objects, the establishment of a point which will by many be deemed very questionable; namely, that "in the new economy, which is to be reared for the accommodation of the blessed, there will be *materialism*—not merely new heavens, but also a new (material) earth."

There is much beauty and much ingenuity in this discourse: and if the subject of it be one upon which revelation has given us few disclosures, we would not simply on that account object to the discussion of it. We concur with Dr. Chalmers in the opinion, that the information communicated in Scripture on the details of immortality, if small in amount, may yet be addressed to a higher principle than curiosity; and we would be far from discountenancing meditations on an interesting topic, merely because, like the first division of this sermon, its practical uses are not very obvious.

The sum of the arguments adduced in favour of this new materialism, may be stated generally thus: We know that a solid material earth may form the dwelling of sinless creatures, in full converse and friendship with the Being who made them; of creatures terrestrial in respect of condition, and yet celestial in respect both of character and enjoyment: such was the state of this earth before the fall of our first parents; and therefore there is no essential connexion between materialism and sin.

Were our place of everlasting blessedness so purely spiritual as it is commonly imagined, then the soul of man, after death, having quitted his body, would quit it conclusively: but, at the resurrection, the spirit is again to be embodied, not as a step to its degradation, but to its preferment: it is to be equipped in a robe of materialism for the services of eternity—to walk embodied among the powers of a second paradise—to stand embodied in the presence of God. It will not be the purity of spirit escaped from materialism, but of spirit translated into a materialism that has been clarified of evil; not the purity of souls unclothed as at death, but the purity of souls that have again been clothed upon at the resurrection.

We have likewise seen "God manifest in the flesh:" and we are taught, that the Redeemer is now seated at the right hand of the Father, with the very body which was marked by the nails upon his cross, and wherewith he ate and drank after his resurrection; and that there, in his substantial and embodied humanity, he is seated in universal supremacy, and wields the whole power of heaven and earth.

We have endeavoured to state the outline of the argument, as nearly as we could, in the words of Dr. Chalmers; and the possibility of this new materialism, we mean not to dispute. We can well understand, that a world so constituted may afford wonderful exhibitions of the wisdom, majesty, and goodness of God; and that

"It altogether holds out a warmer and more alluring picture of the elysium [why this heathen word?] that awaits us, when told, that there, will be beauty to delight the eye; and music to regale the ear; and the comfort that springs from all the charities of intercourse between man and man, holding converse as they do on earth, and gladdening each other with the benignant smiles that play on the human countenance, or the accents of kindness that fall in soft and soothing melody from the human voice." p. 206.

But this, after all, must be a question purely of revelation; and although we would not affirm that the reasoning in this discourse is foreign to its object, we cannot regard it as conclusive. The phrase itself, of "new heavens and a new earth," may probably have been adopted merely with a view to the limited capacities of man;—and whilst we know that our first parents, when living in holy intercourse with God, dwelt nevertheless upon the material earth, and that, at the general resurrection, the spirit shall be united to an incorruptible body; yet how little do we understand what is meant by a spiritual body! And how little can we infer from the primitive condition of Adam and Eve, when we know that this material earth was created expressly for the habitation of man, and with a perfect knowledge, on the part of the Supreme Being, of all his future and event-

ful history! It was not meant to be the residence of those that dwell in the immediate and unclouded presence of the Lord; they existed previously to the creation of either the heavens or the earth; and, on the view of this new addition to the empire of their Sovereign, sang together and shouted for joy. Neither does the ascension of our blessed Lord, in his embodied humanity, satisfy, as to this question, the doubts which immediately occur: it may not be without some weight in the argument; but, in the absence of more direct proof from the Scripture, it will scarcely establish the doctrine of a new materialism, as it respects the heavens and the earth. We may, as it appears to us, with somewhat more confidence, maintain that the most glorious bodies in the whole range of this materialism, which we do witness, will have no place in that mighty renovation. "The city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." The grateful alternations of light and darkness are in that world unknown, "*for there shall be no night there.*" The new earth will be destitute of that which is among the most astonishing proofs of the Divine Majesty in the old; for "*there is no more sea.*" Of worshippers there will be a multitude, which no man can number; but, saith the Apostle who was favoured with the vision of the Apocalypse, "*I saw no temple therein.*" We adduce not these passages as *decisive* against the sentiments of Dr. Chalmers; for we are aware how highly figurative is their language: but we think, that the bearing of the argument is that way: and, if he have stated all that can be said in favour of his hypothesis, we are not yet prepared to adopt his opinion.

The eighth sermon explains *the Nature of the Kingdom of God*; and shews by a few apposite instances, in what cases it may be said to be received only in word, and when it is received in power. It is a useful and energetic discourse.

In the ninth sermon, on *the Reasonableness of Faith*, there is much originality; and the mode by which the preacher endeavours to reclaim the advocates of *natural religion*, and of *classical morality*, and of *fine feeling and poetical sentiment*, —the three schools of mistaken men to whom his argument is addressed— from the errors of their several systems, and to "shut them up unto the faith of Christ," is such as must recommend itself to all candid individuals of these several classes; and prove to them, how unworthy are their systems to compete with the Gospel of Christ, and how little they can effect of all that they profess to accomplish! It may, however, be doubted, whether the precise sense attached by Dr. Chalmers to the expression *shut up unto the faith*, as we find it explained in the first two or three pages, be that which the Apostle intended.

"The law," it is observed, "is made to act the part of a sentry, guarding every avenue but one; and that one leads those who are compelled to take it to the faith of the Gospel. They are shut up to this faith as their only alternative—like an enemy driven by the superior tactics of an opposing general, to take up the only position in which they can maintain themselves, or fly to the only town in which they can find a refuge or a security." pp. 211, 212.

That St. Paul makes use of this style of argumentation, in pleading both with Jews and Gentiles, in the Epistle to the Romans, we readily concede: and the sermon before us may be regarded as furnishing a happy specimen of the same sort of reasoning: but it is not so clear to us, that the interpretation given above of the figurative expressions in the text, is necessarily the right one. Raphelius, as quoted by Parkhurst, appears to have adopted it: and to have supported his explanation by several quotations from Polybius, where the original word is plainly used in this view. "But,"

adds Parkhurst, "since St. Paul is not, as Polybius in the passages referred to, speaking of hostile force, but of a παιδαγωγος who is diligently and constantly attendant upon children, the learned Elsner would place a stop after συγκεκλεισμενοι, and translate the sentence, *We were* kept *shut up under the law unto* (or until) *the faith*, which was to be revealed. This interpretation he confirms from verse 25, where, when faith is come, we are no longer under a παιδαγωγος; and from chap. iv. 2, where they are said to be under governors, till the time appointed by the Father." We believe that this corresponds with the views generally taken by modern commentators, although it would not be difficult to cite great names in favour of the interpretation of Dr. Chalmers.

The tenth sermon, on *the Observance of the Sabbath*, will amply repay a diligent perusal. From the nature of the argument, we cannot, in this place, give any satisfactory view of it; and shall therefore confine ourselves to a single quotation.

"We never, in the whole course of our recollections, met with a Christian friend, who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath-day, and keep it holy. We appeal to the memory of all the worthies who are now lying in their graves, that, eminent as they were in every other grace and accomplishment of the new creature, the religiousness of their Sabbath-day shone with an equal lustre amid the fine assemblage of virtues which adorned them. In every Christian household, it will be found, that the discipline of a well-[illegible] Sabbath is never forgotten [illegible] the other lessons of a Christian [illegible]; and we appeal to every [illegible] who now hears us, and who carries [illegible] his bosom of a father's [illegible], and a father's piety, if, on the coming round of the seventh day, an air of peculiar sacredness did not spread itself over that mansion, where he drew his first breath, and was taught to repeat his infant hymn, and lisp his infant prayer. Rest assured, that a Christian, having the love of God written in his heart, and denying the Sabbath a place in its affections, is an anomaly that is no where to be found. Every Sabbath image, and every Sabbath circumstance, is dear to him. He loves the quietness of that hallowed morn. He loves the church-bell sound which summons him to the house of prayer. He loves to join the chorus of devotion, and to sit and listen to that voice of persuasion which is lifted in the hearing of an assembled multitude. He loves the retirement of this day from the din of worldly business, and the inroads of worldly men. He loves the leisure it brings along with it: and sweet to his soul is the exercise of that hallowed hour, when there is no eye to witness him but the eye of Heaven; and when in solemn audience with the Father, who seeth him in secret, he can, on the wings of celestial contemplation, leave all the cares, and all the vexations, and all the secularities of an alienated world behind him." pp. 287—289.

The subject of the eleventh sermon is *the Doctrine of Predestination.*

In allusion to this sermon, and to another on the Sin against the Holy Ghost, Dr. Chalmers observes, in the preface, that he should not have ventured any publication upon either of these doctrines, "did he not think them capable of being so treated as to subserve the great interests of practical godliness." We are quite sure that they were published under this impression; and we are of opinion, that the second of these subjects, involving a question of deep anxiety to many serious minds, has a good right to a place in this publication. Upon the first we shall say little, so far as the doctrine is concerned: we believe that it is discussed by Dr. Chalmers with as much moderation, and with as anxious a regard to practical benefit, as by any writer whatever; but we are far from certain that it is a subject strictly congregational, or that pulpit disquisitions on this doctrine, whether directly for or determinately against it, "subserve the great interests of practical godliness." We think that we could cite this very sermon in support of our opinion. Not many days have elapsed since our attention was drawn to two

periodical publications; the writers in which have, very conscientiously we doubt not, taken up the weapons of controversy,—one in assailing this discourse, and the other in attacking the assailant. The interests which are promoted by the pulpit discussion of these points upon which good men have so long differed, and upon which both hearers and readers are so apt to be inflamed into contention, ought surely to be very great and very manifest, in order to atone for the mischiefs which may naturally flow from it. And since the Arminian readers of this sermon will remain Arminians still, and the Predestinarian readers will only be confirmed in principles which they held before, whilst the temper of neither party will be much improved by the perusal of it (although nothing can be more moderate), we trust that we shall not be wanting in the respect due to Dr. Chalmers, if we fairly express a wish that the volume had appeared without it. The remark of that venerated martyr Bishop Ridley, on the matter of election, is one which, as it has been well observed, ought to be written in letters of gold: "Sir, in these matters I am so fearful that I dare not speak further, yea almost none otherwise than the very text doth (as it were) lead me by the hand." The late Reverend Joseph Milner deserves well to be heard on this subject; and we should heartily rejoice, if all who profess to honour his memory would take him in this respect as a pattern for imitation. In his work entitled "Some remarkable Passages in the Life of Mr. W. Howard," he says; "Fearful of making him a systematic partizan in religion, I never was solicitous to bring him (nor, to say truth, any one else) to my own mode of thinking, whatever it be, and however useful I may deem it: I mean, in those things in which persons, usually sincere in essentials, may differ from one another. There were, however, those (as has already been hinted) who were not so cautious; and the ill effects on his temper and growth in grace have been partly pointed out. . . . . .

"I mean to give no more explanation than I have done already, with respect to the particular sentiments to which I advert. On one side and on the other, much folly and self-conceit have been exhibited, and that by persons truly sincere in the main; but I mean not to inflame, but to moderate, the minds of Christians in these things. Let the essentials of salvation by the grace of Christ alone through faith, and of the new birth into righteousness, be vigorously and closely preserved; and we may safely leave men in other things to judge for themselves, not introducing them solicitously to any farther acquaintance with religious truths, till they seem disposed for it in good earnest, and capable of turning it to good practical account in godliness. The impertinent officiousness of many persons in this matter has, I am persuaded, done much hurt, and impeded the growth of more godly persons than my friend."

We now return to Dr. Chalmers's sermon, on *the Nature of the Sin against the Holy Ghost*. The text is Matthew xii. 31, 32.

A common interpretation of the sin against the Holy Ghost, is that given by Whitby; which supposes those persons only to be guilty of it, who, after the gift of the Holy Ghost on the day of Pentecost, should, notwithstanding the clear evidence which they witnessed of his power, speak blasphemously of his operations, and represent him as an evil spirit. None, therefore, according to this view, could be guilty of that sin, who did not personally observe the effects of that outpouring of the Spirit.

Dr. Chalmers is of a different opinion.

"There is nothing mysterious in the kind of sin by which the Holy Spirit is tempted to abandon him to that state in which there can be no forgiveness, and no return unto God. It is by a movement

of conscience within him, that the man is made sensible of sin—that he is visited with the desire of reformation—that he is given to feel his need both of mercy to pardon, and of grace to help him,—in a word, that he is drawn unto the Saviour, and brought into that intimate alliance with him by faith, which brings down upon him both acceptance with the Father, and all the power of a new and a constraining impulse, to the way of obedience. But this movement is a suggestion of the Spirit of God; and if it be resisted by any man, the Spirit is resisted. The God, who offers to draw him unto Christ, is resisted. The man refuses to believe, because his deeds are evil; and by every day of perseverance in those deeds, the voice which tells him of their guilt, and urges him to abandon them, is resisted,—and thus, the Spirit ceases to suggest, and the Father, from whom the Spirit proceedeth, ceases to draw, and the inward voice ceases to remonstrate;—and all this because their authority has been so often put forth, and so often turned from. This is the deadly offence which has reared an impassable wall against the return of the obstinately impenitent. This is the blasphemy to which no forgiveness can be granted, because, in its very nature, the man who has come this length feels no movement of conscience towards that ground on which alone forgiveness can be awarded to him, and where it is never refused even to the very worst and most malignant of human iniquities. This is the sin against the Holy Ghost. It is not peculiar to any one age. It does not lie in any one unfathomable mystery. It may be seen at this day in thousands and thousands more, who, by that most familiar and most frequently exemplified of all habits, a habit of resistance to a sense of duty, have at length stilled it altogether, and driven their inward monitor away from them, and have sunk into a profound moral lethargy, and so will never obtain forgiveness; not because forgiveness is [illegible] refused to any who repent and believe the Gospel, but because they have rendered faith and their repentance impracticable. They choose not to repent; and this choice has been made so often and so perseveringly, that the Spirit has let them alone. They have obstinately clung to their love of darkness rather than of light, and the Spirit has at length turned away from them, since they will have it so. They wished not to believe, because their deeds are evil; and that Spirit has ceased to strive with them, who has so often spoken to them in vain, and whose many remonstrances have never prevailed upon them to abandon the evil of their doings." pp. 330—332.

According to this statement, there is no particular sin which is to be considered as exclusively the sin against the Holy Ghost, and as beyond the reach of forgiveness: "Grant us repentance and faith, and we know not of a single mysterious crime in the whole catalogue of human depravity that the atoning blood of our Saviour cannot wash away." (p. 335.) And the reason why the sinner is not forgiven is, because he will not receive the truth: he is so hardened in transgression that he will not come unto Christ that he may have life.

"I look for this sin, therefore," says Dr. Chalmers, "to those thousands, who, trenched among the secularities of the world, or fully set on the mad career of profligacy, are posting their careless and infatuated way, and suffering Sabbaths and opportunities to pass over them—and turn with contempt from the foolishness of preaching—and hold up the iron front of insensibility against all that is appalling in the judgments of God—and cling to this perishable scene under the most touching experiences of its vanity—and walk their unfaultering path amid all the victims which mortality has strewn around them, and every year drink deeper into the spirit of the world, till the moral disease rises to such an inveteracy, that all the engines of conversion, unaided, as they are, by that peculiar force and demonstration which is from on high, fall powerless as infancy upon them, and every soul amongst them sunk in torpor immoveable, will never, never, be made to know the power and the life of a spiritual resurrection." pp. 340, 341.

The remainder of the sermon is chiefly occupied in confirming the interpretation here given; partly by shewing, on that supposition, how literally the first clause of the 31st verse of the 12th of Matthew, (namely, all manner of sin and blasphemy shall be forgiven unto men,) may be taken without the necessity of annexing terms and modifications; and partly by proving that the conduct of the Pharisees which called forth

this denunciation of our Lord bears a resemblance to the account of the sin against the Holy Ghost, as exemplified, according to Dr. Chalmers, in the men of our own generation. The following is the closing paragraph.

"But we must bring all these explanations to a close. The distinction between speaking against the Son of man, and speaking against the Holy Ghost, may be illustrated by what he says of the difference between bearing witness of himself, and another bearing witness of him. If he had had no other testimony than his own to offer, they had not had sin. If he had not done the works before them which none other man did, and which no mere son of man could do, they had not had sin. If he had had nothing to shew on which to sustain the character that signalized him above the mere children of men, their resistance could have been forgiven: but he had shewn the most abundant evidence on this point; he had just performed a deed which their every habit, and their every conception, led them to ascribe to the Spirit and the power of God; he had brought forward what, to *their own* judgments, was the testimony of the Spirit, and they resisted it. It was no longer now an opposition to man, and a railing at man, and a contemptuous negligence of man—all this is sinful; but it was not that which blocked up the way against the remission of sin; it was when they reviled Him who offered to lead them on in that way, that they were ever strengthening the barrier which lay across the path of acceptance. While the last and most conclusive proof that would be given of Jesus having indeed the seal and the commission of the Spirit upon him was not yet tried, and found ineffectual, all their opposition to him still partook of opposition to one of whom the most decisive evidence that he was any thing more than the Son of man was still in reserve. It still partook of opposition to a fellow-man. But when that decisive evidence was at length offered, and the Spirit interposed with his last and greatest attempt to vindicate his own seal, and to authenticate his own commission on the person of Jesus of Nazareth, then that which was before the speaking evil of the Son of man became the speaking evil of the Son of God; and that aggravated to the uttermost length that it now would be permitted to go. And the Pharisees, by smothering the light of all that evidence which the Holy Spirit had brought forward, both in the miracles that were done, and in the graces of that sinless Example which was set so impressively before them, had, by that time, raised in their hearts such an entrenchment of prejudice against the faith of the Gospel, and so discouraged the Holy Spirit from any farther attempt to scale and to surmount it, that all recovery was hopeless, and all forgiveness was impossible." pp. 358—360.

We see no other reason against the explanation given in this sermon, than that the phraseology of the passage—a passage, however, confessedly obscure—seems more naturally to indicate some particular sin; and that in this light it has generally been taken. The argument, however, of Dr. Chalmers, while it is both impressive and practical, is not without probability; and he has said as much as could fairly be expected in support of it.

The thirteenth sermon, from Eccles. iv. 13. *Better is a poor and wise child than an old and foolish king, who will no more be admonished*, is on *the Advantage of Christian Knowledge to the lower Orders of Society*. The fourteenth is on *the Duty and Means of Christianizing our home Population*: it was preached at the opening of a city chapel, which has a local district assigned to it.

The interest which the author is known to take in both these subjects, is a sufficient pledge that he would not lightly pass over either of them; and although these are by no means the longest of his sermons, they are well suited to arrest attention, and to awaken the feelings which it is the object of the preacher to excite. We have not space for extracts; but we must not omit to allude to the hint at our system of parochial pauperism, toward the end of the thirteenth sermon, and the patriotic triumph with which Dr. Chalmers contemplates the superior moral prospects of Scotland. We sincerely wish that his many valuable admonitions on the subject of the poor laws had excited greater attention on this side of the Tweed.

The last sermon is on *the Distinction between Knowledge and Consideration*; a distinction which Dr. Chalmers illustrates by events of daily experience, by the unconcern with which men regard the certainty of death, the awful realities of another state, and the peculiar doctrines of the Gospel. Under this last head he dwells particularly upon the Divinity of our Blessed Lord, and expatiates at some length on the important practical uses of the doctrine. This is a happy and profitable illustration of his general topic. Many acknowledge the Divinity of Christ as an article of faith, who never suffer it to come with any solemn impression upon their hearts, or any real influence upon their characters. The circumstance is much to be lamented; and not a few persons, it is to be presumed, are altogether careless about this main article of the Christian faith, as beholding in it nothing more than a mere speculative notion, utterly unconnected with any practical results.

We have left ourselves little room for additional quotation; but we must take one passage from this sermon, to shew how little Dr. Chalmers is fettered by what some persons would consider as the necessary tendency of the Calvinistic creed. Mr. Fletcher himself could scarcely go beyond him.

[illegible] a controversy with [illegible] there complains of [illegible] he feels himself slighted, that we so seldom think of him, and that he should be thus neglected and set at nought by his own offspring. And this inconsideration of ours is matter of blame just because it is a matter of voluntary. Man has a voluntary control over his thoughts. He can turn and concentrate from one object of mental contemplation to another. He may think of God when he chooses. He may recal his wandering imaginations, and summon all that is within him to an act of attendance upon God. He may bid his mind cease from its vanities and its reveries, and lift itself up to the abode of the Eternal. He may lay an arrest on the processes of the inner man, and say to it, with authority, that now is the moment for an aspiration, or a solemn feeling towards God. He may repeat and multiply this effort into a habit of seriousness. It may mix itself in with his ordinary business. It may accompany him on his walk, even through the streets of the crowded city. It may season the hours of his social fellowship; and what, at first, is difficult, and irregular, and rare, may thus, by dint of perseverance, settle down into an habitual tendency. He may, at length, be familiarized to the thought of God, as his master and his owner; and, at length, putting on the attitude of a daily and hourly obedience, as the eye of a servant looketh towards his master, so may his eye be ever towards God. This is not the attitude of nature; but it may be tried and practised, and, at length, effectually learned. But you will never reach it, unless you begin; you will never succeed in it, unless you persevere. And, therefore, my plain advice to you is, that you now set to it in good earnest. Lay a mandate upon your thinking faculty, and send it heavenward to God. There is many a useless moment that may thus be turned to account—many an idle waste in our existence, that may thus be reclaimed to earnestness. This is true spiritual education—the practice of godliness, instead of the theory—the way of going about it, and by which the soul may, at length, be disciplined to the habit of setting God always before it." pp. 487, 488.

The subjects of these sermons, as the reader will now have been apprized, are generally of high importance; and the passages already cited would, even if Dr. Chalmers were previously unknown, be sufficient to prove that he is in no common degree qualified to discuss them. It is really an intellectual treat of the highest order, to observe with what vigour and resolution he addresses himself to every question that comes before him. It is with him no affair of skirmishing or of posts: he brings his forces at once into action; and, [illegible] has carried his object, all is [illegible] energy. It is not often [illegible] to pause and take [illegible] breath, when he does, his very [illegible] recovers [illegible] gigantic.

And it is still better than an intellectual treat to see with what fidelity and force he brings forward the great truths of religion. The

man of imagination, and the lover of eloquence, and the logical reasoner, will find much in this volume to gratify their several tastes; but all is made subservient to the higher interests of sacred truth; to the exhibition and enforcement of those grand principles, which are of the very essence of the Gospel of Christ. And if it should happen that he sometimes says *will* where an Englishman would substitute *shall*, and inserts his Caledonian "*just*" in many places where we should insert just nothing at all, and is rather too friendly to that ancient and respectable partnership "*ever and anon*," and occasionally manufactures a new word to the tacit injury and reproach of an unoffending old one; and now and then, that is, "ever and anon," turns about to knock out the brains of an enemy whom he had dispatched before, or to strengthen by new outworks a position already impregnable: so completely does he possess the happy and enviable art of fixing our deepest attention, and carrying us away with him in the progress of his argument, that these little delinquencies are instantly forgotten: we leave auxiliary verbs to settle their own quarrels as they may; and neither murmur at finding ourselves *on this side of time*, nor shrink at the *dispasting of sense and nature*, nor look with very anxious perturbation even at the *immaterial spirit* when hastening *to return and knock at that very grave where lie the mouldering remains of the body which it wore*.

The volume contains about 450 pages; and we hope that Dr. Chalmers will now have leisure to furnish us occasionally with others of at least equal magnitude and value. Of the popularity of his discourses there can be no question; and we know not to what purpose any vacant time which he may command can be more usefully employed.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

PREPARING for publication:—Grammar of the Coptic Language; by the Rev. H. Tattam;—A Lexicon of the Syriac Language; by the same Author;—A Tale of Paraguay; by R. Southey.

In the Press:—Bibliotheca Biblica; or a Guide to the most useful Works on Sacred Literature; by W. Orme;—History of Italy, from the Fall of the Western Empire, to the Extinction of the Venetian Republic; by G. Perceval;—"Practicall Discourses upon Sincerity;" written in the year 1656; now first published from the original manuscript; edited by the Rev. W. Kell[illegible] some time ago recently the tra[illegible]

OXFORD.—The Chancellor's medal people, and this year were adjudged as follows: subjected Essay, "Colonarum apud G[illegible] manus inter se comparatio," to [illegible] Pusey, B. A. of Christ Church, [illegible] low of Oriel College;—English [illegible] "Athens in the time of Pericles, and Rome in the time of Augustus," to W. R. Churton, B. A. of Queen's College, now Fellow of Oriel;—Latin Verses, "Babylon," to R. W. Mackay, Commoner of Brasennose College;—Sir Roger Newdigate's Prize: English Verse, "The Arch of Titus," to J. T. Hope, Commoner of Christ Church.

CAMBRIDGE.—Sir William Browne's gold medals were adjudged as follows:—The Greek Ode—subject,

——— Ὁ καλὸς Ἔρως ἦν,
Ἔλαμψε τότε καὶ, Διόφαντε σὺ
ἔλαμψας τότε ——— ὁ ἐμὸς πάππος ἐγώ.

And the Latin Ode—subject, "Aleppo, Urbs [illegible] terræ motu funditus eversa," to [illegible], of St. John's College; [illegible] subject, "Scribimus indocti [illegible] ——— to W. M. Praed, Trinity College.—The Porson prize, for the best translation of a passage from Shakspeare into Greek verse, to R. H. Kennedy.

A society has been established in London for diminishing the cruelties practised towards animals. Mr. Buxton took the chair on the occasion. The object of

the society is not to prosecute the culpable, under the meagre and equivocal provisions of law, but to appeal, by varied forms of publication, to the understandings and feelings of the public; to assist which object, subscriptions and donations are earnestly requested by the committee.

A public subscription has been entered into for the purpose of erecting a monument to the late Mr. Watt, the great improver of the steam engine. His Majesty has headed it with a donation of 500*l.*; and various public characters in every department of literature and politics have patronised the design.

In a recent action before the Court of King's Bench, the King versus the Bishop of Peterborough, the Lord Chief Justice decided that a bishop is not invested with power to control the salary of a curate engaged by a clergyman who himself resides on his benefice. The point came before the court in consequence of the Bishop of Peterborough's claiming this power in the case of the Rev. Mr. Wetherell, a resident clergyman in his diocese, who had agreed with a curate to assist him in his school and parish, the bishop having commanded him to pay the curate a larger stipend than the sum agreed upon by the parties.

The sale of the first part of Sir Mark Sykes's splendid library produced nearly

[illegible]

First Epistle, respecting the three heavenly witnesses, was purchased by the Archbishop of Canterbury, for 110*l.* Sir Mark Sykes bought this book in Holland for 20*l.*; there is but one other copy of it known to exist on vellum, and that is in the cathedral at York. Sir Mark Sykes, previously to his purchase abroad, is said to have offered the Archbishop and Dean and Chapter of York one thousand guineas for their copy, which they refused.

Among the subjects of interest connected with the archiepiscopal palace of Lambeth, are the following:—In the guard-room is a whole-length of Henry Prince of Wales. In the long gallery are many portraits of celebrated archbishops and others, among which is one of Martin Luther, and in the windows are coats of several archbishops. In the dining-room are portraits of all the archbishops, from Laud to Cornwallis. In the library are a painting in gimo of Philip King of Spain, and many valuable books and manuscripts. In the Lollard's Prison, at the top of the Lollard's Tower, are eight large iron rings fastened through the wainscot an inch thick of oak, which lines the walls. Upon the sides are various scratches, half-sentences, and letters cut out with a knife in black letter by some of its unhappy inmates. Here were confined the unfortunate Earl of Essex, before he was sent to the Tower, and Bishop Thirleby, who died here. Fifteen archbishops have died in the palace. Catherine of Arragon, upon her first arrival in England, lodged some days in the "archbishop's inne." In the chapel Archbishop Parker was buried. In the time of Charles I. the corpse was removed and thrown into a hole in one of the out-houses, and the chapel made a dancing-room; but after the restoration it was re-interred.

A new scholium has been offered upon [illegible] confirming the [illegible] by a statement that the incense alluded to here is a [illegible] that process was, what is now in modern chemistry by the name of [illegible] acid, and which was used in the [illegible] of the wax pie of which was formed in the narrative.

The following is a list of the principal [illegible] manuscript discoveries which have been made [illegible] to the recent one of Archbishop [illegible]:—1. Parts of the New Testament [illegible] by Knittel and Wetstein, from MSS. of the sixth century, found in the Royal Library at Paris.—2. Parts of the Pentateuch in the Samaritan character, found by Ulpius, Bishop of Tripoli, in the fourth century, found, with other fragments, by Francis Augustus Knittel, in 1735.—3. A Part of the Sixth Book of Livy, discovered in the Vatican Library, in 1773, by P. J. Bruns.—4. The Gospel of St. Matthew recovered from a rescript MS. in the Library of Trinity College, Dublin, in 1830, by the Rev. J. Barrett, D.D.

Dr. Adam Clarke has lately communicated to the Public some meteorological observations, in which he remarks:—"From

my earliest childhood I was bred up on a little farm, and as I found that much of our success depended on a proper knowledge and management of the weather, I was led to study it ever since I was eight years of age." In this science he states that he has attained extraordinary success, as the result of which he advocates the weather table attributed to Dr. Herschel, but which the son of that gentleman has recently disclaimed on the part of his late father. Dr. Clarke says, that the accuracy of this table is truly amazing; and that, if Dr. Herschel had lived for no other purpose than to construct it, posterity would have reason to bless his memory. Some of our meteorological readers may perhaps thank us for inserting this table, as arranged by Dr. Clarke.

MOON.	TIME OF CHANGE.	IN SUMMER.	IN WINTER.
If the New Moon, the First Quarter, the Full Moon, or the Last Quarter happens	Between MIDNIGHT and TWO in the MORNING.	Fair	Hard Frost, unless the wind be S. or W.
	2 and 4 Morn.	Cold with frequent Showers	Snow and stormy.
	4 and 6	Rain	Rain.
	6 and 8	Wind and Rain	Stormy.
	8 and 10	Changeable	Cold Rain, if wind W. Snow, if E.
	10 and 12	Frequent Showers	Cold and high wind.
	At TWELVE o'clock at NOON and to two P.M.	Very Rainy	Snow or Rain.
	Between 2 and 4 Afternn.	Changeable	Fair and Mild.
	4 and 6	Fair	Fair.
	6 and 8	Fair, if wind NW.	Fair and frosty, if wind N. or NE.
		Rainy, if S. or SW.	Rain or Snow, if S. or SW.
	8 and 10	Ditto	Ditto.
	10 and MIDNIGHT	Fair	Fair and Frosty.

In general, the nearer the time of the Moon's Change, First Quarter, Full, and Last Quarter, is to MIDNIGHT, the fairer will the weather be during the seven days following; and the nearer to NOON, or NOON, these phases of the Moon happen, the more foul or wet the weather may be expected to be during the next seven days.

FRANCE.

We have before alluded to the liberal statements of M. Dupin, in reference to Great Britain, and his wise and patriotic endeavours to turn the attention of his countrymen from the love of war and political rivalry, to those peaceful arts which, under the blessing of Divine Providence, and by means of our invaluable constitution, have proved the source of innumerable benefits to this country. In justification of his own patriotism, he remarks in one of his Reports—"The time was, when, to appreciate correctly the true greatness and power of a rival people, and to reveal the secret, would have subjected the patriotic friend of his fellow-citizens to the imputation of being the enemy of their glory, and the despiser of the superiority of his country, preferring blindness of vision to faculty of sight. The parasites of nations, dangerous and corrupting as the flatterers of kings, heretofore thought it incumbent on them to exhibit to continental eyes the picture of insular domination arrived at the brink of ruin, and 'falling from its high estate' at the very moment when it was extending deeper to serve [illegible] foundation of an [illegible]

3044; and the Septuagint 3716. According to an ancient tradition, M. Klaproth says the Messiah was to appear in the sixth millennium after the creation, a period which the Jews considered it as much their interest to throw back, as the Christian translators sought to advance it; hence the great difference between them; and he therefore adopts that of the Samaritan text, which in this particular he thinks may have remained most uncorrupted. The first ruler of China was Fo-chi, and in his time the Chinese historians say, a rebel named Kung-Kung caused a great flood: this, according to M. Klaproth's calculation, occurred about 3028 years before Christ. The fourth Indian period, Kalijuga, begins about 3101 years before Christ. This epoch, he supposes, must have been preceded by some great revolution in the earth, probably the great flood mentioned by Moses and the Hindoo traditions. Thus (he concludes) we find here three remarkable and almost contemporary epochs: Noah's flood, according to the Samaritan text, 3044 years before Kalijuga, 3101 before Christ; Beginning of the Chinese state, 3082 before Christ. Assuming the average of these three numbers, he obtains as the year of the great flood 3076 before Christ.

GERMANY.

At Weimar, in Hesse Darmstadt, the Jews, by a recent edict, are rendered admissible to the public gymnasia and the university. They are even authorised to intermarry with Christians, on certain conditions.

UNITED STATES.

It is stated, that there are in the city of Philadelphia, 14 Presbyterian Churches; 10 Episcopalian; 8 Baptist; 14 Methodist; 5 Friends; 5 Roman Catholic; 2 Dutch Reformed; 1 Evangelical Lutheran; 1 Swedish Lutheran; 2 German Presbyterian; 1 Associate Reformed Church; 1 Moravian; 1 Free-Will Baptist; 1 Free Quakers; 1 Covenanter; 1 Mariners' Church; 1 Prison Chapel; 1 Christian Church; 1 Jews' Synagogue; 1 Dutch Jews; 1 New Lights; 1 New Jerusalem Temple; 1 Universalist; 1 Unitarian; 1 church unknown.—Total 80.

LIST OF NEW PUBLICATIONS.

Life of the Right Rev. Jeremy Taylor, D. D., with a Critical Examination of his Writings; by Reginald Heber, D.D. Lord Bishop of Calcutta. 2 vols. post 8vo. with portrait. 12s.

Biography of celebrated Roman Characters; by the Rev. W. Hazlitt. 12mo. 7s.

The Life and Remains of E. D. Clarke, LL.D.; by the Rev. W. Otter, A.M. 8vo. 12s.

Part I. of the Hydrostatic Instructor; by J. Gilchrist. 8vo. 4s.

Illustrated Sketch of the Progress of Discovery; by W. Sellon. 12mo. 12s.

An Essay on Population. 8vo. 12s.

The Characters of Theophrastus. 12mo. 6s.

Gems Remembered; or Illustrations of Many Stones mentioned in the Bible. 12mo. 5s.

Life, Sufferings, and Martyrdom of the Rev. Peter Walpole, who was executed at Tyburn, the 7th of July, 1595, for the Catholic Religion. 12mo. 5s.

Observations upon Scripture, published by the late Charles Taylor; by Robert Taylor. 8vo. 12s.

Plain Directions for Young Students in Reading the Bible. 12mo. 6s.

Memoirs of the Life and Writings of Mrs. Hannah More; by Henry Thompson, M.A. 2 vols. 8vo. with portrait. 28s.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

At the last anniversary meeting of this institution it was stated, that the Society have issued 4038 packets of books to their members, between the audit of 1823 and 1824, consisting of 43,807 Bibles, 59,455 New Testaments and Psalters, 124,395 Common Prayer Books, 94,429 other bound books, and 805,380 small Tracts. There had been delivered gratuitously 725 Bibles, 820 Testaments, 1536 Common Prayer Books, 713 bound books, and 6369 small Tracts, and a considerable number of religious papers for Sunday Schools.

AMERICAN TRACT SOCIETY.

This society lately celebrated its tenth anniversary in Boston. It appears from the Report, that nine editions of ninety-five [illegible] have been printed. The number of pages printed, during the last year, is 9,400,000; which is a greater number than were printed in two preceding years. The whole number printed since the society was formed, is 44,000,000. The whole number of stereotype plates have been [illegible] the name of the latter. Twenty-[illegible] Depositories have been established, making the whole number one Hundred and twelve. Of the nine deposi-[illegible] fourteen are beyond the Alleghany mountains. The Depositories have sent 10,000 [illegible] a missionary among the Creeks, [illegible] 24,000 pages to Mexico, [illegible] and 24,000 pages to the Sandwich Islands. No less than 150 [illegible] have been printed during the last year. Among the recommendations made to the society, the Committee mention 6,000 Homilies from the Prayer Book and Homily Society in London.

[illegible] Report of the society the [illegible] the following [illegible] Some [illegible] of their relevance [illegible] well [illegible] and excellent views from the [illegible] Dwight, and the Rev. [illegible] Richmond.

[illegible] Tract, entitled "Conversion of [illegible] Child," has been [illegible] by several [illegible] in [illegible] Connecticut. [illegible] Tract [illegible] the [illegible] of [illegible] Connecticut, [illegible] the [illegible] Tract [illegible] the [illegible] Tract [illegible] the [illegible] Tract

and parts of the latter, issued by the American Bible Society since its establishment.

There have been added forty-four new auxiliaries during the past year, making the whole number four hundred and four. Very considerable and valuable additions have been made by the liberality of Bible Societies abroad, and individuals in the United States, to the Biblical library. A set of stereotype plates has been procured for a Testament of large size, and another is partly completed for the Bible in the Spanish language.

MISSIONARY SPEECH OF A TUSCARORA INDIAN.

At a late missionary meeting at New-York, Sacharissa, a venerable chief of the Tuscarora tribe, delivered, through his interpreter, the following interesting speech.

"Friends and Brothers,—I first thank the Great Spirit for preserving your lives and mine. I rejoice to meet you this evening, and I rejoice that your love to my poor countrymen has brought you all together on this occasion. You are holding a council to-night, to hear what has been done the past year; and God has permitted me to meet with you, and hear and see great things which I never heard or saw before.

"My [illegible] have long been in darkness, but now I see the light is spreading among them. My poor countrymen have long been neglected, but now I see the Whitemen [illegible] opening their eyes and [illegible] upon us. In time past there were only a few who loved and pitied us; now there are a great legion. I now meet [illegible] every where, and I see and hear that every young Christian brothers [illegible] them. They are getting the [illegible] of their eyes and ears which had been forever [illegible] by the evil reports of bad men. Now I see old and young, and little children, and men and women [illegible] to do so good. These things make my heart rejoice. Many years ago, I was in darkness, and even now I am poor and ignorant. I cannot read for myself; but I have heard the Gospel, and hope I hope that I have received it into my heart. It is true I have always been a sinner, and now I am a very old sinner. But you have sent me the Gospel, and I have learned that Jesus can save me. For this Gospel and this Saviour I have thrown away the foolish things I received from my fathers.

"I am now near my grave, and I wished to see you once more before I go to meet your fathers with whom I made this first covenant. I hope you will not be weary in this good work, but continue to make your path broader and longer every year. Then I shall die, hoping that before many years all my countrymen will have the light."

MORAVIAN MISSIONS.

The following extracts from recent letters of the Moravian Missionaries in Labrador and Greenland, furnish an interesting view of the nature of the society's labours in that remote quarter of the world.

From Hopedale, on the coast of Labrador they write:

"During the year past, our Lord and Saviour has shewn much mercy unto us, and preserved us in the enjoyment of peace and brotherly love. With the exception of occasional slight indispositions, we have all been favoured with good health, and enabled to perform our several duties without interruption, being greatly encouraged by perceiving that our labour was not in vain in the Lord. He has granted us to see some pleasing fruit, among the souls committed to our care, and has blessed the ministry of his Gospel.

"Some of our Esquimaux have experienced the particular protection of God, in the preservation of their lives. And as to their spiritual course, we cannot find words sufficient to express our thankfulness for the mercy, truth, and grace of our Saviour, made manifest among them. Most of them have grown in grace and in the knowledge and love of Jesus; they know that his atonement and meritorious death are the foundation of all their hopes, and experience the power of the word of the cross in their souls. Of this not only their expressions, but their lives have testified. The solemn festivals of the Christian church, the daily worship, and especially the celebration of the holy communion, were seasons of great blessing, when we were truly refreshed by the presence of our Lord and Saviour.

"The Esquimaux delight in music; and, as several of them can play hymn-tunes on the violin, they accompany the singing of the colonial [illegible] and the performance of some [illegible], which the children and young people have learnt to sing. This contributes to the solemnity and beauty of our worship, especially at festival [illegible].

"During the year past, two adults and [illegible] children were baptized, one person [illegible] for the first time of the Lord's supper; one was received into the congre-

gation, two were appointed candidates for baptism, and five for the holy communion. One child and one adult departed this life. The congregation at Hopedale consists of fifty-six communicants, seven candidates, twenty-one baptized not yet communicants, twelve candidates, and three unbaptized;—total, including children, 179 persons."

From Nain, another missionary settlement on the same coast, the Missionaries write:—

"During the last winter we perceived with great gratitude, the traces of renewed spiritual life among our dear Esquimaux. In the beginning of the season, the enemy contrived, by means of some insincere persons, to create confusion among the young people; but it pleased the Lord to open their hearts to receive admonition and direction from his holy word, and to consider what Jesus had done and suffered to redeem them, insomuch that we had cause to rejoice over the change effected in their conduct. The schools and daily worship were well attended. The scholars shewed eagerness to learn, and great diligence; and at the examination held with them, they all, but especially the little ones, afforded us much pleasure and edification. The Esquimaux, both young and old, expressed with great feeling, their thankfulness for the collection of hymns, translated by the Brethren, Martin and Schmidtman. It is sent this year, dear brethren, with a petition both from the missionaries and their congregations, that you would have it printed, being assured that, both for use in the church, and for private meditation, it will be attended with the Lord's special blessing. We are too poor to send them any quantity of blubber towards the expense, and to shew to these dear friends our thankfulness and our great desire to obtain this collection of hymns; but the Lord our Saviour will reward them, and bless them in soul and body, and we shall always pray for those our benefactors. Some of the most diligent brought some blubber to send to the society, with many humble excuses that it was so little; but as they were very poor, they hoped it would be considered as the widow's mite."

From the stations on the Greenland coast, the accounts are of a similar character. We give a short specimen. From Lichtenfels, a Missionary writes:

"In one of the parcels, you sent us two copies of the Four Evangelists and the Acts of the Apostles, as part of the New Testament, printed for our use by the

the venerable British and Foreign Bible Society, which gave us very great pleasure, and filled our hearts with gratitude to that excellent society, raised up by the Lord himself to spread the knowledge of his word in all the earth. The printing faults which have remained, are, to our astonishment, very few. We exceedingly admire the beautiful paper and type; and every one that sees it, is delighted with the execution of the work. Great will be our joy when the whole New Testament appears; and we and our Greenland congregations will feel quite unable, in any way according with our feelings, to express our gratitude to the British and Foreign Bible Society for such a precious present. No time can efface the sense of such obligations from our minds and memories."

"We have again spent a very agreeable winter with our dear Greenlanders; and our gracious heavenly Father has given them a sufficiency for their outward subsistence, for which they and we feel truly thankful."

Another Missionary writes from Lichtenau:

"During last winter, thirty persons from among the heathen, and eight children have been baptized; thirty-eight were made partakers of the holy communion, and nine were received into the congregation. Seven pair were married. During the four years that I have been here, 116 persons from among the heathen have been baptized. Our congregation consisted at the close of 1822 of 571 baptized, and 114 unbaptized, under instruction; in all, of 658: and we have the prospect of a still greater increase this year, as many heathen from the south have sent us word, that they mean to come hither, and to turn with their whole heart to Jesus. Is this not most encouraging to you and us?"

SUNDAY-SCHOOL SOCIETY FOR IRELAND.

We have ever regarded Sunday Schools as among the most important instruments which human wisdom and benevolence have devised for the temporal and spiritual benefit of mankind. The peculiar character of the instruction afforded in them, which, from the sacredness of the day, is necessarily of a religious nature, and the beneficial influence which arises from their being generally conducted by gratuitous teachers, [illegible] interested in the welfare [illegible] of their care, are circumstances of great moment in estimating the

utility of these institutions. Even therefore, where the children of the poor can enjoy the advantage of attending a daily school, the superadded instruction of a Sunday School is still highly valuable; but much more so where the former is not attainable, or where the parents cannot or will not relinquish the time and services of their children during the week. In these cases Sunday Schools will go far towards supplying all that is absolutely essential for the education of a child in humble life, especially if grounded on the preparatory training of an Infant School during those tender years in which the child is unable to assist its parents by domestic or manufacturing industry. We strongly recommend to all the friends and teachers of Sunday Schools the warm encouragement of Infant Schools, which will form a most hopeful seed-bed for their future labours.

We have lying before us the Fourteenth Report of the Sunday-school Society for Ireland; from which, and from other sources, we rejoice to learn that Sunday-school instruction is hopefully extending throughout that unhappy country. The following are the principal facts contained in the Report.

"The cause of Sunday-school instruction has generally made progress within the last year, and the Committee report an increased number of schools and of scholars; for although in some districts failures have occurred, yet in others the increasing zeal and exertion of all classes of the population have more than counterbalanced these failures, and been added to the [illegible] schools filled with eager candidates for the most important and [illegible] knowledge!—The Society's receipts for the past year amounted to £[illegible], 8[illegible]. During the progress of books and monthly lessons [illegible] the depository. The Committee [illegible] will continue the continued [illegible] for the British and Foreign Bible Society on a very liberal scale of 10,000 Testaments fully bound. The expenditure of the Society is annually raised by public meetings, sermons on the objects of Sunday-school instruction, and personal [illegible] for the purpose. During the year [illegible] Reports, 3,000 pamphlet Reports, 20,000 Spelling Books No. 1., 30,000 Spelling Books No. 2. Since the year 1809, in which the Society commenced its operations, 1915 schools have been established.

The Committee, in reporting on the state of Sunday-school instruction in different parts of Ireland, give the following details:—"Ireland, with respect to Sunday-school instruction, may be divided into two districts, exceedingly unequal in extent both of population on the one hand, and of Sunday-school exertion on the other. The one district embraces six counties of the province of Ulster; the other is composed of the other counties of Ulster, and the remaining three provinces. In the six counties of Armagh, Down, Antrim, Tyrone, Fermanagh, and Londonderry, lies the principal seat of Sunday-school instruction. In these six counties, whose population is by the late census 1,379,970, there are 980 schools in connexion with your society: the pupils in attendance are reported to be 108,970—bearing a proportion to the population of about one to thirteen. Of the above-mentioned pupils, 14,510 are mentioned as adults, above the age of fifteen; and 10,252 reading the holy Scriptures. The increase of scholars in this district was in the past year 4,174: in one county, that of Down, there were reported an increase of 1,875 scholars. In these six counties the number of gratuitous teachers is reported to be 8,229, composed of all ranks, from the highest to that immediately above the lowest: in some parishes there are upwards of 150 of these disinterested and zealous agents. In some cases they have formed themselves into parochial and district associations or unions, and co-operate thus in vigorous exertions, that every poor child or ignorant person within their sphere of influence may be brought under instruction.

"Your Committee dwell with peculiar delight on this part of their Report, because in such a band of benevolent agents they perceive a machinery provided for the furtherance of every moral benefit to the lower classes. If disease, distress, or want of employment prevails; if information is to be procured, or industry promoted; the Sunday-school teacher, from his intercourse with the families of the poor, is well qualified to decide respecting the characters and habits of each: from the nature of their intercourse he is well disposed to further their best interests, and possesses influence to prevail on the poor to adopt such measures as may tend to their improvement. Such an agency must prove of great importance to the parochial and other ministers, or to the landed proprietor, whether resident or absentee; and the tendency of such a connexion formed between the different classes of society, to preserve the peace and improvement of the country, must be evident to the most

cursory observer. It should therefore be the object of all interested in the management of these institutions, to increase the number of gratuitous teachers, by engaging the elder children as soon as they shall have left school. Your committee are not therefore too sanguine in anticipating the full establishment of Sunday-school instruction in every district, and in every parish of those six counties; for not only have the teachers manifested a desire to extend it further, but instances have occurred where the children have employed the hours during which they were disengaged from school on the Sabbath, in assembling and teaching their young neighbours, who were destitute of the advantages which they themselves enjoyed.

"Among the remaining counties of Ireland, the county of Wicklow stands pre-eminent as to Sunday-school instruction. There has been an increase of scholars there of 580 within the last year, and the proportion which the scholars attending the Sunday-schools, in connexion with your Society, bears to the population is as one to twenty-three. Your committee have much pleasure in calling the attention of the public to this county, which must participate in many of the difficulties that impede education in the more southern parts of Ireland: but the zealous and persevering exertions of the resident gentry and clergy have been blessed with success; and similar benevolence elsewhere will doubtless produce similar results."

The Committee next present a list of the remaining counties of Ireland, classified according to the extent of Sunday-school instruction, connected with their society, and with the proportion of Sunday-school scholars to the population annexed to each: upon which they remark:

"On comparing this list with the statement of last year, it will appear that a considerable increase of scholars has taken place in some counties; in Cavan and in Longford, for instance—the former of 351, the latter of 309 scholars: in the former also there seems to be a spirit of exertion which is likely to make it soon rank much higher in the above list; and the latter county possesses many advantages, which would give great effect to the labours of the Christian philanthropist. It will also appear that the counties are by no means classed by their local situation, nor by their provinces. One of the counties in Connaught (Leitrim) stands high in the list. Your committee conceive that this fact is most encouraging to those who are disposed to further this cause; for it would appear that whatever difficulties may exist, persevering exertion and zeal generally produce corresponding success. They must however observe, that as the lists contain only the schools assisted by your society, they do not present a perfect record of Sunday-school instruction: there are institutions, which, having funds of their own, have procured books without requiring grants from your society; and there are others, which are instituted and supported by other societies. The London Hibernian School Society report 100 Sunday Schools under their care. The Baptist Society have also some Sunday Schools in connexion with them. The Sunday Schools on the lists of these societies are chiefly in the province of Connaught.

"It is impossible to advert to the counties which are in the lowest part of the list without the deepest regret—the counties of Waterford, Kerry, Limerick, and Clare: these contain a population, rated in the late census, of 849,426; and the proportion of Sunday scholars, in the Schools connected with your Society, amidst such a mass of people, is only as one to 1,328. Your committee cannot speak in the language of congratulation, while it appears from the documents of the Society, that so large a portion of the inhabitants of Ireland remain thus uncultivated. Ignorant of God and of his holy word, undisciplined by early culture, and possessing little other law of character than the opinion of others as ignorant and lawless as themselves, it is not surprising that they should be the ready tools to execute the projects of the designing and seditious. In this district, and indeed in many other parts of the south of Ireland, it is difficult to find agents, willing and capable of acting as the instructors of others.

"The schools are generally conducted by those who have counted the cost, and are prepared through honour or dishonour, evil report or good report, to further the best interests of their poor neighbours; and they are attended by the children of those who value education too highly to allow any influence or interest to rob their children of its manifold blessings. Your committee are aware, that many difficulties are still in the way of scriptural education; but there is almost in all parts of Ireland a desire for instruction and a spirit of inquiry, which must, with the Divine blessing, sooner or later overcome all obstacles, and bring to the habitations of the Irish poor the inestimable treasure

of the written word of God—the charter of eternal salvation."

MERCHANT SEAMEN'S BIBLE SOCIETY.

The journal of the Merchant Seamen's Bible Society's agent at Gravesend fully bears out the gratifying statements contained in the Society's Report, of which we have already given an abstract. We copy a few cursory extracts.

"No. 1. The boatswain said, 'I revere the Bible. I have been cast away three times, shipwrecked once, and once taken prisoner, yet have never lost my Bible.'

"No. 2. The captain gave me a hearty reception; and informed me that in the last ship which he commanded, the reading of the Scriptures had a wonderful effect on the morals of the crew; and, said he, 'I beg you will receive a sovereign, merely as a proof of my good wishes for the success of the society;' and further informed me, that he had a good stock of Bibles on board for the use of the crew, which he brought from his last ship.

"No. 3. I asked the carpenter whether he had a Bible: he replied, 'I bought one of you, sir, four years ago; and I would rather go to sea without my tools than without my Bible. I have been taught to know something of its value, and where true happiness is to be found.'

"No. 4. 'We had a missionary passenger on board last voyage,' said the captain: 'and when we started, our crew were like sailors in general, swearing, heedless fellows; but they were invited to assemble aft to worship. Many of them kept back; but every time we had Divine service, the number of attendants increased, until at last all came; and it was surprising to observe the alteration which took place in their manners, the result of their attending to the preaching and prayers in the cabin, and to their attention to the Scriptures. All was oaths and clamour when we sailed; but when we returned, the habits of the crew were changed from bad to good, and the difference in their behaviour was too conspicuous not to attract notice.'"

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

SOUTH AMERICA.—Bolivar is stated to have experienced a considerable check in Peru, which has given a temporary advantage to the enemies of Independence. The accounts from other parts of South America, however, still continue favourable to the patriot cause; and there seems not a shadow of reason to fear in any quarter more than those occasional and momentary reverses, which, we trust, will only end in the firmer consolidation of the general liberty.

SPAIN.—The king has seen fit to explain, and apparently to extend, his amnesty, by commanding, "that those who think themselves included shall apply to the tribunals acquiring them to declare them pardoned, who both, if in consequence give them certain acts to enable them to enjoy the favour his majesty has bestowed on them; and that neither justices nor the police shall place any obstacle in the way of these individuals enjoying freely the pardon granted them, or refuse them their passports."

It would seem that the government is not unwilling to lose its troublesome constitutional subjects; but the permission for them to accuse and condemn themselves by anticipation is not likely to be embraced, except by those whose cases have been strongly marked.

PORTUGAL.—The affairs of Portugal continue in a state of great uncertainty. It has been rumoured that the king has obtained from the British Government a loan of Hanoverian troops to protect him against the ultra-royalists, headed by his queen, and instigated probably by the holy alliance. These rumours, though probably untrue, appear to have had the effect of lowering the funds. At least to them, in part, may, we apprehend, be attributed the fall of our 3 per cents. from about 90 to 92.

ITALY.—The new pope has commenced his pontificate with a fulminating circular to his hierarchy, denouncing Bible Societies. The following passage will exhibit the character of this document, which is more violent even than the injunctions of his predecessor Pius VII.

"What shall I say more? The iniquity of our enemies has so increased, that besides the deluge of pernicious books contrary to the faith, it even goes so far as to convert to the detriment of religion, the holy Scriptures, which have been given us from [illegible] for the general edification.

"You are not ignorant, venerable breth-

ren, that a society, vulgarly called the Bible Society, audaciously spreads itself over the whole earth; and that, in contempt of the traditions of the holy fathers, and contrary to the celebrated decree of the Council of Trent, it exerts all its efforts and every means to translate, or rather to corrupt, the holy Scriptures into the vulgar tongue of all nations; which gives just cause to fear that it may happen in all the other translations as in those already known—namely, 'that we may find in them a bad interpretation; instead of the Gospel of Jesus Christ, the gospel of man, or rather the gospel of the devil.'"

His holiness observes, that several of his predecessors have exerted themselves to avert this scourge; and he himself, following their example, exhorts his venerable brethren carefully to keep their flocks from those mortal pastures, to make them follow exactly the regulations of the Index, and to persuade them that the translation of the Bible into the vulgar tongue does more harm than good. After quoting St. Augustin, he proceeds thus:—

"Behold, venerable brethren, whither this Society tends, which besides omits nothing to accomplish its impious wishes; for it glories not only in printing its translations, but even in going about in the towns and distributing them among the people; and even to seduce the simple, sometimes it sells them, and sometimes with perfidious liberality gives them away."

In conclusion, his holiness sees the cause of all the evils that he deplores, in an obstinate contempt of the authority of the church.

This document would furnish abundant matter for comment; but, upon the whole, we are inclined to infer from it a favourable omen, that, entrenched as continental Popery is in its strongest defences, it feels already, even in Italy itself, a shock destined, we trust, to be final, from the circulation of the sacred volume of light and truth. The Papists defend the conduct of their pontiff by denouncing our Scriptures as false and mutilated; false by mistranslation, and mutilated by the abscision of the apocryphal books; but we shall be well pleased if the measures which they reprobate shall stimulate them to circulate even their own translations among the members of their flocks. There is probably no translation of the New Testament extant which does not exhibit the leading doctrines and precepts of the Gospel, if not in the clearest form, at least with an intelligibility which renders without excuse all who read and yet neglect its injunctions; and let mankind once be permitted to read and to judge for themselves, and we have no doubt that the providence of God will open a way for their further and effectual illumination. It is the Lethæan power of ignorance that we most fear; and the wane of this is indicated in the very measures which are vainly concerted to impede the march of knowledge. It was not a little humiliating, however, to our feelings as Britons, as Protestants, and as Christians, that, about the same time this rescript of the pope made its first appearance, there should issue from the office of our commander-in-chief an order forbidding the distribution of Bibles among the soldiers of our army, unless by the hands of the chaplains. This order has since been somewhat relaxed by extending the permission of giving Bibles to the commanding officers of regiments. But, even as it stands, it almost amounts to a justification of his holiness the pope, and to a sanction of the jealousy entertained by the planters of Demerara of the Bible and its contents. We think it is impossible that such an order, if continued till the next session of Parliament, should then be passed over without observation.

INDIA.—We grieve to find that our Indian government have been obliged to proclaim war with the Birman empire. A series of unjust and hostile proceedings towards British subjects by the people of that country, wholly unchecked by their government, has been set forth as imperatively calling for war. We trust that the whole of the transactions which have led to this painful result will be published in detail; as otherwise there cannot fail to exist a strong suspicion, both at home and more especially abroad, that this is a war of ambition and aggression on our parts, intended to enlarge our dominions and to push our frontier nearer to China.

DOMESTIC.

Scarcely any occurrence of much moment has taken place in our domestic history, with the exception of the remarkable order issued by the Duke of York on the subject of Bibles, already alluded to.—Some useful regulations have been issued by the Lords of the Admiralty for improving the arrangements of the navy; and particularly one for allowing the seamen a better scale of provisions, and a por-

tion of their pay, if required, whilst employed in foreign service. We would earnestly hope that these are but the commencement of a series of measures for improving the moral as well as physical condition of our seamen, and placing the naval service of the country upon so desirable a footing that the public may be at all times supplied with voluntary crews of high moral character, as well as mere technical proficiency and brute courage. We trust especially that the gross immoralities to which we had lately occasion to allude, will not any longer pass unnoticed or unchecked. The injurious effects of the wretched system of allowing the sailors large quantities of ardent spirits are but too obvious: the mind and body are habitually inflamed; disease and premature decay are generated; sober thought, moral feeling, and provident habits are banished; and an alleged necessity is created for those corporal punishments, and that harsh exertion of authority which degrade our navy from its due rank of a popular and liberal service. There can be no reason why our sailors should not be quite as prompt and brave, as skilful and well-disciplined, as at present, without that turbulence of mind which the habit of drinking ardent spirits cannot but greatly increase. We are glad therefore to observe that the regulations to which we have alluded substitute an allowance of tea, coffee, malt liquor, and various little comforts, and an addition of two shillings per month to the pay, in lieu of one half of the former allowance of spirits. Meat, vegetables, flour or peas, and tea or coffee, are to be issued daily; and flour, instead of being exchanged for beef, will become a regular article of allowance. We wish that Government would establish savings banks throughout the navy, and allow the sailors, if so inclined, to enter monthly deposits on the credit of their wages; subject perhaps to such restrictions as might be desirable, to protect them against their own improvidence, or the artifices of designing persons.

The White colonists of Trinidad, on the arrival of the proclamation prescribed by the king in council, of which we gave an account in our Number for March last, met and passed a string of resolutions expressive of their decided hostility to them, and imploring their suspension. It [illegible] may judge from a speech which [illegible] have been at pains to circulate, [illegible] great gravamen of the case with these colonists is the abridgment of the power of the whip. Our Government, however, had prudently given orders which admitted of no delay on the part of the colonial authorities; and the new law is now actually in force. We are informed, and we trust the information may prove correct, that not a single Black or Coloured proprietor, although half of the slaves in the island belongs to them, has joined in this remonstrance of the Whites.

In Demerara there appears to have been no abatement, but rather an aggravation, of that spirit of resistance to all measures of improvement, which produced the insurrection of their slaves, and the unjust persecution and death of the Missionary Smith. Mr. Austin has now become the object of their vindictive hostility. They have loaded him with the most contumelious abuse; they have assaulted his domicile; they have joined in a petition to suspend him from his clerical functions; and, though this petition has not been complied with, yet he has found it expedient for the present to abstain from the public performance of his ministerial duties. Some check, we doubt not, will be given to this spirit by the report of what has passed in Parliament respecting the trial of Mr. Smith, and by the arrival of the Order in Council which is intended, henceforward, to regulate the state of slavery in Guiana. The complete return of the population of Demerara for 1824, has dissipated all the delusions which the registrar of that colony had attempted to propagate on the subject. The population, in July 1821, was 77,376. In May 1823, it was found to be 74,418; making a difference of 2,958; which added to 1,293, said to have been imported in that period, makes a decrease of 4,251 in about twenty-two months, being upwards of five and a half per cent. in that time.

The bill for consolidating the laws abolishing the Slave Trade received the royal assent at the close of the session. It comprises a provision for preventing all inter-colonial Slave-trade; all transfer, that is to say, of slaves from one colony to another. It reserves, however, to the crown a power for three years of granting licences for such transfers, but the grounds for such licences are to be laid before Parliament.

Among the reports presented to Parliament during the late session, is a very important one, which we have not yet noticed, on the subject of

labourers' wages. It has for some years been a too common, but a most injurious practice, to pay able-bodied agricultural labourers, at least in part, out of the parish rates; a principal temptation to which practice is, that it, nominally at least, eases the farmer in the article of wages, and throws the burden on all who pay rates, and especially in some instances on the clergyman. The Committee strongly enumerate the evils of the system as follows:—

"1st. The employer does not obtain efficient labour from the labourer whom he hires. In parts of Norfolk, for instance, a labourer is quite certain of obtaining an allowance from the parish, sufficient to support his family: it consequently becomes a matter of indifference to him whether he earns a small sum or a large one. It is obvious, indeed, that a disinclination to work must be the consequence of so vicious a system. He whose subsistence is secure without work, and who cannot obtain more than a mere sufficiency by the hardest work, will naturally be an idle and careless labourer. Frequently the work done by four or five such labourers does not amount to what might easily be performed by a single labourer working at task-work. Instances of this fact are to be found in the evidence, and in the statements of all persons conversant with the subject.

"2dly. Persons who have no need of farm-labour are obliged to contribute to the payment of work done for others. This must be the case wherever the labourers necessarily employed by the farmers receive from the parish any part of the wages which, if not so paid, would be paid by the farmers themselves.

"3dly. A surplus population is encouraged; men who receive but a small pittance know that they have only to marry, and that pittance will be augmented in proportion to the number of their children. Hence the supply of labour is by no means regulated by the demand, and parishes are burdened with thirty, forty, and fifty labourers, for whom they can find no employment, and who serve to depress the situation of all their fellow-labourers in the same parish. An intelligent witness, who is much in the habit of employing labourers, states, that when complaining of their allowance, they frequently say to him, 'We will marry, and you must maintain us.'

"4thly. By far the worst consequence of the system is, the degradation of the character of the labouring class."

On this last evil the Committee forcibly dilate; justly remarking that it reduces the labourer to a state of slavery, incompatible with the real interest either of himself or his employer. "There are but two motives," they remark, "by which men are induced to work; the one the hope of improving the condition of themselves and their families; the other the fear of punishment. *The one is the principle of free labour, the other the principle of slave labour.* The one produces industry, frugality, sobriety, and family affection, and puts the labouring class in a friendly relation with the rest of the community; the other causes as certainly illeness, imprudence, vice, dissension, and places the master and labourers in a perpetual state of jealousy and distrust." We rejoice to witness this broad recognition of this most important principle, not only from its relation to the English labourer, but also to the unspeakably more wretched system of our West-India colonies, in which the farmers cultivate the soil by slave labour, in its direst shape, almost to the exclusion of the most ordinary mechanical implements for relieving human toil.

We are happy to learn from the Report that the evil is at present only partial, and that many counties in England are nearly, if not totally, exempt from it. In Northumberland, Cumberland, and Lincolnshire, the wages are from twelve to fifteen shillings per week, and the labourers live in comfort and independence. At Wigan, wages are seven shillings a-week, and relief is afforded to a man with three children; in the division of Oldham, in the same county, a great manufacturing district, wages are from twelve shillings to eighteen shillings a week, and no such practice is known. In Yorkshire, wages are generally twelve shillings; but in some parts of that extensive county, the practice of giving married labourers assistance from the parish appears to be very prevalent. In Staffordshire, wages are about ten shillings a week; and labourers, having families, only occasionally receive relief from the poor-rate. In the divisions of Oswaldslow, in the county of Worcester, the practice of paying part of the wages of labour out of the poor-rate has been entirely put a stop to by the vigilance of the magistrates. In the midland, southern, and western parts of the country, we find a great variety in the rate of wages.

In the Wingham division, in Kent, alone, it appears that the lowest rate of wages paid were, in one parish, sixpence; in four, eightpence; in eleven, one shilling and sixpence; in four, two shillings; and, in the greater number, one shilling a day. In Suffolk, Sussex, Bedfordshire, Buckinghamshire, Dorsetshire, and Wiltshire, the plan of paying wages out of the poor-rate has been carried to the greatest extent. Norfolk, Huntingdonshire, and Devonshire, are likewise afflicted by it. In some of these counties wages are eight shillings or nine shillings; in others five shillings; and in some parts they have been and are so low as three shillings a week for a single man; four shillings and sixpence for a man and his wife.

With respect to the remedy for the evils pointed out, the Committee remark, that a great part of the injury arises from the mal-administration of the laws; but they most justly add, that "it does not appear how, under the present system, the laws which regard the poor should be otherwise than ill administered. Where no select vestry or assistant overseer has been appointed, the poor are consigned to the care of a person named only for one year, and in general anxious chiefly to get rid of his office with as little trouble to himself as possible; or, if he endeavours, in spite of clamour and vexation, to improve the practice, his designs are liable to be overset by the orders of magistrates, who, with excellent intentions, are often not conversant with the details of the management of the parish in whose concerns they interfere."

"The great object," they remark, "to be aimed at, is, if possible, to separate the maintenance of the unemployed from the wages of the employed labourer; to divide two classes which have been confounded; to leave the employed labourer in possession of wages sufficient to maintain his family, and to oblige the rest to work for the parish in the way most likely to prevent idleness."

Their suggestions for these purposes are, chiefly, that, instead of giving money to the father in proportion to the number of his children, the children should be set to work by the parish; that where want of work is the alleged cause of application for relief, work should be provided less acceptable in its nature and less lucrative than the ordinary labour of the neighbourhood; and, lastly, that select vestries and salaried assistant overseers should be appointed wherever practicable. We can only add our general opinion on the whole subject, strengthened by every fresh consideration, that, however useful in their degree may be these or other expedients, the malady lies too deep for a cure by any partial or superficial application.

ANSWERS TO CORRESPONDENTS.

J. G.; ——; C.; S. G. E.; W. D.; T. B.; J. P.; and several A. B.s and CONSTANT READERS, are under consideration.

The articles of Ecclesiastical Preferment, which have been sent us will appear in the usual course. Two or three of our Correspondents are under a misconception in supposing that any charge is made for inserting these notices, or for articles of Religious or Literary Intelligence, or for any article in our work.

We are not unacquainted with the Leicester controversy, on which several of our Correspondents have done us the honour to ask our opinion; but the doctrines which have given rise to it are so absurd as well as unscriptural, that we think it would be but a waste of our own, and our readers', time to dilate upon them.

The Committee for raising a Subscription for the Widow of Mr. Smith, the Missionary, request us to state, that the limitation of individual donations to One Pound, and the offer to receive smaller donations, were with the view of giving an opportunity for all who were willing to the object to contribute without raising a larger sum than would be reasonable for a suitable permanent support for Mrs. Smith; but they regret that an idea has gone abroad that the aggregate was likely to be so large as even to leave a surplus, in consequence of which, many persons who would otherwise have contributed have declined to do so. The public sympathy is already so actively awake to Mr. Smith's treatment, that they have thought it unnecessary to [illegible] specific appeal; but they fear lest, in consequence of the prevalence of the misconception just mentioned, the subscription being limited to small [illegible] shoal of the moderate amount which the Committee have justly [illegible] donations will be received by the bankers in town or the country, to be transmitted to S. Hoare, Esq. the treasurer.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

MEMOIR OF M. LOUIS DE MAROLLES.

(*Concluded from p. 410.*)

THE spirit of Christian resignation with which M. de Marolles was enabled to support the complicated afflictions which a merciful Providence suffered to fall upon him, will affectingly appear from the following passage in one of his letters.

"I can truly and sincerely say, that the prisons and dark dungeons in which I have been confined for above these six months, and the *chain* which I now carry about my neck, have been so far from shaking the holy resolution which God hath put into my heart, that they have only strengthened and confirmed it. I have sought God in my afflictions, in a quite different manner from what I ever did in a state of prosperity; and I can truly say, that he has suffered himself to be found by me. He has very delightfully communicated himself to me, by the sweetness of his consolations. In the midst of the transitory afflictions which it is his will that I should suffer, he has made me to taste of solid blessings. The evils with which I am threatened do not at all terrify me. If they are violent, I am not in a condition to bear up long against them; and thus a Christian death will put a happy period to their violence. If they are moderate, I shall have reason to bless my God for it, who will continue his favour and goodness towards me. These considerations make me look upon the future with an eye of constancy and assurance."

Thus in the midst of "the stormy wind and tempest," which assailed his feeble bark in its passage over the ocean of life, Religion approached him with the assistance which the sea goddess is fabled to have held out to Ulysses, but with power to fulfil her engagements;

This heavenly scarf beneath thy bosom bind,
And live: give all thy terrors to the wind.

Various additional assaults were made upon De Marolles to induce him to get himself *instructed*. An unlimited time for that purpose was offered him; and he had a promise, if he would but accept it, of deliverance from the chain the next day. Among the persons who came with these and similar offers, were an advocate of the court of parliament and the wife of the treasurer of France. They united in expressing the most lively regard for his situation, and pressed his acceptance of the offer made to him: but his answer assured them that the conferences he had already had with the Jesuits at Strasburg had removed none of his difficulties; that he had met with the same remarks as theirs in other quarters; that he was only the more firmly persuaded of his faith; that eight months had inured him to his sufferings: that by them God had discovered to him the vanity of human life and of all earthly things; and that he had thus snapped asunder most of the bands and ligaments which attached him to the world, and had put into his heart a great disrelish

for earth, and an ardent desire after heaven. "I said also," he adds, "that I considered my present state of mind sufficiently happy to make me seriously endeavour to preserve it. The civilities which I was persuaded I should receive, and the considerable alteration which would happen in my condition, in case I complied with the offer, would make me, within a few days, forget all my miseries, and root in my heart the love of the world, and the pleasures of life, more strongly perhaps than ever, to plunge me again into misery without any certainty of again receiving so much favour and assistance from God as I have already enjoyed. I said, that for these reasons, I had resolved to adhere to my holy vocation, and to end my days in suffering, if such was the will of God; but that still I received, with deep acknowledgments and thankfulness, the tokens which had been given me of charity and affection."

This advocate came again and again to see and reason with the sufferer; but, though he received his visits with grateful acknowledgment, he repelled his arguments with convincing and decisive answers. The procurator general afterwards came a second time to him, to prevail upon him, if possible, by a last effort before they departed for Marseilles, to ease himself of his chain; but without any other effect than that of obtaining from De Marolles a grateful tribute of thanks for his kindness. His afflicted wife visited his prison as often as she was able; but was denied all access to him, except the consolation of putting her hands through the grating of his dungeon to wash the wounds which the chain had made upon him.

The Roman Catholic clergy, amazed at his stedfastness, and dreading the influence which such an example of constancy produced to the city of Paris, pretended to attribute it to the influence of weakness, and actually spread abroad a report to that effect. As a proof of his sanity, he propounded to his accusers an algebraical problem by which they might judge of the calmness of his mind and the baseness of the calumny which had been forged against him.

At length the chain departed from Paris, on Saturday the 20th of July. M. de Marolles was then labouring under a fever. He had dreaded his sorrowful separation from his wife; and his wife, cast down and sick with affliction, could not be present at this mournful departure. The galley-slaves were marched to the boat two by two, carrying a long chain, which passed through a ring in the chain of each. Our martyr was permitted, by special favour, to be in the last rank. In crossing the quay, he met his children, who cast themselves upon his neck, and clung around him with their embraces. A large concourse of people also were collected, says his biographer, "to see this famous galley-slave, who, some months since, made so much noise in Paris." Every one seemed affected with his sufferings, and an aged Roman Catholic merchant, bursting through the throng, came and embraced and encouraged him, offering him his purse. "This man," says M. Jaquelot, "hath since given glory to God, and retired with his family to London, there to make profession of the truth." We could have wished that the name of this estimable individual had been handed down to posterity. It may possibly still survive in some of those family documents or traditions to which we are recently indebted for the Memoir of Migault. The blood of the martyrs has ever been "the seed of the church;" and who can say whether the patience and constancy of De Marolles, in this trying moment, might not have been the means employed by the Holy Spirit, for impressing the heart of this aged gentleman, and ultimately effecting his conversion to the simplicity of the faith of Christ, uncorrupted by

the false doctrines and superstitious rites of an idolatrous church? We see, in the instance of Nicodemus, one who came at first to Christ "by night:" who, the second time in which we hear of him, had acquired so much greater courage and self-denial as to plead for the Saviour before the Sanhedrim, and in the face of day; and, though but indirectly, yet so as to call down on himself the bitter reproach, "Art thou also of Galilee?" but who the third time came forward in the face of the bitterest ignominy and odium to embalm with spices the body of Him who had just suffered as a malefactor on the cross. The conduct of the merchant could not have passed unobserved by the virulent persecutors of De Marolles and his fellow-sufferers. As he proved himself, whether from humanity only, or from that, combined with other motives, not "ashamed of their chain," it was perhaps suspected that he was not averse to their faith; and thus both the obloquy he would suffer, and the glorious example which he had beheld, must have united to stimulate him to his subsequent secession from an heretical and persecuting communion.

The fever under which De Marolles was suffering when he left Paris, by the time he reached Marseilles had greatly increased: indeed, so great were the fatigue and distress which he had undergone, that he was twice brought to the point of death. In this weak and diseased state he was obliged to lie at night upon rough planks without any straw under him, and with his hat for a pillow. When he disembarked, his lot was still more severe; for he was shaken in his emaciated state for fourteen hours a-day in a waggon, over rough and stony roads; and a dungeon received him at his journey's end at night. Yet, dreadfully reduced as he was, he was sent on board the galley and chained like the other galley-slaves, till some officers, feeling compassion for his sufferings, procured his removal into the hospital. There he found another martyr, a M. Lefevre, who had been an advocate at Chatel Chinon in Nivernois, and whose conversation seems to have refreshed and comforted him. He was soon, however, sent again on board the galley, although declared an invalid by the surgeon, and no pains seem to have been spared in order to triumph over his constancy. An intimation was conveyed to him that in a few days one hundred and fifty galley slaves were to be shipped for America, and that he would be one of the number; but his sickness caused a reprieve till the second embarkation. In the view of this expected calamity he writes to his son, apparently as to a third person, in order probably to avoid bringing him into danger.

"*Fear not, sir;* this is not able to shake my constancy: no—God by his grace has fixed it upon too solid a foundation. I can sincerely assure you, that I heard this news with as little emotion as I feel now that the order is reversed. It gives me no concern whether I die by land or by sea, in Europe or America. I am persuaded that every kind of death of the children of God is precious in his eyes. I also believe, that my death would be more edifying, and more glorious, if it should happen during my bonds. I have fully resigned myself to the will of God. I am persuaded, that all states and conditions in which it shall please him to place me, are those in which he judges I shall glorify him better than in an infinite number of others which he might, if he saw fit, allot me. You must not be afflicted: this was decreed in heaven before it was appointed on earth; and we should feel persuaded, that it is for our good God is thus pleased to order it."

In the midst of his sufferings his natural cheerfulness did not desert him; and we find him writing to his wife a familiar letter, in which, as if to divert her thoughts from his afflictions, he introduces a playful

account of his galley habit:—"I have a fine little red jacket, made just after the fashion of the carriers' frocks of Ardennes. It is put on like a shirt, for it opens but half way before. I have likewise a fine red cap, two pairs of breeches, two shirts, with threads as big as my finger, and stockings."

He notices with thankfulness the alleviation of his griefs by the kindness and sympathy of the master of the galleys. He finds circumstances of mitigation in every allotment: the galley is better than the hospital, on account of the corrupted air of the latter: and the iron which he wore on his foot, which weighed not quite three pounds, but which had troubled him more at first than that of thirty pounds round his neck, on account of his emaciation, now by use pained him much less: besides, he adds, with inimitable meekness, "we learn to place it so as it may give us the least uneasiness." The attentions paid to him seem also to have been considerable. In writing to his daughter, he entreats her not to mention to her mother the probability of his embarkation; but he urges them all to hasten as much as possible their own departure from their persecuting country. "I beseech God," he adds, "with all the powers of my soul, to grant you a happy issue."

How strange and infatuated was the policy which compelled so many virtuous subjects and useful citizens to fly from their native country, and to seek an asylum in foreign lands! We had occasion, in our review of Migault, to notice the astonishment with which foreigners viewed the circumstance, and the ready asylum which they provided for the many ingenious and industrious mechanics, and others, whom these sanguinary persecutions rendered fugitives and exiles. But the astonishment was not confined to foreign countries: reflecting persons in France itself stood amazed at such a stroke of blind and headstrong policy; and even the biographer of Madame de Maintenon joins in inveighing against the folly of such a measure, equalled only, he observes, by the wisdom and charity of that eagerness with which neighbouring nations received and protected the unhappy victims of this misguided fury. He represents them as exclaiming with the two owls in the celebrated fable, "Long live the Sultan Mahmoud: for France will never want depopulated villages!"

The sufferings of De Marolles at length became still more severe. In another letter which he found means of writing to his wife, he says of himself and his companions in tribulation, that now they were not set loose from the chain either by day or night, or allowed the liberty of going on shore, or to receive letters, or to write any but such as were inspected before being sent off. Yet he exhorts her to "hold her fast by God, who knows how to bring light out of darkness." He says, "Our separation, which in itself is the most hard and bitter thing in the world for us, is not so if we only consider it as the will of God. Let us be persuaded that, if we weep and mourn now, there will come a day when we shall be comforted."

A young officer, whom he instructed in algebra, interested himself on his behalf, as also some other persons: but their kindness was of no avail—he was treated with greater rigour. He was forbidden the enjoyment of writing; but he found means to hazard a letter to his beloved wife, in hopes of supporting her spirit amidst her complicated afflictions. Having heard of her escape from the kingdom, with his children, he says: "I daily pour out my soul before my God, to thank him for all the mercies and favours which he has bestowed upon us all." He continues: "My support, perhaps, is owing to the supplications of so many faithful Christians, who pray for me both in private and in public. As for myself, I am nothing but weakness and infirmity. Nevertheless, by the grace of God, I

still stand: and I hope that I shall persevere faithful unto him, even unto death; and that, as a recompence, he will give me *the crown of life*. Whatever hazard I run in writing to you, I will not forbear to do it, as often as God shall give me opportunity. It is the only happiness which is left us in our sorrowful separation to be able to confer with, and to comfort, one another. But I shall confine myself to write to you alone for the future."—"If the letters which I shall write to you are intercepted, and imputed to me as a crime, it will be a crime which I shall always take pleasure and delight in confessing, before all who shall question me about it. I do not think that any person of a just and equitable spirit can think ill of, or blame, a husband, for endeavouring to comfort his wife, in such sorrowful conjunctures as those to which it has pleased God to seduce us. This, my dear partner, is my resolution upon that point. Notwithstanding, let us both do all things with a Christian prudence; so that we may give no handle against us to those who only wait for an opportunity; and as to the rest, let us rely upon the providence of God, the singular favours and mercies of which we daily experience. Let us offer up our bodies and souls to Him, as a living sacrifice, holy and acceptable, which is our reasonable service. This is what I daily study to do. I can truly assure you, that there pass but few nights in which I do not water my couch with my tears. I do not say this, my dear wife, to afflict you: on the contrary, I imagine, that this news will afford you matter of joy, and a holy occasion to join with me in blessing God for it. For these tears are not the effects of a worldly sorrow, which bringeth forth nothing but death. But they proceed from the grace of God; some of them from that godly sorrow which *bringeth forth repentance to salvation, not to be repented of*; others from the joy which I feel when I consider, with admiration, how great are the mercies and favours which God confers upon you all, and upon myself. I likewise reflect with extreme joy and satisfaction upon the sacrifice which you have made to God of all the worldly property and comforts which he bestowed upon us. You might have enjoyed these, if your heart had been inclined that way. But you have made for yourself *a treasure of them in heaven, where rust and thieves spoil not*. You have, like Mary, *chosen the good part, which shall not be taken from you*. I assure you, my love, you could not have made a choice more to my mind. I praise God, with all the powers and faculties of my soul, who hath given me a wife truly Christian, and who will, in my absence, do her endeavour to teach our children to be Christians."—The only release that he had from the chain for the next three months was for the purpose of being taken before the Bishop of Marseilles to enter upon conferences and disputes with the clergy; the sole result of which was generally to make his oppression the heavier: still his confidence in the loving kindness of God was undiminished; and we should feel amazed at this exercise of vigorous faith, did we not know the exhaustless spring whence he derived renewed supplies as often as he was weary and about to faint. The following passage will disclose what was this exuberant source.

"When I rise in the morning, after having presented my petitions to God, I read six, or seven, or eight chapters of holy Scripture; and make such reflections and observations on them as I am able. I draw from this Divine source all the consolations which I stand in need of. God himself doth most plentifully furnish me with them; and, with his precious balm of Gilead, he gently apoints and supples all the wounds which my sufferings may make in my heart."

When the time approached of making up the second embarkation for America, a chain of 150 prisoners arrived at Marseilles, thirty-three

having died on their way. De Marolles, however, formed no part of the shipment; but this was not an advantage. He had entertained hopes that the civility with which the Bishop of Marseilles treated him would have occasioned an alleviation of his sufferings, or at least that nothing more grievous would happen to him. But six weeks after the conferences, he was taken from the galley, and shut up in a kind of dungeon prepared purposely for him in the citadel of Marseilles. His virtues had so powerfully attracted the public attention, that the court at Versailles determined, if possible, to triumph over his patience. So strict was his imprisonment, that he could not write to his wife for seven months, and then only in the name of another person. The little light that reached his solitary abode came in chiefly by the chimney. The king allowed him five sous a-day for his subsistence, and upon that he lived. He was committed to the custody of an officer who, the better to secure him, placed a sentinel day and night at the outer gate of his chamber, and another at the top of the chimney. The officer himself dishonestly intercepted a part of his meagre allowance, and reduced him to great extremities. In this state of destitution did this eminently meek and humble Christian struggle with unrepining patience for six years against hunger, nakedness, cold, and darkness. Yet it was his joy that he was counted worthy to suffer for his Redeemer's name. He says on one occasion, in a note without date, and written with a trembling hand to one of his companions in suffering: "I am sorry that they have given themselves the trouble to endeavour to procure a pension for me. Write to them that they trouble themselves no more about it: I am contented to live on bread and water."

At length he contrived to send a communication to his wife, [illegible] calls her, as indeed he might, a *widow*. The letter is full of [illegible] ness, and of unshaken trust [illegible] support of Divine grace. He says, that he thought he could not have lived three months in such a place as was his then abode; but he adds, "It will be *five* years, on the eleventh of next February, that God has preserved me in it." He notices also the kindness of the almoner of the citadel, who was permitted to visit him, and wished to bring him some of his own linen; which De Marolles would not allow, but was permitted through him to purchase some articles of clothing with his own money. But the most valuable alleviation of his condition was a lamp full of oil which at this time was sent him every day, and which enabled him for six and sometimes eight hours to console himself with the holy Scriptures, besides preventing his striking his head against the walls of his dungeon, which in the darkness, from vertigo and weakness, he had frequently done. Such was the gratuitously barbarous conduct of the officer who had him in charge, that he sometimes kept his food from him till very late in night, and for three months together refused to have his linen washed. This cruel neglect greatly aggravated the sorrows of his imprisonment; and to complete the climax of misery, he saw no reason to hope that his afflictions would be permitted to terminate so long as his shattered frame should be able to bear up against them. He remarks to a fellow-sufferer in the same cause: "You speak just to my mind, my dear brother, when you say, that we *alone* shall be the persons to whom the king will not extend his clemency. We are brought upon the stage, in order to strike a terror into the whole kingdom; and upon us must fall that vengeance which the king makes those feel, who do not acquiesce and submit to his orders. But if we have had the misfortune to disobey our great monarch, let this be our comfort, that we did it out of an indispensable necessity, to which we were [illegible] of disobeying him. We [illegible] preferred the obedience which

we owe to the Divine Majesty, to the mandates of a mortal prince. This is the laudable crime for which we suffer so many miseries. Let us always fix our eyes upon the glorious recompences which God reserves in heaven for us, for that very crime for which the god of this world will perhaps never forgive us. Let us wait the will of the Lord, and be always faithful to him."

Among the aggravations of his imprisonment, were the solitude and perpetual darkness (for the indulgence of a lamp seems to have been only temporary) in which he spent his days. He had at first rejoiced in being taken from the galley and brought to his dungeon, because his ears were no longer offended with the horrid and blasphemous sounds with which the galley continually echoed. He had also the liberty of singing the praises of God. "I could likewise," he says, "prostrate myself before him as often as I pleased." He further lost his uneasy chain, which his weakness indeed no longer allowed him to bear. But the natural overpowering effects of long-continued solitude and perpetual darkness, were at length felt by him with extreme acuteness, though still with perfect resignation and filial confidence in God.

"The solitude and perpetual darkness in which I spent my days, presented my straitened soul with such frightful and terrifying ideas, as made very fatal impressions on my mind. It was filled with false and illusory imaginations, which often transported it into delirium and idle fancies, which lasted sometimes for the space of two hours. My prayers were no remedy against this evil. God was pleased it should continue for some months. I was plunged into a deep abyss of affliction. When I considered that, together with this affliction of spirit, I could procure scarcely any bodily rest, I concluded that I was in the high road to distraction, and that I should never escape falling into that state. I incessantly implored the succours of my God. I begged of him, that he would never suffer my enemies to triumph over me, and my sufferings, in so sorrowful a manner. At length, after much prayer and many sighs and tears, the God of my deliverance heard my petitions, and, after so many tempests, sent a perfect calm and serenity. He dissipated all those illusions which gave me so much pain." He adds:

"The duration of so great a temptation was, in my opinion, the proper time for the old serpent to endeavour to cast me into rebellion and infidelity. But God always kept him in so profound a silence, that he never once offered to infect me with any of his pernicious counsels; and I never felt the least inclination to revolt. Ever since these sorrowful days God has always filled my heart with joy. I possess my soul in patience. He makes the days of my affliction speedily to past away. I have no sooner begun them but I find myself at the end of them. With the bread and water of affliction with which he tries me, he affords me continually most delicious repasts."

The united effects of imprisonment, hunger, cold, and persecution, had now utterly enfeebled the body of this exemplary and faithful Christian, whose mind they could not, in the last moment, change. About two months before his death his eyes, which had for some time been extremely weak and inflamed, quite failed him. Through extreme weakness he fell against the wall of his dungeon, and made several wounds on his head; and from that time he languished till his death. His persecutors, by increasing a little his scanty allowance of bread and water, and adding somewhat to the quality of his food, tried, but in vain, to prolong his sufferings. Several of the priests came in this last stage to see him, and endeavoured to effect a change in his sentiments; but the same grace which had supported him in his bonds preserved him faith-

ful unto death. He heard their arguments and invectives with calmness, not returning railing for railing. He blessed his enemies to the last. At length, on the 17th of June 1692, he fell a victim to the malice of his persecutors, and, from the pains of a lingering martyrdom, ascended to the bosom of that Saviour who invites all who share his sufferings to participate in the throne of his glory. The Papists caused him to be buried by six Turks among the Turks; this being their custom with such as died faithful to their Saviour.

And now, in concluding this abstract of the history and sufferings of M. de Marolles, some of our readers may be disposed to inquire our reasons for laying before them so melancholy a scene. If those reasons have not been already sufficiently apparent from what has preceded, we may add the following; that such narratives as these display the power of the grace of God and the true character of religious principle, and serve to fortify and prepare the mind of the Christian for the emergencies of trial. It must be quite clear to any reflecting mind, that nothing but supernatural aid could sustain the soul of man in the midst of sufferings like those which have been described. The torments of the stake, terrible as they are, require but the effort of a few hours; and there are many adventitious circumstances in such a scene which are not without effect in contributing to sustain the soul; but the horrors of a dungeon required the uninterrmitted exertion of *months and years*, with a perpetual struggle against the depressing tendency of solitary and comfortless confinement. What could inspire an unrepining spirit in the midst of all this scene of trial, and even a good-will towards those who inflicted it, but the supporting grace of God and the comforts of the Holy Spirit?

We need scarcely add how [illegible] fully such narratives develop the character of that selfish, bigoted, and proselyting spirit which is interwoven in the very principles of Popery. We are not speaking of individual members of that communion, but of the body. We acknowledge a few bright exceptions; but they do not disprove the general statement. And what should be the lesson which we ought to learn from the exhibition of this unsaintly spirit? Not certainly to "go and do likewise,"—to oppose persecution to persecution,—to be bitter and virulent, because our opponents may be so; but to exhibit to them a brighter and holier example,—in meekness to instruct them that oppose themselves,—to fight manfully and without compromise, but not with the weapons of worldly policy, but with "the sword of the Spirit;" not to call down fire to consume them, but to endeavour with a gentler flame to melt their hearts and consume their dross: to pray for them; to endeavour by every Christian means to gain them over to pureness of doctrine and holiness of life; and in all our controversies with them to think more of essentials than of circumstantials, and to strive rather to discover common ground on which we can commence friendly discussions in the cause of truth, than to exasperate the evil by plunging at once into the hottest ranks of hopeless polemics.—We never wish to see the members of our Protestant church imitating either the spirit or the practice of their opponents, described with such exquisite point of good-humoured irony by Jeremy Taylor, where he says:—"Because the doctors of the Romish Church met with opponents at all hands, they proceeded to a more vigorous way of arguing; *they routed legions against their adversaries; they confuted at one time*, in the town of Beziers, *sixty thousand persons; and, in one battle, acquitted so prosperously and acutely, that they killed about ten thousand of that sect sacramentaries.* And this Bellarmine gives as an instance

of the works of the Church. This way of arguing was used in almost all the countries of Christendom, till, by crusadoes, massacres, battles, burnings, and the constant *carnificia* and butchery of the inquisition, (which is the main proof of the Papacy, and does more than *Tu es Petrus*), they prevailed far and near, and men durst not oppose the evidence on which they fought!"—Jeremy Taylor might, perhaps, have strengthened his allusion to Bellarmine by contrasting his exterminating zeal towards Protestants, with his tender mercies towards the loathsome vermin which he suffered to luxuriate unmolested upon his person, alleging that *they* could enjoy happiness only in this life, while he anticipated an eternity of happiness in the life to come! But thus it is that men of the tenderest feelings in other matters, whether Protestants or Papists, will often forget all their charity, and even the common dictates of humanity, when seized with the mania of a dictatorial, intolerant, and persecuting spirit.

To the Editor of the Christian Observer.

Among the many episcopal charges, injunctions, and similar documents, which have been, at different times "set forth," for the regulation of the conduct of our established clergy, I know not that any manual of this nature can be found in many respects more admirable, than the following monition of Archbishop Sancroft to the bishops of his province, suggesting various heads of exhortation for their respective clergy. The reasons why the subject of Popery occupies so conspicuous a place in this document, will be evident, if we call to mind the period in which it was drawn up, which was in July 1688, soon after the prosecution of the seven prelates, at a time when Popery reared its citadel in the royal palace itself, and dispersed its emissaries throughout every parish of the kingdom. I am not, however, altogether pleased with the spirit of one or two clauses, which seem to urge the clergy to their duties, rather from policy, or from hatred to Popery, than from love to God, or for the souls of their people. The duties alluded to in the eighth and tenth injunctions, would be equally duties independently of the particular grounds on which they are there inculcated. It is but justice, however, to add, that the Archbishop had already specified the high motive of "the solemn vows and obligations made in ordination to God and the church;" and he presumes throughout upon the clergy being sincerely actuated by zeal for the glory of God and the salvation of mankind. In most documents of this kind there is a defectiveness of allusion to that highest of all motives, "the love of Christ," which "constraineth" every faithful minister to "spend and be spent" in his service, far more than any exhortations built only upon the basis of its being a matter of principle and duty, irrespective of the feelings and affections of the soul. With these limitations, the following document is well worthy of the frequent perusal of the clergy: and it is highly pleasing to find it issuing from the pen of such a man as Archbishop Sancroft, to whom many writers and readers would hardly give credit for such excellent sentiments.

A. B.

Some Heads of Things to be more fully insisted upon by the Bishops, in their Addresses to the Clergy and People of their respective Dioceses.

I. That the clergy often read over the forms of their ordination; and seriously consider what solemn vows and professions they made therein to God and his church, together with the several oaths and subscriptions they have taken and made upon divers occasions.

II. That, in compliance with

those and other obligations, they be active and zealous in all parts of their duty, and especially strict and exact in all holy conversation, that so they may become examples to the flock.

III. To this end, that they be constantly resident upon their cures in their incumbent houses, and keep sober hospitality there, according to their ability.

IV. That they diligently catechise the children and youth of their parishes, (as the rubric of the Common Prayer Book and the 59th Canon enjoin), and so prepare them to be brought in due time to Confirmation, when there shall be opportunity: and that they also, at the same time, expound the grounds of religion and our common Christianity in the method of the catechism, for the instruction and benefit of the whole parish, teaching them what they are to believe, and what to do, and what to pray for; and particularly often and earnestly inculcating upon them the importance and obligation of their baptismal vows.

V. That they perform the daily office publicly (with all decency, affection, and gravity) in all market and other great towns; and, even in villages and less populous places, bring people to public prayers as frequently as may be; especially on such days and at such times as the rubric and canons appoint; on holy days, and their eves, on Ember and Rogation days, on Wednesdays and Fridays in each week, especially in Advent and Lent.

VI. That they use their utmost endeavour, both in their sermons, and by private application, to prevail with such of their flock as are of competent age to receive frequently the holy communion; and to this end, that they administer it in the greater towns once in every month, and even in the lesser too, if communicants may be procured; or, however, as often as they can; and that they take all due care both by preaching and otherwise to prepare all for the worthy receiving of it.

VII. That in their sermons they teach and inform their people (four times a-year at the least, as the first canon requires) that all usurped and foreign jurisdiction is, for most just causes, taken away and abolished in this realm, and no manner of obedience or subjection due to the same, or to any that pretend to act by virtue of it; but that, the king's power being in his dominions highest under God, they upon all occasions persuade the people to loyalty and obedience to his majesty in all things lawful, and to patient submission in the rest; promoting (as far as in them lies) the public peace and quiet of the world.

VIII. That they maintain fair correspondence (full of the kindest respects of all sorts) with the gentry and persons of quality in their neighbourhood, as being sensible what seasonable assistance and countenance this poor church hath received from them in her necessities.

IX. That they often exhort all those of our communion to continue stedfast to the end in their most holy faith, and constant to their profession; and to that end, to take heed of all seducers, and especially of popish emissaries, who are now in great numbers gone forth amongst them, and are more busy and active than ever. And that they take all occasions to convince our own, that it is not enough for them to be members of an excellent church, rightly and duly reformed, both in faith and worship, unless they do also reform and amend their own lives, and so order their conversation in all things as becomes the Gospel of Christ.

X. And forasmuch as those Romish emissaries, like the old serpent, *insidiantur calcaneo*, are wont to be most busy and troublesome to our people at the end of their lives, endeavouring to unsettle and perplex them in the time of sickness, and at the hour of death: that therefore all who have the cure of souls

be more especially vigilant over them at that dangerous season: that they stay not till they be sent for, but inquire out the sick in their respective parishes, and visit them frequently: that they examine them particularly concerning the state of their souls, and instruct them in their duties, and settle them in their doubts, and comfort them in their sorrows and sufferings, and pray often with them and for them: and, by all the methods which our church prescribes, prepare them for the due and worthy receiving of the holy Eucharist, the pledge of their happy resurrection: thus with their utmost diligence watching over every sheep within their fold (especially in that critical moment) lest those evening wolves devour them.

XI. That they also walk in wisdom towards those that are not of our communion; and if there be in our parishes any such, that they neglect not frequently to confer with them in the spirit of meekness, seeking by all good ways and means to gain and win them over to our communion: more especially, that they have a very tender regard to our brethren the Protestant Dissenters: that, upon occasion offered, they visit them at their houses, and receive them kindly at their own, and treat them fairly wherever they meet them, discoursing calmly and civilly with them: persuading them (if it may be) to a full compliance with our church, or at least that "whereto we have already attained we may all walk by the same rule, and mind the same thing." And in order hereunto, that they take all opportunities of assuring and convincing them, that the bishops of this church are really and sincerely irreconcilable enemies to the errors, superstitions, idolatries, and tyrannies of the Church of Rome; and that the very unkind jealousies which some have had of us to the contrary were altogether groundless. And, in the last place, that they warmly and most affectionately exhort them to join with us in daily fervent prayer to the God of peace, for the universal blessed union of all Reformed Churches both at home and abroad against our common enemies; that all they who do confess the holy name of our dear Lord, and do agree in the truth of his holy word, may also meet in one holy communion, and live in perfect unity and godly love.

FAMILY SERMONS.—No. CLXXXVIII.

Ephes. iv. 1.—*I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.*

When St. Paul wrote this Epistle, he was a prisoner at Rome for the sake of the Gospel. He could not visit the churches he had planted; he could not comfort them by his presence, or perform among them those pastoral and apostolic offices which it was the delight of his soul to exercise; but he could pray for them to Him who seeth in secret, and he could instruct and warn and console them by means of his pen. And both these he most gladly did. In the very verses which go before the text, forming the conclusion of the third chapter, we find him exhibiting in a most earnest manner the former of these marks of care for his beloved flock. "I bow my knees," he says, "unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of God, which passeth knowledge." Having thus uttered his earnest prayers for them, he goes on in the text, and throughout the Epistle, to exhort them to a faithful and dili-

gent discharge of their obligations as Christians; which he sums up in one expressive phrase, "to walk worthy of the vocation with which they were called." What, then, is the Christian's vocation; and what is it to walk worthy of it? These two inquiries will furnish the subject of our present meditation.

First, *What is the Christian's vocation?*—A person's vocation, in ordinary language, means his profession or employment in life. Now the Christian has a spiritual calling, which the Apostle defines when he addresses the Romans as "beloved of God and called to be saints." The Christian is called to salvation, through sanctification of the Spirit and belief of the truth. It is spoken of in Scripture as a "high calling," a "holy calling," and a "heavenly calling." But we shall see its nature more fully, if we consider what the Christian is *called from*, and what he is *called to*; in other words, what was his condition before his conversion to God, and what is his condition afterwards.

1. With regard to the first of these particulars, all mankind are by nature in a state of sin and death. The Ephesian converts had been heathen idolaters, the worshippers of the fabled goddess Diana. Their state is described in the second chapter of this Epistle, where the Apostle speaks of them as having been dead in trespasses and sins; walking according to the course of this world, according to the prince of the power of the air; having their conversation in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and children of wrath even as others. Now, with the exception of gross heathen idolatry, to which we have no temptation, our state by nature differs nothing from theirs; we walk in the same evil ways, and are like them "children of wrath." We profess indeed in our baptism "to renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh." But till we truly, as well as by profession, become "new creatures in Christ Jesus," we fulfil no one article of this solemn stipulation. The Gospel addresses us as in a state of guilt and misery, under the dominion of sin, exposed to the anger of God, and heirs of destruction. There is no exception in this respect. "We have proved," says the Apostle, "both Jews and Gentiles to be all under sin." Such, then, is the state of sinfulness and misery out of which the Christian is called.

2. To what is he called? He is called to a state the very opposite of his natural condition. He is called "from darkness to light, and from the kingdom of Satan to the kingdom of God's dear Son." "Ye," says the Apostle Peter, addressing the Christian converts who had formerly been heathens, but were now called by the grace of God to the knowledge and belief of the faith of Christ, and to obedience to its precepts, "ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." This state of privilege is also ours, if we are true Christians. Were we by nature ignorant of God, of ourselves, and of the things that belong to our peace? Christ is made unto us "wisdom:" we have learned our sinfulness, our need of an atonement, and the mercy of God in revealing to us the means of pardon through Christ Jesus, and offering it to our acceptance. Were we living without God and without hope in the world? we are now, says St. Paul, "called unto the fellowship of his Son Jesus Christ," or, as the same Apostle elsewhere expresses it, "called into the grace of Christ." Were we exposed to the displeasure of God for our sins and to eternal punishment in the world to come? we are called to a state of pardon and acceptance, of peace and hope, of salvation and eternal glory. How insignificant are all other distinctions among men when compared with this! A high station in society is usually coveted; and

we are apt to look upon it as a grievous misfortune to be cast down to a low one. But there is one vocation, the vocation of a Christian, which can shed a ray of happiness and of dignity over the most obscure earthly lot: while without it the highest would only end in vanity and bitter disappointment. Our calling as Christians, our Church well explains in the Baptismal Service: it is "to follow the example of our Saviour Christ, and to be made like unto him." This calling is recommended to us by all that is truly valuable and praise-worthy. In selecting an earthly calling, some men choose that which is most likely to lead to wealth: but here is a vocation which introduces us to "durable riches and righteousness," to treasures which moth and rust cannot corrupt, or thieves break through and steal, reserved in heaven for us. Others of a more ambitious character choose that which opens the most probable road to worldly dignities and preferments: but here is a calling which brings upon us "the honour that cometh from God," an alliance to the sovereign and only Potentate, the King of kings and Lord of lords, as his children, and heirs to a crown of glory that fadeth not away. Others prefer some profession which, with less splendid results of riches or honour in the end, allows of greater ease and enjoyment during its prosecution: here is a service which is perfect freedom: a yoke which is easy, and a burden which is light: a way of pleasantness and a path of peace. Thus our heavenly vocation as Christians unites all that can gladden and benefit the soul of man: it is a state of life infinitely desirable: it restores us, through Christ, to the purity and happiness which we lost by the fall of Adam: it is the gate of admission to whatever is really good, and the only sure road of escape from whatever is evil. It is purified, by its connexion with Him whose name is holy: it is rendered blessed, by leading us to Him who is the eternal Fountain of all true enjoyment; it is surpassingly honourable, from its union with the sacred Majesty of heaven and the splendours of the unseen world.

Secondly, Let us inquire what is meant by *walking worthy of this vocation*.—In every rank of human life, there is a suitableness of deportment according to the age, station, and circumstances of the individual. We easily perceive what line of conduct is befitting in those above us, around us, or below us, and are shocked at the slightest deviations from the course of due propriety. In like manner the vocation of the Christian requires a deportment conformable to its character. Before his conversion to God, he was "in the world and of the world:" he acted consistently with his corrupt nature: he was led away by the desires of the flesh, the desires of the eye, or the pride of life. But, now that he has received a new and spiritual character, his natural tastes, desires, and conduct are overruled by the prevalence of higher principles. To love the world and the things of the world, and to make these the objects of his highest hopes and wishes, would be utterly inconsistent with his renovation of mind. Being buried with Christ, he dies to sin: being risen with Christ, he seeks the things which are above, where Christ sitteth at the right hand of God. The vocation which he has been led by the Holy Spirit to choose, is to be the servant of God: "one is his master, even Christ." It becomes, then, the servant to do the will of his Lord. He has professed that Christ is his Prophet: it becomes this profession that he should meekly receive his instructions. He has professed that Christ is his Priest: it becomes this profession that he should rest upon his atoning sacrifice, and apply for the pardoning and cleansing application of his blood to his guilty conscience. He has professed that Christ is his King: it becomes this profession that he should strive to

obey his laws. His calling, as we have seen, is a "holy calling;" his *thoughts* therefore, his *affections*, his *words*, and his *actions*, should be holy. What were those *thoughts* by nature? We learn from the page of inspiration, that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." It is becoming, therefore, the Christian's renovated nature that his thoughts and imaginations should now be the very contrary of this; that they should be employed on holy objects; that "his delight should be in the law of the Lord, and that in that law he should meditate day and night." It is becoming his profession also, that his *affections* should be holy: that he should love God with all his heart, and soul, and mind, and strength; and hate every sinful way. His *words* likewise should be holy; he should "purpose that his mouth shall not transgress;" his "tongue should talk of righteousness all the day long;" he should "put away all clamour and evil speaking;" all "blasphemy and filthy communication," and should "let his speech be always with grace, seasoned with salt." His *actions* also should be holy: springing from holy motives and directed to holy ends. Having repented, he should do works meet for repentance; he should "serve God in newness of spirit;" he should "yield himself unto Him, as alive from the dead, and his members as instruments of righteousness;" he should "walk honestly, as in the day," "putting on the Lord Jesus, and making no provision for the flesh to fulfil the lusts thereof." If the Christian would know what conduct suits his profession, let him consider the invaluable privileges which he has received; the price paid for his redemption; the love displayed in the pardon of his sins, notwithstanding their number and magnitude; the infinite obligation conferred upon him; the inestimable hopes made sure to him through faith in the Son of God; the sanctifying nature of the doctrines which he has received; the sacred influence of Christian principle; the sanctity of the Divine commands; the example of his Saviour; and the promised grace of the Holy Spirit to purify his soul. After such considerations he can be at no loss to know what becomes, and what is inconsistent with, his professed character. He can feel no doubt as to what manner of men Christians ought to be in all holy conversation and godliness; how those ought to live, and speak, and act, who are "not their own, but are bought with the price of the blood of Christ;" who profess themselves to be "pilgrims and strangers upon earth," who believe in an all-seeing God, a holy law, a future judgment, and an eternal state of rewards and punishments.

The Apostle has explained at length, in the verses which follow the text, and the remaining chapters of the Epistle, what he included in the expression which we are considering. He enlarges upon the various duties of Christians, as husbands and wives, parents and children, masters and servants; and grounds them all upon the principles of the Gospel of Christ, as fruits of faith, obedience, and love. He exhorts the Ephesians to lowliness and meekness; to long-suffering and forbearance; to peace and unity; to truth and purity; in a word, "to put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and to put on the new man, which after God is created in righteousness and true holiness." This is to walk worthy of our vocation, and to adorn the doctrine of God our Saviour.

But it may be asked, in conclusion, Why should we thus endeavour to walk worthy of the Christian character? Will it not render life burdensome, and keep us under a constant restraint? In answer to

this I might reply, that, even if it *were* so, our duty must not be sacrificed to our inclination. But it is *not* so; for, as we have already shewn, our duty and our happiness are joined together; the way to heaven is the only way of true satisfaction upon earth, and godliness alone has the promise of this life as well as of the life to come. Let us then strive to maintain consistency of character; let us not disgrace our profession, and mar our hopes, and deprive ourselves of our joys, and ruin our souls, by a doubtful and unsteady course. If Christianity have any truth or value, if it be not a vague name and delusion, to live according to its requirements is at once our obligation and our privilege; and in neglecting to do so we act ungratefully, hypocritically, and sinfully, to the dishonour of the Christian name, and our own eternal destruction.

But it may be further asked, What means are we to make use of to assist us in maintaining a course of life agreeable to our Christian calling. I would trust, that, by the blessing of God, the considerations which have been urged have so far produced their effect, that we are not only convinced of the duty, but are desirous of putting in practice the exhortation of the Apostle, who so affectionately and earnestly beseeches us in his bonds to walk worthy of our high vocation. Let us then remember, in the first place, whom it is we serve; for our calling is of God: we need his constant grace, and the sanctifying influences of his Holy Spirit, to preserve us in the right path: and these we must seek for by humble and earnest prayer. With our prayers also we must unite our wishes and endeavours; we must watch and strive; we must deny ourselves, and take up our cross, and follow the footsteps of our Redeemer. Thus sincerely and zealously pressing forward, we shall not fail, by the mercy of God in Christ, to attain the prize of our high calling; and, having lived to his glory upon earth, we shall be received with joy to his heavenly inheritance beyond the reach of doubt, or sin, or imperfection.

MISCELLANEOUS.

NEGRO SLAVERY.—No. XI.

THE ARGUMENT, "*That the Colonial Slaves are better off than the British Peasantry*," ANSWERED, FROM THE ROYAL JAMAICA GAZETTE. BY THOMAS CLARKSON, M.A.

I KNOW of no argument more unfounded, and which has yet been more mischievous to the cause of humanity, than that "*the slaves in the British colonies are better off than the labourers in Great Britain itself.*" Some thousands have been imposed upon by this argument; and the delusion, I believe, still continues to a considerable extent. It is time then, if it be false, that it should be done away; and happily there are, in my opinion at least, means of effecting this to the satisfaction of all but those who are determined not to be convinced. These means will be found in documents, the authority of which *no one will question*. I allude to the official contents of the Royal Gazette of Jamaica. Many other sorts of testimony might be objected to as fallacious. It might be said, for instance, "Your evidence is of too old a date, because things are altered now;"—or, "Your evidence is only of the hearsay kind;"—or, "The persons you quote were not long enough in the colonies to understand the system of slavery;"—

or, "They went thither with prejudiced minds, and are therefore prejudiced witnesses." But if we go to the Jamaica Gazette, and particularly of so late a date as June 1823, for evidence, we avoid all that our opponents might call *dubious*, and admit only what they *must admit themselves*. Each Gazette contains occurrences in the island during the preceding week. It advertises, among other things, the sales of slaves. It advertises also such of the runaway slaves as have been apprehended and sent to the public jail. It mentions the prison, or work-house as it is called, where they are confined. It describes their names and persons, with other particulars, that their owners may have an opportunity of claiming them. This account and description are required every week by *law*, and the jailor is obliged to give them upon *oath*. Now I have in my possession the Jamaica Royal Gazette for the week, from Saturday June the 14th, to Saturday June the 21st, 1823, which I obtained by accident; and it is from this that I mean to try to refute the argument before mentioned. It strikes me that I shall want no other assistance than this document to realize my design.

The first advertisement, which I shall notice in this Gazette, is this:

"Kingston, June 14th, 1823.—For Sale: Darliston-Penn, in Westmoreland (parish), with 112 *prime Negroes*, and 446 *head of stock*."

The second is one, where Slaves are to be sold *to pay their masters' debts*. It begins thus:—"Deputy Marshal's Office, Kingston, Jamaica, June the 7th, 1823." It then describes *three* slaves, belonging to three different owners, whom it announces *separately* for sale. It then describes a fourth lot, belonging to one owner, among whom are, "Lucy, a drudge; William, son of Lucy, a waiting boy, supposed age nine years; [illegible] another son, supposed age [illegible] years; Susannah, Lucy's daughter, a waiting girl, supposed age five years; and Cuffey, another son of Lucy, supposed age two years." It then goes on to advertise a farther sale, consisting of *twenty-three men*, and concludes thus:

"Take notice, that I shall put up to public sale, at Harty's Tavern, on Monday the 23d day of June instant, between the hours of ten and twelve o'clock in the forenoon, the slaves mentioned, Negroes, and a Cart, levied upon under and by virtue of the foregoing writs of Venditioni Exponas. ANTHONY DAVIS, D. S. M."

I stop now to make a few remarks upon these two advertisements.

First, it appears that the slaves in the British colonies *can be sold*. Can any *man, woman, or child*, be sold in *Britain*?

It appears, secondly, that these slaves are considered in no other light than *as cattle, or as inanimate property*. The first advertised were to be sold with *so many head of stock*, and the others *with a cart*. Now, do *we think or speak of our British labourers or servants in the same way*? Do we not consider them, on the other hand, as *of the same nature as ourselves*? And do we not *generally* entertain *a tender feeling* towards them, and *sympathize with them* in occurrences of affliction and distress?

It appears, thirdly, that those slaves are sold *for their masters' debts*. Can *British labourers or servants be sold for the same cause*, or on account of the imprudence or wickedness of their employers?

It appears, fourthly, that those slaves who are sold for their masters' debts must often be sold separately from those with whom nature has joined them together *by a consanguinity the most endearing, and by ties which are held the most sacred*. In sales such as that in the first advertisement, where the estate and the slaves were to be sold together, the latter might suffer no other inconvenience than that of changing masters. But in sales which are *compulsory*, like those in the second advertisement; that is, [illegible] *writs are executed by the De-*

piety Marshal for debt; scenes most revolting to humanity must often take place. Lucy and her children might, it is true, be sold together. But she may have had other children not included in the same levy; or she may have had a husband, and her children a father, from whom they may now be for ever separated. And the twenty-six men: where are their wives and children, and other connexions? Here then we see the *tenderest ties of nature forcibly broken asunder*; and we may imagine, if we can, the distress of mind, and the sighs and tears, which accompany their final separation. Can such afflicting scenes occur *among the peasantry of Britain? Who can interrupt their domestic enjoyments with impunity?* It is *not in the power of the king himself to separate the husband from the wife, the mother from the child, or the parents from their children.*

I come now to another part of the Gazette in question, which enables me to throw new light upon the argument, that "*the slaves in the British colonies are better off than the peasantry of Great Britain itself.*" I find in this Gazette, that *more than one hundred slaves are advertised as having run away from their masters*, and as then detained in the gaols or workhouses of the different parishes where they were taken up!!! What a fact is this!!! *More than a hundred runaways* appear in one Gazette to have been taken up and committed to jail!!!

But may I ask, runaways *from what?* Why, according to the accounts of our opponents, they must have been *runaways from comfort—runaways from happiness.* Was ever such a desertion heard of before from such a cause? We have heard of persons quitting their situations, *because they were uneasy in them*, but never *because they were comfortable.* This is only natural. It is implanted in our nature to seek and to cleave to whatever may be agreeable to us, but to avoid whatever may give us uneasiness or pain. We may be assured then that the slaves in question ran away, not because they were *happy, but because they were miserable.* They must have known before hand, how difficult it would be to escape for any length of time, and that, if found again, they would *be lodged in a jail*, and returned from thence into *the hands of their irritated masters*, to be *whipped*, to be *put into the stocks*, and otherwise barbarously used, if not to be made to *work* perhaps a part of the rest of their lives in *chains*; and yet, *notwithstanding all this, they ran away.* What then does this prove, but that they chose rather to run the risk of the most cruel punishment, or rather of torture, at a future time, *than bear their present condition?* But is it true *of British labourers, workmen, or servants, that they run away from their employers?* I have heard of worthless individuals forsaking their home, and leaving their wife and family chargeable to a parish; I have heard of mechanics leaving their masters, to go to the metropolis, or elsewhere, for more lucrative employment: I have heard of farming servants leaving their masters in one parish, to work for higher wages, in another; but I never heard of men leaving their masters clandestinely, on account of evils which were considered to be insupportable. *Such cases, thank God, do not occur in Great Britain.*

It appears, then, by the Royal Jamaica Gazette, that there were, among the slaves in that colony, *more than one hundred runaways from comfort in the jails and workhouses of the island*, between the 14th and the 21st of June, 1823, which was probably a very small proportion of those who had absconded, being indeed only a few of those who had been caught. I say, only a few of those who had been caught; for almost every estate has its own hunter, who is sent out armed from time to time, to track and bring home his runaway fellow-slaves. Of these no account ever appears in the Gazette.

Let us now see if we can collect any thing more from *the same authority*, which may enable us to judge farther as to the truth of the argument, that "*the slaves in the British colonies are better off than the labourers of Great Britain itself.*"

We are struck, on examining the advertisements in this Gazette, with *the description given* of many of these *runaway* slaves. Numbers of them appear *to have been branded* with the initials of their owners' names, and other marks, *on the naked flesh*, with *a heated iron*, in the same manner as *young horses or cattle* are branded, when they are turned into our forests*. The operation, however, is probably *much less painful* when performed upon a *brute*, than when performed on *one of the human species*. Some of the brand-marks upon these slaves, consisting, as they often do, *of several letters*, must have tortured no inconsiderable portion of flesh. Thus Mary, *a Creole* woman, is described in this Gazette as being 5 feet and ½ an inch high, and as marked on the shoulders W.H. and I.P. *sideways, with the shape of a diamond* between the I and P; and Smart, *a Creole* man, as being 5 feet 5½ inches, and marked apparently WMC on left, and apparently HB in one on the right shoulder. Billy, *a Creole*, is described to be 5 feet 3½ inches, and to be branded AH on the breasts, and apparently the same mark, with DIO, or DIC, on the shoulders. Tom, again, a Nago (African), is said to be 5 feet 2 inches high, and marked apparently RG on the shoulders, and PYBD on the right, and apparently LB on the left, breast. Thus we see in this last instance one individual branded with *no less than ten capital letters*. And here let me shew the falsehood of an assertion circulated widely by our opponents, that *none but Africans*, or wild men from the woods, were branded by their owners: for out of the *four* persons just shewn to have been so cruelly marked, it appears, from the description given of them in this Gazette, that *three* of them were *Creoles*; that is, *born in the colonies*. The truth is, that many of the slaves are branded, whether they are *Africans*, or whether they are *Creoles*; and this operation is *entirely at the will or discretion of their masters. But can any farmer perform such an operation upon his labourers, or any master upon his servants, in Britain? Woe be to him if he were to attempt it!* Nor let this branding be thought of little consequence; for (independently of the pain) whatever *degrades* a man *takes from him a portion of his comfort*. Would a *British peasant* walk about with *the same air of independence*, or *be as comfortable as he appears to be*, if he were to carry about with him, wherever he went, a mark which would shew, that, while he *bore the external image of a man*, he was *classed with the beasts of the earth*. The very act of branding too is a proof, given *by the planters themselves*, that *their slaves are not as happy as those with whom they compare them*; for if you ask them the reason of such a practice, they will tell you at once, that they brand them that they may know them again, *in case they should run away*—Yes, *in case they should run away!* What condemning words are these! Surely *liability, or a desire, to run away*, does not shew *any great satisfaction* with the situation in which the slaves are said to be so comfortably placed.

We are struck, secondly, in looking further into these advertisements, at some of *the apparatus of slavery* which some of these *runaways from comfort* are described to have been made to wear. One of the advertisements runs thus: "Escaped from the place *where they were at*

* This operation upon brutes has been almost every where dispensed with in the present age, and the brand is now very seldom applied except to the horns or hoofs of cattle—both these parts, it is well known, are insensible on the outside.

work, two Negro men-slaves, *chained together*; John, a Mungola (African), 5 feet 6½ inches high, marked apparently MORGAN, with *another* letter, not plain, before it (observe here *seven capital letters*), on the right shoulder; and James Henry, a Chamba (African), marked S on the left shoulder," &c. Here, then, are two slaves, who, when they absconded, were *chained together*. It is obvious from the advertisement, that they had been made to *do the plantation work in chains*, and that in this situation they had run away.

But, besides the *comfort* of wearing *chains*, we find others advertised as enjoying the *privilege* of wearing an *iron collar*. James, a Congo (African), is described thus: "5 feet 5 inches, marked AMC on right shoulder, *with other letters*, not plain, *on both shoulders*, and had *an iron collar* on when received." Again; the *Creole* Negro, Smart, whom we have before shewn to have been branded with *five capital letters*, is advertised "as having had (besides these marks) *a rivetted iron collar on*." These collars are well known in these regions of superior happiness. They are fastened round the neck by a rivet. No slave who wears them can take them off himself, however painful they may be by excoriating the flesh. This is the business of a blacksmith. The collar is employed for the purpose of suspending to them an iron chain, sometimes with a weight attached to it. Formerly three or four projecting iron prongs were fixed to some of the collars, so as to prevent the wearers of them from even lying down to sleep, or from running away into the woods, as it would be difficult for them, on account of the projecting prongs, to pass through *the united branches of the shrubs* and trees. But these prongs have been prohibited since the British Parliament have begun to inquire into the state of colonial bondage.

We have seen, then, two of these runaways *chained* together; and we have seen two others *with iron collars on their necks*, to which chains had probably been suspended. I presume I may say with certainty, *that no such spectacle can occur in Britain*. Indeed, I know of no farmer or master who has *such articles in his possession*. I know of no blacksmith *who would make them for him*. I know of no persons who would *assist him in putting them on*. Besides, the use of such articles, even if he could command it, would subject him to the penalties of the law.

We are struck, thirdly, when we go farther into these advertisements, with a new species of description; namely, of certain marks and appearances on the backs of some of these *runaways from comfort*. I have already stated that Billy, a stout young *Creole* Negro-man had been branded with no less than seven capital letters on his shoulders; but the Gazette gives us some farther particulars about him; one of which is, "that *he had marks of flogging on his back*." We find, again, in the same Gazette, Francis, a *Creole*, described as being "5 feet 2¼ inches," and as "*having marks of flogging on his back*." Again; William, a Mungola, is said to be "5 feet 3 inches high, to be marked WR on one shoulder, and to *have marks of flogging on his back*." Again; we find Harriet, a *Creole girl*, thus advertised in the same Gazette: "4 feet 3 inches, no brand-mark, *has scars on her back and stomach from flogging*."—May I call the attention of the reader for a moment to this last instance? I am sure it will excite his sympathy. The wretches were not satisfied with whipping a *poor young female* on the back, but they must extend the sting of their agonizing whip to her *stomach!!!* What would be thought, what would become, *of a master in Great Britain*, who should attempt to use labourers, whether male or female, in this cruel manner? He would be considered as *a barbarian*, as *a monster*. His own

village *would rise up against him.* Nay, I am not sure, whether he would *not be felled* to the ground in the attempt, by those who were about him; and if he did not meet with punishment on the spot, *he would be sure to meet with it from the laws of his country, at a future time.* In Jamaica, the fact is stated as a matter of ordinary occurrence, without appearing to excite any feeling of indignation, much less any judicial proceedings.

We are struck, fourthly, on examining these advertisements farther, with other external marks and appearances, different from the former, on the persons of these *runaway slaves.* The following extracts from the Gazette will inform us sufficiently on this subject.—

Dolly, a Creole, 4 feet 11½ inches, has a scar between her shoulders and on left temple.

Duncan Macpherson, a Nago (African), 5 feet 7 inches, has a blotched mark on his shoulders.

James, a Creole, 5 feet 3½ inches, has large scars on his back and breast.

Robert Edwards, a Creole, 5 feet 9¾ inches, marked apparently IW on right shoulder, and has a scar on left cheek and forehead.

Smart, a Creole man, before mentioned to have had brand-marks, and also a rivetted iron collar on, is further described as "having a scar on the small of the right leg."

William Alexander, a Creole, 5 feet 6 inches, has several scars on his upper lip.

John, a Congo, has large scars on his shoulders, apparently from a brand-mark, and a scar on his forehead.

Mary, a Mungola, 5 feet 2 inches, marked apparently IB on right shoulder, has a small scar under her right eye, and scars near the outer part of each ancle-joint.

George, a Mungola, (African) 5 feet 9¼ inches, no brand-mark, has a scar on the inner part of his left leg, on shin, and on his forehead.

Sammy, a Creole boy, 4 feet 8 inches, no brand-mark, has a scar on his throat.

George, a Creole, 5 feet 2½ inches, has no brand-mark, has a scar on his forehead, on left eye-brow, and under right eye, a large scar on right outer ancle-joint, and a small scar on left shin.

Henry, a Creole, 6 feet, marked apparently EB on left shoulder, has a scar between his eyes, and near the right temple, and on left shin, and above the left outer ancle-joint, and has lost the right great toe-nail.

George, a Creole, 5 feet 5¾ inches, no brand-mark. The forefinger of his right hand is bent downwards, has a large scar near the top of the right arm, and another on his forehead, about the left eyebrow.

Frank, a Creole, 5 feet, 5½ inches, no brand-mark, has a scar on the left shin.

Thomas James, a Creole man, 5 feet 9¾ inches, marked BC on the left shoulder, has scars on his shins, the first joint of the finger next the thumb of the left hand injured and crooked.

William, a young Creole man, 5 feet 4¾ inches, marked SB on shoulders, and has a blotch on the right breast.

Tom (before described to have been cruelly branded), has a sore on the small of his left leg, and some of his upper teeth are lost.

John, a Creole, 5 feet 9¾ inches, no brand-mark, has scars on eyebrows and between the eyes, and one of his upper front teeth is lost.

Robert Ellis, an Eboe (African), 5 feet 5¼ inches, mark not plain on left shoulder, has a scar above his right instep, and in the middle of his forehead, and his right upper front tooth is lost.

Billy (before mentioned to have been cruelly branded, and to have had marks of flogging on his back), is further described to "have lost some of his teeth."

John, a Creole, 5 feet 9¾ inches, no brand-mark, has scars on eyebrows, and between his eyes, and one of his left upper front teeth is lost.

Quamin, a Creole, 4 feet 11¾ inches, no brand-mark, his right upper front teeth, and a part of the fourth and fifth toes of his left foot are lost.

Simon, a Mungola, 5 feet ¾ inch, marked apparently WR, heart on top, on left shoulder, many of his front teeth are lost.

John, a Creole, 5 feet 3¾ inches, mark not plain on left shoulder, has his left upper front tooth, and has a lump on left shin.

Caroline Lewis, a Creole, 5 feet ¾ inch, lost her right upper front teeth.

George, a Creole, 5 feet 6¾ inches, one of his lower, and two upper front teeth are lost, and his right little finger bent downwards.

David Nugent, a Creole, 5 feet 6¾ inches, marked TB on shoulders, some of his upper and lower front teeth are lost.

Mary, a Mungola, 5 feet 2 inches, mark not plain on left shoulder, has lost the sight of her left eye, and nearly all her teeth.

Hardluck, a Creole, 5 feet 5 inches, marked apparently C or G reversed, a part of the second toe of his left foot, and his right upper front tooth are lost.

Dick, a young Creole boy, 4 feet 7¾ inches, no brand-mark, has lost the first joint of the thumb of his left hand.

James, a Moco, the first joint of the fore finger of his left hand is lost.

Edward, a Creole, 5 feet ¾ an inch, has [illegible] toe crooked.

Here then is a long list of *runaways (runaways from comfort) in the same Gazette*, with marks and appearances on their persons, different from the former, by which their owners may know them again, when they are lodged in prison. Now, with respect to some of these marks or appearances, such as those occasioned by the loss of sight, or of teeth, or of fingers, or of toes, I shall leave the reader, in a great measure, to form his own conjectures. They may possibly have been the result of accident or disease. But what, if the Slaves' teeth should have ever been knocked out by owners or overseers in fits of passion! Let our opponents account for such appearances more satisfactorily, if they can. With respect to the other marks mentioned, they are described either as *scars*, or as *sores*, or as *blotches* upon the flesh. But how were these scars, sores, and blotches produced? We have reason to conclude, *upon the authority of the Gazette itself*, that *some of the scars* were the result of those *painful burnings*, by the application *of heated iron letters to the skin*, which have been before mentioned; for it is expressly said of John, the Congo, when he is advertised, "that he had *scars* on his shoulders, *apparently from a brand-mark*." We have reason to conclude again, upon *the same authority*, that *others of these scars* had been made by *the whip*; for Harriet, whose case I have noticed before, is advertised thus: "Has no brand-mark, but has *scars* on her back and stomach *from flogging*." With respect *to the rest of these scars*, and to those other marks, which are comprehended under the denomination of *sores* and *blotches*, there can be no doubt, where these are found upon the *throat*, or *neck*, or near the *ancle-joints* (of which we have given several instances in the preceding list), that they were generally the result of *excoriations from the friction of iron collars, leg-irons, stocks*, &c. Now, if we sum up the whole; if we add this last list of *runaways from comfort* to those before given, and to what else we may be able to pick up from the Gazette: we shall find about *forty in the hundred* of persons advertised in one Gazette, marked, or disfigured, or maltreated in the different ways described. Can *such a proportion of mutilated, abused, persons* be found any where, *in an equal number of men and women*, except among *slaves*? Can we imagine, that, if *one hundred of our labourers or servants in Great Britain* were taken into custody, as they came on a market-day into any town, and stripped and examined, we should be able to find *such a number of defects, excoriations, excrescences, wounds, and injuries upon their persons*? But if this account from the Royal Jamaica Gazette of *a single week*, be so disgusting of itself, *how afflicting, how appalling might it be made*, if a person were to sit down with his pen in his hand, and add to it similar extracts from *the other fifty-one gazettes* (no one of which has been noticed by me) for the *other fifty-one weeks* in the year! I am sure he would make a volume, which, if it did not stagger the faith of his readers, *would fill them with horror*. Yes, it would fill them *with horror, and with astonishment too*, if they should but chance to reflect that these enormities were perpetrated by persons who considered themselves to be *Britons*, and to whom you could not give a greater offence, than to tell them that they were not *Christians*; and I know not at which the reader would be most astonished, whether at the *depravity* which continued such a cruel system, or at the *audacity* which could defend it by comparing the condition of our *British labourers* with that of our *colonial slaves*.

I have now brought forward every fact which I intended to extract from the Royal Gazette of Jamaica, from Saturday June the 14th to Saturday June the 21st, 1823, in order to refute the argu-

ment, that "the slaves in our colonies were better off than the labourers of Great Britain itself;" and I think I have said enough to satisfy all candid men *that it is false*.—But "bold!" says an objector: "you have taken but a partial view of the argument. The slaves in the colonies may perhaps be said to be better *lodged*, *clothed*, and *fed* than the peasantry of the mother country, and you have not said a word about this in the comparison." It would be an easy task to disprove these assumptions; but I do not now say a word about them, because, when I undertook to refute the argument, I undertook to refute it from the *Gazette*, and *the Gazette only*. Now, as the Gazette says nothing upon these new points, I can of course collect no specific answer concerning them from that quarter. But the argument has nevertheless been fully answered, and this from the Gazette itself, though it contains nothing upon the points in question. I trust it has been shewn, that if the slaves in the British colonies should be supposed (and an extravagant supposition it would be) to be *ever so well lodged, clothed, and fed*, they are yet *infinitely worse off* than our British peasants: for though it may be very agreeable to sleep on a bed of down, instead of sleeping on a hard board; to *have plenty of choice victuals*, instead of coarse and scanty fare; and to *wear good clothes*, instead of being nearly naked, or clothed with rags; I cannot allow, either that *soft lodging*, or *good eating and drinking*, or *fine clothing*, form the *principal enjoyments of a human being*. A mind undisturbed by present or apprehended evils is worth all these pleasures put together. Indeed, what is it that constitutes the best part of a man's happiness? It is liberty. It is personal protection. It is the unmolested enjoyment of his family and home. It is the due appreciation of him as a citizen and a human being. It is the sympathy of his fellow-creatures. It is the freedom and enjoyment of religious exercises. It is hope, blessed hope, that balm and solace of the mind. These and the like, are the principal component parts of the happiness of a *rational being*. Tell a man that he shall be richly clothed, delightfully lodged, and luxuriously fed; but that, in exchange for all this, he must be the *absolute property* of another; that he must *no longer* have *a will of his own*; that, to identify him as property, he may have to undergo the painful and degrading operation *of being branded on the flesh with a hot iron*; that he will be looked upon rather as a *brute* than as a man; that he may have to *wear an iron collar, or an iron chain*, and *may be whipped and scarred at the discretion of his master*; that, if his said master should get into debt, so as not to be able to satisfy his creditors, *he himself must be sold*, and his *wife and children also*; and that they may be sold *separately*, by which act they may probably *be separated for ever* from each other. Now tell him all this (for, as far as all these points go, the Gazette will bear me out), and do you think that he would hesitate one moment as to the choice to make? Would he not instantly break out into these or similar exclamations? "I prefer lying at my ease on a *bed of straw*, to lying on *a bed of down*, with an *iron collar* on my neck to grate it. I would rather *forego fine clothing*, than *wear a chain*, or fetters which would take the skin and flesh from my ancles. I would rather give *up the pleasure* of luxurious eating and drinking, than *have a smarting back*." Try the experiment: ask any man or woman in England to serve you on these terms, and give them wages to boot. They would spurn your offer, your meat and your drink and your clothing and your wages: they would spurn them all with indignation. I should be glad to know what our peasants would think of say, if they were to be in-

formed of the wretched condition of our colonial slaves, item by item, in all the melancholy particulars, as I have extracted them from the Jamaica Gazette; or what they would think or say, if they were informed, that *they themselves* had been classed by certain writers as *below these very slaves*. I doubt not that these *British peasants*, these *lower than the lowest of the earth*, would be so shocked at the sufferings of these colonial slaves, that they would consider them as the *most abused of all God's creatures*. Yes; they would consider their sufferings to be so great in variety and extent, that *they would absolutely lose sight of their own*; and you would find them giving way to the *most generous compassion*; and so shocked at the barbarity of the colonial masters, that *they would break out into exclamations of indignation against them*. And with respect to the comparison made between their own condition and that of the colonial slaves, I am of opinion *they could not be brought to believe* that such a comparison *could ever have been made*: for they would naturally say at once,—"We know that we cannot be sold. We know that we are neither looked upon nor treated as beasts. We know that no employer can brand us with a hot iron, or put an iron collar on our necks, or make us work in chains, or whip us at his pleasure. We know that our domestic endearments and enjoyments are our own; and that the king himself cannot separate us from our wives and children, so long as we are obedient to the laws." Happy, happy, *British peasants*, who can hold such language with truth! May you always be able to hold the same language! and may you be *for ever exempt from the comforts of colonial slavery!*

To the Editors of the Christian Observer.

HAVING observed several valuable articles in your widely-circulated miscellany, on the subject of educating the unfortunate deaf and dumb;—in particular, one in your volume for 1818, p. 514, "On the Expediency of teaching the Deaf and Dumb to articulate;" and another by a nameless correspondent, in reply to that article, in the same volume, p. 787;—permit me to offer a few observations on the subject. It may, perhaps, be too late to reply specifically to any paper of so old a date: but as the subject is highly important, and your readers have lately had their attention recalled to it by a proposal for educating the deaf and dumb throughout the kingdom, by means of national and other schools, I trust a few remarks upon the general question may not be uninteresting; and as your correspondent for December 1818, has urged the usual arguments on his side of the controversy, I shall take leave to notice his leading principles.

The subject claims the attention of every thinking mind; and I am happy to find that so much exertion has been manifested throughout *Great Britain*, as will in a few years be the means of educating all the deaf and dumb, in common with other children, at a trifling expense. So long as the deaf and dumb are taught utterance, the system of delusion which has been supported and upheld by the crafty, and imposed on the credulous at the Deaf and Dumb Asylums, will continue. To teach the deaf and dumb to speak is as unnatural as to teach a parrot. If it were impossible for the dumb to reason without learning to speak, I would cordially agree with the advocates for the propriety of teaching them utterance: but the all-wise Providence never intended them to speak, any more than that the blind should see, without His all-sufficient power. If to give the dumb their mother tongue would alone remove ignorance, how is it that some men who can speak are so ignorant as to attempt to prove, that by teaching the deaf and dumb

to speak they immediately become rational beings; when it is evident that speech alone can never teach them a language, and without a language the deaf and dumb must for ever remain little better than the brute creation? Does it not then clearly prove, that to teach them a language is the first, and ever will be the only, means by which they can become rational beings? This may lead to an inquiry; How are they to be taught a language? *Not by speech*, but by their own natural language of *signs*, which they can exercise so plainly as to enable those around them to understand all their wants, all their affections, and all their feelings. *Signs* were the first natural language of us all, and signs must ever continue to be the language of the deaf. Give them a language explanatory of their own signs, and of such as may be made to them, "they are no longer alone in the social circle; they are enlivened by" (written or manual signs) "conversation, instructed by the page of history, enlightened and comforted by the records of Eternal Truth, and are in every view elevated to the rank of their fellow-beings. All this I maintain is accomplished by the plain, rational, and practicable method of teaching them the language of the country where they happen to be situated;" but not by giving them what is of no use to them, a *mother tongue*. I am at a loss to understand what your correspondent meant when he said, "that we came to the possession of our mother tongue *solely* by the reiteration of those names (words or phrases) being made intelligible to us, through the medium of the organ of hearing." Did he mean to signify that, the moment we heard the first sound of the human voice, we knew the meaning of the word uttered, and that *solely* by the reiteration of words or phrases we knew the signification of each? If this is really what he means (and I am at a loss to interpret his meaning in any other manner), *our eyes are useless*. Now as this sort of argument may serve to amuse ninety-nine out of one hundred who have never given the subject the least consideration, although they have subscribed their money to institutions they knew nothing about, I shall endeavour to shew the fallacy of such an argument, and that the deaf and dumb are not taught any thing by speech alone. So long as the deaf possess their sight, which is superior to all the other senses, they can comprehend every thing when they know a language; which brings me again to the grand question, How are they to be taught a language? Not like children who can hear, speak, and *see*, but like children who are deaf and dumb, but possess the sense of *sight*. It is somewhat extraordinary that men who can hear and *see* should for one moment suppose that the former sense is more useful and beneficial than the latter. I have read of such fallacious writers; but who were they? The very persons interested in the support of the asylums for teaching the dumb to speak. It is by this sort of magic alone that the asylums have been supported in this country, which has not only been the cause of great torture and pain to the learners, but produced in them a disagreeable distortion of features, which, together with their unpleasant discordant sounds, render their society extremely painful to all who hear them.

Let us then examine closely into the situation of both the fortunate and unfortunate. Children who can hear and see learn a language by means of both senses; and after they have learnt to talk, and can do so pretty well, they are sent to school where they have another language to learn,—that is, to read and write. The poor unfortunate deaf children who can see do not require to be taught a spoken language; for, having their sight from as early a period as other children, they will understand and reason upon the different objects

and occurrences around them, as well as others can; all they want, is to understand the names of the different objects and their component parts, and the words and phrases expressive of their own wants and inclinations, and to be able to comprehend those of others by means of a language, by *signs, written or manual*. Providence has provided them with a language which is natural to them, and that is the language of *signs*. Teach them whatever language you please besides, signs will ever remain their natural language, and every other will be no more than a translation. When we first heard the sound of *Mamma* and *Papa*, did we understand that the words signified *mother* and *father*; or that the words referred to any visible beings? Certainly not. If the mother and father had not been pointed out to *our eyes* at the time such words were spoken, we might as well have understood them to mean a stick or a stone. When the word *God* was mentioned to us, what idea could we form of such an Almighty Powerful *Being*? Nay, what do we know now, if we have any idea of *Him*? Are not the deaf and dumb as capable, when they have been taught a written and printed language, of comprehending all His attributes as we are? We cannot see Him, any more than they, *face to face*. Is it then because we can speak, that we know Him better than they? Away, then, with the mercenary traffic of teaching the deaf and dumb to articulate, and let not the beneficent in any country be deceived and defrauded by puerile conjurers, who have nothing but their own interest at heart. Your correspondent, in August 1818, has assigned such good reasons for not teaching the deaf and dumb to speak, that they remain unanswered and unanswerable by your nameless correspondent in December following.

The Quarterly Review for March 1820 reviewed a little work which I wrote on "The Art of Instructing the Infant Deaf and Dumb;" but when I wrote that work I had not all the documents upon the subject which I now possess, and which clearly prove that the system of educating the deaf and dumb has been made a lucrative trade of, at the expense of the beneficent; and, what is still worse, the asylums have been the cause of hundreds dying without any education. I have even been told that the author of the article in the Quarterly Review "must be a prejudiced man, and an interested man, or one who had a private pique against the superintendants at asylums." I shall leave the public to judge on this subject from the following observations from that paper, which merit particular attention.

"It is impossible to believe that the mere capacity of uttering articulate sounds, has any tendency in itself to promote the cultivation of the mental faculties of the deaf and dumb. The ideas of others can be communicated to them solely by the eye, and their endeavours to make themselves intelligible should naturally be directed towards that organ. Even by its warmest advocates, the utterance of the deaf and dumb is recommended principally, if not solely, as a desirable medium to enable them to convey their ideas to the minds of those who hear; but the use of signs and written characters, which they acquire with singular ease and dispatch, is a method of communication more satisfactory to themselves, and much more agreeable to those who associate with them.

"That the deaf and dumb, who have never been taught to utter articulate sounds, may acquire a perfect command of a system of written and manual signs, is certain. The progress made by Mr. Arrowsmith places the fact beyond the reach of cavil; and the quickness and intelligence displayed by the pupils who accompanied the Abbé Sicard to England in 1815, must remove the doubts of the most

sceptical." "These pupils, it should be remarked, had been educated at an establishment where the acquisition of utterance had been long laid aside as useless.

"On this branch of instruction, the sentiments and practice of the late Abbé de l'Epée were completely at variance with the system now pursued by those engaged in the tuition of the deaf and dumb. True it is, that in the early part of his undertaking he was induced to employ considerable pains in endeavouring to teach them utterance; and his success in this department was not inferior to that of any of his modern imitators. Experience, however, soon convinced him that the object gained by enabling them to utter articulate sounds, was by no means an equivalent for the difficult and disagreeable nature of the task: he therefore relinquished entirely this part of his plan, as adapted merely to amuse or astonish the ignorant.

"We feel no hesitation in declaring that our sentiments upon this point perfectly coincide with those of the Abbé. We consider the pains taken in teaching the deaf and dumb the utterance of articulate sounds, an absolute misapplication of the labour and patience of the instructor, and an unnecessary waste of the time and attention of the pupil. It is therefore with no ordinary degree of surprise we have learnt that the Abbé Sicard, (after long and successfully following the footsteps of his benevolent precursor) has been persuaded to re-commence a process which he had discarded as useless. We are utterly at a loss for the motives which prevailed upon him to add this foolish branch to the system already pursued with so much advantage in the establishment over which he presides. He may, perhaps, have been influenced by his visit to this island in 1815. We know, at least, that utterance is in high favour with the English school for the instruction of the deaf and dumb, and that the change, to which we allude, did not take place in the French institution previously to the Abbé's return to his charge in the year above mentioned. But, whatever motives may have produced an alteration, of which we cannot approve, we would earnestly request him to re-consider the subject. Let him endeavour to ascertain, whether, within the space of time which has elapsed since this branch of instruction has been resumed, the progress of his pupils, in the acquisition of general information, has equalled their improvement within a period of equal length before this addition was made. If this inquiry be impartially conducted, we shall be greatly mistaken if the result be not a conviction that he has been misled by the sophistry of the English school.

"We are fully aware, that on this tender ground we are at issue with the whole corps, both foreign and domestic, of those who are at present engaged in educating the deaf and dumb*. If the question to be decided were the best and most efficient *mode* of instructing the deaf and dumb to utter articulate sounds, we would readily submit to the opinions of men more conversant than ourselves with the practical detail of tuition. But the point at issue is, not the manner in which the deaf and dumb may be best taught to articulate, but whether they should be taught to articulate at all —to the discussion of which we consider ourselves fully as competent as the most experienced of those who are actually engaged in it.

"There are many individuals who

* The Quarterly Reviewer is here mistaken. At the "American Asylum at Hartford," for instance, the conductors are strongly opposed to teaching articulation. Their sentiments on the subject may be seen in the Christian Observer for 1820, p. 64.—We believe also that the Quarterly Reviewer is misinformed respecting the alleged change in the late Abbé Sicard's sentiments or practice. Long after his return to Paris, he not only did not attempt to teach the deaf and dumb to utter sounds, but continued as averse to the practice as ever; and we have no reason to think he ever altered his opinion.

hear and speak, whose tones are so harsh and dissonant that, in our communications with them, we should scarce lament the necessity of confining ourselves to the use of signs and written characters; and there is not one among the deaf and dumb who, by any degree of care and length of practice, acquires a melody and intonation of voice which can render his enunciation even tolerable. Their utterance is found, by experience, to be so disagreeable, that it is seldom or never used out of the precincts of the establishments in which it is taught; added to this, that the contortions of countenance with which it is accompanied, are of the most unpleasant kind: in many cases they completely mould the features to a peculiar cast; and the unnatural contour of face thus produced cannot fail to augment the pain already excited by the jarring and monotonous sound of the voice. For the truth of this we appeal, with confidence, to the friends of the pupils educated by the late Mr. Braidwood. After years of toil and torture, they return to their families with an acquisition not very agreeable to their acquaintance, and confessedly useless to themselves."

"But the application of the labour of the instructor and of the time of the pupil to an useless purpose, is far from being the worst consequence which results from this practice. It is attended with the much more serious effect of prolonging the deception which, to a great extent, has already imposed upon the public—namely, that the art of instructing the deaf and dumb is to be acquired only by an initiation into its mysteries under the direction of those who have been long and intimately conversant with its details. Whatever foundation may exist for such an opinion with reference to utterance, we are firmly convinced that to teach the deaf and dumb the use and application of written characters and manual signs is a simple and easy process, which may be commenced under the eye of every intelligent mother who can write, and which may be completed under the superintendance of any ordinary schoolmaster, who will patiently devote a small share of his attention to the undertaking. We may even assert, without the least fear of overstating the facility, that there is scarcely a nursery-maid, that can read, who may not, in a few hours, be instructed how to teach them, by the aid of a few alphabetical counters, the written characters which represent every visible object.

"To those who are still incredulous, and feel an interest in the subject, we earnestly recommend the account which Mr. Arrowsmith gives of the plan adopted in educating his brother. And, to render their conviction more certain, let them try the plan which he details. There are few neighbourhoods in which, unfortunately, a subject may not be found for such a purpose. Let him be regularly sent to any village school with other children: let him be treated, in all respects, like them; and we venture to predict that it will be even impossible to prevent him from acquiring the knowledge of a medium which may enable him to converse with his youthful associates. The mind is fully as active and vigorous in the one as it is in the other; and the curiosity of a deaf and dumb child being strongly excited by the objects which attract his attention, he can hardly fail to devise some means of obtaining from his companions the information which he wishes to procure.

"This subject, highly interesting to every member of society, prefers peculiar claims to the attention of those who are professionally engaged in educating the young. With little additional trouble they may derive considerable emolument from adding the deaf and dumb to the pupils whom they already instruct. If parents were once convinced that they possess at their

own doors establishments in which these unfortunate children may receive all the advantages of regular instruction, even with more facility than they can be taught at the most celebrated seminaries opened exclusively for the reception of the deaf and dumb; it would relieve their minds from the intense anxiety and regret which must be excited by the necessity of sending them, during their most helpless infancy, to places far removed from personal inspection.

"The expensive character of these establishments places them beyond the reach of a large portion of those who are destitute of learning. We believe our calculation to be rather under than above the real amount, if we state the average annual charge for each pupil at one hundred pounds. If it should be estimated at only one half of that sum, it would, practically, be found as effectual a bar to the general education of the deaf and dumb children as an annual expenditure of five times that amount. If some measures be not, therefore, taken to educate those children at our ordinary schools, a deficiency of pecuniary means will for ever deprive them of the benefits arising from systematic instruction.

"But although the adoption of a system which involves an enormous waste of time and money may be overlooked in private seminaries, it is not entitled to similar forbearance at establishments supported by public contribution. We have a right, nay, we feel it a duty, to remonstrate against the continuance of a system which necessarily absorbs funds, amply sufficient for the instruction of the whole body of the deaf and dumb, in educating a small portion of these unfortunate objects; and which, by extending and perpetuating the delusion already prevalent, that their instruction requires the application of some mysterious science, is productive of the still more mischievous effect, of consigning those who are unsuccessful in applying for admittance into the asylum to the misery of hopeless ignorance. The sums now lavished upon two hundred pupils at this establishment, would amply provide for the instruction of twenty times the number in *ordinary* schools."

If your correspondent for December 1815 can explain the paradox which he has asserted, that, "happily for the deaf and dumb, words or names may be seen and felt as well as heard," and can refute the above observations, I here challenge him to do so, for I am not to be frightened out of my name.

J. P. ARROWSMITH.

*** We have thought it right to lay before our readers the sentiments of Mr. Arrowsmith, who is so peculiarly qualified to speak *practically* on the subject. We have, however, received another letter, from a correspondent who signs himself C. C. C. and states himself to be a life-governor of the Deaf and Dumb Asylum in London, objecting, that the plan for instructing children thus circumstanced by means of National or other ordinary schools, is quite impracticable; and that the language of signs is wholly insufficient for communicating religious knowledge. He says, "Give them a knowledge of language, (not to the exclusion of signs), and you supply them with a fulcrum on which to place the lever of their understanding . . . . whereas, without imparting to them a knowledge of language, (I do not speak of articulation, though I have a decided opinion of its utility,) we do not even plant, except upon a stony ground, much less do we water." He further argues, "If they were beings formed only for *this* world, it might perhaps be sufficient to teach them by signs; but if signs are sufficient to teach man all that is necessary for him to know as a being formed for eternity, why do our missionaries strive to acquire a knowledge of

the languages of those countries in which they labour?"—It is clear from these passages that our correspondent, though a life-governor of the Deaf and Dumb Asylum, labours under the strange mistake—a mistake, however, very common among persons who have not duly reflected upon the subject—that the deaf and dumb cannot understand a language unless they can speak it. But is not writing, is not printing, is not dactylology, as much a communicator of words, which stand for ideas, as the motions of the organs of speech? To persons who have their hearing and speech, the latter are the most facile conveyance, but not so to the deaf and dumb; but in either case, though the instrument of conveyance differs, the thought, and the words which pourtray it, are the same. It is quite absurd to maintain that the things of this world may be taught by the manual alphabet, but not religious ideas. The same conventional alphabet, be it manual or oral, which will convey a page of the history of England, will surely serve to convey a chapter of the Bible. We request C. C. C. to read over the paper above alluded to, in our volume for 1818, p. 514.

REVIEW OF NEW PUBLICATIONS.

Letters from an absent Brother, containing some Account of a Tour through Parts of the Netherlands, Switzerland, Northern Italy, and France, in the Summer of 1823. Two Volumes. Second Edition. London: 1824. 12mo. pp. 506.

Remains of the late Alexander Leith Ross, A.M. with a Memoir of his Life, and a Journal of his Tours in Holland, Flanders, and France, in 1817, *and in France, Italy, Switzerland, and Germany, in* 1820. 8vo. pp. 521. Aberdeen, 1823.

We have been long acquainted with Mr. Wilson as an excellent writer of sermons; and his piety, eloquence, and benevolent exertions are very widely known and justly appreciated; but we certainly were not prepared to recognise him in the garb of a continental traveller. If, however, the thought has crossed the mind of any of our readers, how far the publication of a continental tour may be compatible with the holy office which Mr. Wilson sustains in the Christian church, they will find the best solution of such an innocent doubt in the present volumes. For ourselves; no such doubt ever intruded itself into our minds; for we were very sure, as soon as we heard of Mr. Wilson's publication, that his memoranda, if not the vehicle of novel or momentous facts or elaborate reflections, would not fail to be imbued with a spirit becoming his sacred profession. It appears that Mr. Wilson was induced, by the earnest entreaty of friends, to print, in the first instance, an edition of his letters for private and limited circulation. This led to further entreaties on the subject, which at length issued, not only in printing, but publishing, a second edition, which is now before us.

We are not friendly in general to the publication of familiar letters written under circumstances like the present: but we do not wonder that Mr. Wilson should have been so strongly solicited, and that he should have consented to add one more to the very few journals of *Christian Travellers*. The press has teemed with idle and unprofitable tours, and it would be well if we were not obliged to add, with some absolutely pernicious. The dregs of continental profligacy, as well as the refinement of its more elevated dissipations, have been studied and detailed, as if with a prurient wish to import them, in

their full and pestilential influence, from the foreign côteries into the circles of our own land. And even when the "tour of Europe" is undertaken with the better motives which we may regard as characterizing the travels of a large class of our countrymen, still we regret to discover among them so little of that Christian spirit, which is among the best indications of a grateful improvement of that light which, resting on this country since the dawn of the Reformation, has given it a merciful advantage over all the nations where the Papal influence still prevails.

Mr. Wilson informs us, that he travelled not as a regular tourist, but as an *invalid and a clergyman*, after a life spent in theological pursuits, (we may add, what he would not, "in labours most abundant") and as one reduced to a state of debility, which rendered such a journey absolutely indispensable. His attention appears to have been chiefly directed to what was most calculated to realize the purpose of his tour,—the beauties of nature, the refreshment of its scenery, and the other well known objects of interest to every stranger, and which have been so often described by other travellers, or may be gleaned with facility from the usual "Guides" and "Tourist's Companions." But, in addition to descriptions of the scenery of nature and the more obvious monuments of curiosity or art, which are the common property of all tourists, Mr. Wilson's Letters contain many remarks on subjects connected with religion and morals, some of which we shall notice in the course of our observations.

We could not repress a smile at perceiving with what a professional eye Mr. Wilson commenced his observations. Almost the first fact that seems to have struck him was the beauty of the continental pulpits. Our readers will perhaps be reminded of the anecdote of the lady and clergyman looking through a telescope at the moon's disk, and the former imagining the spots which she discovered to be the figures of two lovers, while to the latter they assumed the form of a church steeple. So irresistible are the associations of thought to which habit gives birth, that even the testimony of the senses is often subjected to them. But, without any fallacy, some of the continental pulpits, and we may add, some of our own, are elegant enough to be remarked with admiration even by a layman. Mr. Wilson, however, adds,—

"If the doctrine delivered only resembled the excellence of the pulpits, it would be a blessing indeed."

"The pulpit [of the cathedral of Aix la Chapelle] is not remarkable for its architecture; but, around the sounding-board are these words, 'But we preach Christ.' Alas! the fact is, they now preach the Virgin Mary; before whose image we saw with our own eyes a woman kneeling with uplifted hands in prayer." Wilson, vol. i. pp. 20-21, 39.

On reaching Cologne, Mr. Wilson first obtained a view of the Rhine, with which he was of course much struck. In the cathedral there, which, though unfinished, is a stupendous edifice, and occupied two centuries and a half in building, he had an opportunity of witnessing, what we should suppose must be among relics the rarest of the rare, the *heads of the three Wise Men who visited our Lord*. He learned their names also, which, truly enough we suppose, he says he never heard before,—Gaspar, Melchior, and Balthasar. These heads, which he describes as enshrined in massy silver gilt, adorned with precious stones, must be a modern exhibition; at least, on reference to the journals of several ancient travellers, we find no account of these heads. Dr. Brown, in his second edition of Travels, published in 1687, describes the cathedral of *Colen* and its contents in a way which would convince us that in his day at least there were no such *heads* exhibited. "The cathedral," he

says, "is dedicated to St. Peter, and is very large, but is not finished. The body of the church hath four rows of pillars within it; the quire is handsome, and very high: behind it are *believed to be the* TOMBS of the three Wise Men who came from the East to worship our Saviour, or the kings of Arabia, of whom it was prophesied that they should bring gifts. They are commonly called the Three Kings of Colen,—Melchior, who offered gold; Gaspar, frankincense; and Balthasar, myrrh. Their bodies, as the account goes, were first removed to Constantinople, by Helena the mother of Constantine the Great; then to Milan, by Eustorgius bishop thereof; and they have now rested at Colen for above five hundred years, being translated from Milan hither by Rainoldus, bishop of Colen in the year 1164." Dr. Brown speaks also of the church of St. Ursula, containing the tomb of Helena, and that of divers of the eleven thousand virgins martyred by the Huns. The learned Mr. Ray, again, in his Travels in 1738, and which are characterized throughout by the greatest accuracy, in describing the cathedral of Collen (for so it appears to have been written until lately), observes, "In the domo or church of St. Peter *are preserved, in a gilt chest, the bodies (as they would have us believe)* of the three Wise Men of the East, that came to worship our Saviour, commonly called the Three Kings of Collen." And neither Derrick, Nugent, Burnet, nor others, whose journals we have examined, make any mention of these heads; and we learn, from the assurances of recent travellers, that the utmost that is seen is their tomb. The heads, we therefore conclude, are some recent addition to the stores of superstition deposited in this cathedral. Many valuable relics were restored to the monasteries at the late peace, and some new ones were probably then first manufactured. The monastery of Erfurt, we remember, recovered, among numerous other valuables, the Psalmist David's *tuning hammer!* It is a pity our Catholic neighbours could not find his tuning *fork* also, to set their religion to a more scriptural pitch.

Mr. Wilson, however, mentions another fact, in reference to Cologne, which is of as much importance as the other is insignificant,—namely, that there are many Protestant Christians there, who indeed "bow the knee" to the Saviour, and offer him the best and most acceptable of all gifts, the incense of a renewed heart. He says, the population of Cologne is fifty thousand souls, one thousand three hundred of whom are Protestants, and among these are many most excellent and spiritually-minded Christians. In the university of Bonn, of five hundred and twenty students, one half are Protestants and the other half Catholics; and our author learned that there is a revival of religion among them both. Our readers are aware that there is an excellent Bible Society in the place. The offence of the cross, however, has not yet ceased; and as soon as a Catholic priest preaches the Gospel purely, he is on some pretext removed, or banished, by his superiors, though he cannot be further persecuted, as the king of the country is himself a Protestant. One priest, Mr. Wilson says, was the means of converting forty families in his parish. The circumstance of the kings of Prussia and of the Netherlands being Protestants, has a most beneficial influence in averting persecution; but the ignorance of many of the lower orders is very great. One of Mr. Wilson's guides informed him that he possessed a Bible, and that he read it constantly; but, on inquiry, it appeared that his Bible consisted of but eighteen or nineteen pages, being nothing more than a pamphlet drawn up by a priest.

Mr. Wilson's description of the scenery of the Rhine is striking; but what pleases us most is—what indeed we might expect from him,

but what we regret to find so rarely in the descriptions, however glowing and rapturous, of most travellers—a constant reference of every pleasurable emotion to the benignant Source of all good, and a frequent burst of grateful and adoring feeling towards Him who "rears the mountain and spreads out the vale," as the successive features of nature's scenery, clothed by his hand, demand this delightful tribute. This, we are sure, is the manner in which the Christian ought to enjoy every thing; and he loses more than one half of his pleasures, unless they are sanctified by this constant communion with his Father and his God. The following is Mr. Wilson's description:

"We are now, my dear sister, in the very heart of the most beautiful part of the Rhine. From Bonn to Mentz, ninety-seven miles, the route is by the side of this majestic flood. Magnificence and beauty are united in the highest imaginable degree. The loftiest rocks, craggy, crowned with ancient and dilapidated towers, rise before you so as sometimes to darken the scene, and are then joined and softened by a perpetual garden. The profusion of vineyards, the skill and labour with which they are carried up every chink and crevice where the sun can reach; the beauty and freshness now shed over them as they are flowering, and the fragrant smell as you drive along, create a scene quite inconceivable to those who have not witnessed them. Hundreds of small villages also, with a spire towering above them, and perhaps an old fortification and gates, or a ruined chateau, are scattered on the banks on each side, whilst the ever-flowing Rhine, deep and rich, either expands itself into a lake, or presses on between abrupt rocks, or embraces, every now and then, an island filled with fruit-trees and vines;—conceive of all this, and you will allow me, without blame, to be a little enthusiastic. The noble road which the French have raised by the margin of the stream, and without pave, increases the pleasure of this part of our journey. I think I never felt such warm emotions of gratitude to the Almighty Giver of all good, as since I have been passing through this scene of wonders. The spot where we now are (St. Goar) for example, is enclosed on all hands by the most variegated mountain scenery. The ruins of Reichenfels are above the town; at our feet is the Rhine; on the opposite shore is Goarhausen, crowned with a Roman fortification. The sun is shedding its glories on all sides, whilst the broken rocks and valleys receive or reject his rays, and create the most grateful alternations of light and shade. Last night we took a boat and ascended the river to witness the setting sun, and observe the two shores in unbroken luxuriance. Every reach forms in fact a superb lake: we passed from one to another, comparing the different beauties which each presented to us with a lavish hand. The scene was majestic indeed; and the last rays of the orb of day tinging the mountain-tops, and throwing a glow over the waters, completed, so to speak, the picture. But I must, absolutely, tear myself from this topic, to tell you, that at Coblentz we ascended the heights of Ehrenbreitstein, an impregnable fortress commanding a prospect beyond measure extensive. The point of greatest beauty was the junction of the Rhine and the Moselle. The Moselle, with its deep red stream, meets the yellow waters of the Rhine; and the contrast between the two is most surprising. They do not mix; but the Rhine forms, with its larger current, an overpowering barrier against its weaker neighbour whose waters creep along the shore till they are gradually lost in their course. At the mouth of the Moselle, the division of the two waters is so strongly marked, that you would think a dam had been interposed." Wilson, vol. i. pp. 40—52.

This description probably forms no unapt illustration of the state in which the religion of the Catholics and that of the Protestants is often found on the Continent. May the time shortly arrive when the superstitions and heresies of the Church of Rome shall no longer remain a barrier to a union of the churches in spirit and truth, without collision or hostility, and characterized throughout by Christian holiness and love!

We sympathize with Mr. Wilson, when, turning his eye for a moment from the beauties of nature to the state of the Romish church, he seems anxious to withdraw it again, as if the simplicity and majesty of the work of God in creation had disinclined him for examining the super-

stitions of a church which has for so many hundred years been employed in deforming the simple majesty of Divine truth. But while we desire the amelioration of the Roman Catholic communion, we are not so blind to the many gross defects in the habits of Continental Protestants, as not to extend the same desire to them. We regret most deeply the profanation of the Sabbath, which prevails so lamentably, as well in the dominions of the Protestant governments, as in the regions of Papal sway; and we are sure that there is no greater hindrance to the progress of Christian light and truth, than the irreverence which characterises the observation of the sacred day of rest. We should greatly rejoice if English Protestants, when visiting the countries where the Sabbath is profaned, if not by the cares of business, yet by indolence, pleasure-taking, and a general secularity of spirit, would not allow themselves to be overcome by the ensnaring belief that they are out of the reach of all observation; and that, where they are unknown, they may yield, as much as they please, to the prevailing customs and sins of the vicinity. What is this but limiting the prohibitions of Scripture to the meridian of their birth or residence, and circumscribing, by the narrow boundaries of their acquaintanceship, precepts the obligation to obey which is as extensive as the world? The careless religionist, as he travels, may comfort himself in his excesses with the idea that he is out of the reach of that community in which his deviations would be noticed as injurious to others and inconsistent with his own religious professions: but is he unobserved? unobserved by Him whose will he knows, but whose day he dishonours? Or unobserved even by man? Lax professors of religion on the Continent will watch as narrowly as those at home the steps of a fellow-Christian, and take occasion from what they observe, either to revile *his* inconsistencies, and harden themselves in *their own*; or, if they perceive a different and devout observance of the sacred day, and the other marks of a circumspect demeanour, will be compelled to acknowledge the superiority of his faithfulness to principles which they profess to revere in common with him. Most deeply do we regret the many proofs, which the journals of British Protestants afford, of a giddy conformity to continental customs; on the mischievous principle that "at Rome one must do as Rome does;" or rather, we conclude, upon no principle at all, but the love of the world and worldly pleasures. We need not say, that a real Christian will be a Christian every where; and a minister of Christ, as Herbert says, "should not forget his office, but be himself wherever he is." The following is Mr. Wilson's account of a Sunday passed in a town in Germany:

"Weisbaden, in the duchy of Nassau, Sunday, July 13, 1823. — This is our fourth Sunday since we left London. We hoped to have reached Frankfort yesterday, but the horses could take us no farther than this German watering-place, so celebrated for its hot baths. We have had our private service twice, but could find only German Protestants for public worship. We are now in the dominions of a Protestant prince; but, oh! what a state of things for a Sunday,—the shops all open—a ball at our inn this evening—music at dinner—public places crowded,—the whole village in motion. This blotting out of the Sabbath from the days of the week is quite frightful—it is like the blotting out of the covenant of mercy between God and man. I have hitherto had to speak against Catholic superstitions—but, alas! the name of Protestantism, what is it? All is as bad here, or worse than in Popish towns, with a criminality infinitely deeper." Wilson, vol. i. pp. 55, 56.

With a view of introducing to the notice of our readers another recent reflecting Christian traveller who bears witness, "even weeping," to this much to be deplored circumstance, we have placed the

name of Mr. Alexander Leith Ross by the side of Mr. Wilson's at the head of our review. We shall reserve our brief account of Mr. Ross to a future page, inserting only for the present his description of a Sabbath spent at Rotterdam, and another at Utrecht.

"July 6, 1817.—Sunday.—It is a pretty good criterion for judging of the state of religion in any country, to observe the manner in which the Sabbath is kept: and if we adhere to this rule, the estimate we must form of the present state of religion in Holland will be very low. As this has been the first Sabbath we have spent on the continent, we carefully observed if it was respected as it ought to be. We were shocked, however, to see all the shops open, and business carried on as briskly as on any day of the week; while the banks of the canals were lined with people, who were keenly engaged in fishing. We were told that the billiard rooms were crowded, and that it was principally on Sundays that dances and parties of pleasure took place. On this day, which is here treated with so great irreverence, all the genteel families go to their gardens, in the vicinity of the town, where they indulge in every kind of amusement. The Dutch seem to forget the fourth commandment.—Thanks to God, things are far otherwise in the dear land of our fathers: there, perhaps, more than in any country in the world, that public respect is paid to the Sabbath which the laws of God require, and which it is the duty and privilege of every rational creature to pay to an institution that is so conducive to the real happiness of mankind. It has been often said, that we never know our advantages till we are deprived of them. This I feel to be the case with me at present: I never duly appreciated the privileges I enjoyed in Scotland till I came here; and I hope ever after to be more thankful for being placed, by Divine Providence, in a land, where the Sabbath is reverenced, and where true religion flourishes." Ross, pp. 237, 238.

At Utrecht matters appeared to be still worse.

"In the former part of the day, all the shops were open, as usual; but things were pretty quiet till about nine o'clock at night, when we returned to our inn. The scene we then witnessed will never be obliterated from my memory: it was with difficulty that we could force our way through the crowds that surrounded us on every side; all the temporary wooden huts were splendidly illuminated, and every kind of merchandize was exposed for sale. We heard, in every direction, the noise of fiddles, tambourines, and flutes; while our ears were grated by the loud screaming of ballad-singers. In one house we heard the noise of people dancing to the fiddle. How thankful ought we to be, that matters are so different in Scotland!" Ross, p. 262.

To the gross inconsistencies of such habits in the professed Christians of the Continent, we may well contrast the conduct of a Jew, noticed by Mr. Ross in the early part of his tour. Mr. Ross and his fellow-passengers had been taken on shore to an alien-office on Saturday evening, where their names and professions were entered in the usual manner. The Jew was asked to sign his name in a paper which was presented to him, but he steadily refused to violate his Sabbath by *any* secular employment, nor could he be induced to change his resolution. He must have had a low idea of the religion of Christians, when he heard the sailors singing songs all day, and profaning at every word the name of their Maker, while he himself never mentioned it without washing his hands.

But we return to Mr. Wilson:—At Frankfort he had an opportunity of learning the particulars of the conversion of the Catholic priest Henhöfer. He lived at Muhlhausen, and became a true Christian by reading the Scriptures. He then began to preach Christ crucified. The lord of the village, and forty-four families, containing between two and three hundred souls, were deeply impressed by his ministrations. The priest was summoned before his superiors for preaching against the Popish ceremonies; and at length he and all his flock publicly renounced the church of Rome. The Duke of Baden heard of him, and went to hear him preach, and was so much affected that he said he had seldom listened to

so edifying a discourse. He invited the priest to Carlsruhe. Mr. Wilson heard of a similar instance near Valenciennes; and we cordially unite in his wish, that God may please to multiply the number, for thus a second Reformation would soon commence.

The following passage we extract, as well for its justly merited eulogy on Leander Van Ess (who, with the name of Catholic, associates a truly catholic spirit, and whom Mr. Wilson was greatly disappointed at not being able to see at Darmstadt, the place of his abode), as for its discriminating remarks on the baneful philosophy of the German schools.—

"He preaches, between Darmstadt and Heidelberg, Wednesday Evening, July 16. —I had much conversation with my friend the French minister, before we left Frankfort this morning. I was also introduced to one of the senators, an excellent man, president of the Bible Society. A human philosophy applied rashly and presumptuously to religion is the poison of German divinity among the Protestants; endless refinements, imaginations, corruptions of the faith, tending to scepticism or atheism. Things are moulding, but it is incredible what daring impieties are currently received. The first genius of their country, Goethe, is an absolute idolater of what he calls *le beau*, in Christianity, in Mahommedanism, in Idolatry, in every thing; thus unbelief stands more fatally opposed to the faith of Christ than even superstition. But to return to my narrative. We arrived safely at Darmstadt, the capital of the grand duchy of that name, at twelve to-day. I hastened to the house of Leander Van Ess, with whom I had been some time in correspondence in England; he had left the town in the morning early, to go to Cologne, and would not return for a week! A greater disappointment I scarcely ever felt. I saw, however, the study of this excellent man; I sat in his chair; I visited his collection of Bibles; I conversed with his secretary. Leander Van Ess was fifty-one the eighteenth of last month. He has left the university of Marburg, where he was professor, and lives under the Protestant Grand Duke of Hesse Darmstadt—I suppose for the sake of his personal safety. He has had a spitting of blood for four years, which prevents his preaching. He gives himself up to the propagation of the Gospel. He remains a Catholic priest. He has printed fourteen editions of his New Testament; each was of an immense number of copies. He has circulated altogether four hundred and ninety-four thousand eight hundred and sixty, an incredible number. The desire for the Scriptures among the Catholics, priests as well as laity, is greater and greater. Sometimes he circulates seven thousand in a single month. Lately, a priest in one parish sent for two thousand New Testaments; the parish is in the Schwarzwald or Black Forest. The secretary presented me with his picture, and a copy of his New Testament. Oh, what a blessing is such a man! What cannot the grace of God do in the most corrupt church! How charitable should we be in our judgments of individuals! This admirable man, though he calls himself a Catholic, has the spirit of a Reformer. He dwells on nothing but the great and necessary truths of Christianity. There is a firmness and undauntedness in all he does which reminds one almost of Martin Luther. Let us pray that many, many such Catholic professors may be raised up in every part of the Continent, and 'the traditions of men' will fall away of themselves." Wilson, vol. i. pp. 59—61.

Heidelberg must have afforded considerable pleasure to the minds of our Christian travellers. The grand duke being a Protestant, full liberty of Divine worship is enjoyed, the Bible Society is in operation, and religion seems to flourish. This, perhaps, might have been anticipated from its previous history and advantages. It was at Heidelberg that Melancthon began his studies; there that Luther came on foot in travelling from Worms, and disputed with the Augustinians, in 1518; and that the famous Catechism, which bears the name of the town, was afterwards published. We cannot wonder that Mr. Wilson's mind lingered over these scenes, where the "noble army" of reformers laid the foundation of all the blessings we enjoy.

The beauty of the scenery, which Mr. Wilson describes at Zurich, could be equalled only by the interesting nature of those thoughts which are associated in the mind of

every Christian student with the history of that place.

"As we approached Zurich, we caught a first view of the distant Alps, about Zug and Schwitz. The hills first in view were shaded by the afternoon sun; over these, brilliant volumes of clouds were discernible; and from amidst the clouds, the peaks of the Alps, which were easily distinguished by their defined outlines, sharp summits, and bright whiteness from the eternal snows with which they are covered. We entered Zurich, the capital of the canton, about five o'clock. I could not but feel sensibly affected. This is the first town in Switzerland that separated from the church of Rome three centuries back—it was the favourite asylum of our English Reformers during the vacillating and tyrannical reign of Henry the Eighth, and the bloody persecution of Queen Mary. It is supposed to have been the place where our great Cranmer, soon after he had been raised to the Primacy, caused the first complete edition of the English Bible, Miles Coverdale's, to be printed, about the year 1539. The town contains eleven thousand souls; the canton one hundred and eighty-two thousand; nearly all Protestant. The beauty of the country accords with its reputation. We are at the inn called L'Epée. Imagine a room fifty feet by thirty, of which two sides are a continued window, overhanging the broad deep-blue torrent of the Limmath, which, rushing like an arrow from the lake of Zurich, seems hurrying to pour itself into the Rhine. The wooden bridge which leads across it is immediately before me, and is wide enough for the market, which is just now in amusing confusion, and presents a most characteristic scene of Swiss costume and manners. The noble churches, quays, and public buildings on the other side of the river diversify the prospect. In the distance on my right a second bridge appears, with a tower built in the midst of the torrent for state-prisoners—whilst still further on, my eye is lost in following the beautiful lake itself, till I discern at length the Alps rearing their majestic heads beyond it in the utmost horizon.—Such is the room where I am writing this letter; I suppose it is one of the most beautiful in the world." Wilson, vol. i. pp. 96—98.

It was natural to suppose that Mr. Wilson, when at Zurich, would make a point of visiting the venerable and pious Antistes Hess, the inhabitant of the very house which the great reformer Zuingle once occupied, and who proves himself in every way worthy of a residence in such a mansion, by consecrating the largest room in the house for the periodical meetings of the Bible Society, and taking a most lively interest in the extensive distribution of that holy book; which was at once the ground and the end of the Reformation.

"The venerable Antistes Hess, the ecclesiastical head of the canton, is eighty-two years old, a venerable, pious, holy man, on the verge of heaven; with a heart full of love to the Saviour, and to the souls of men. I took my three children to him, that he might bless them. The Antistes spoke to me much of Mr. Wilberforce, whose book he had read with delight: he begged me to convey to him his Christian regards; it was delightful to me to see this aged disciple. He is one of the persons whom I was most anxious to know. I met at his house an old magistrate of this place, who commended to me the cause of Switzerland, and begged of me again and again to represent to my countrymen the state of his canton; pressing on me that Switzerland had been the cradle of the Reformation. We visited, with much pleasure, the city library, abounding in original unpublished letters of our Reformers. The history of that interesting period, after all Burnet has done, might, undoubtedly, be much enriched from these stores. We saw three letters of Lady Jane Gray, written to Bullinger, in 1551. *She was beheaded in 1554, at the age of nineteen* *. The Epistles of St. Paul in Greek, transcribed entire in the hand of Zuinglius in 1517, just as he began the Swiss Reformation, were most interesting to me, not only as an ancient manuscript, but as tracing the Reformation to its true source, a deep study of the New Testament. The truly pious and holy Antistes lives in the same house where this great Reformer dwelt, in the garden of which is a room literally filled with unpublished archives of the Reformation. The honour in which Zuingle is held here is remarkable. Lol-

* The occurrence of such trite remarks as this in Mr. Wilson's pages, requires the indulgence of the reader to reflect that they were familiar letters to a sister. We may say the same of the frequent Oh's, &c.

serve, that God has often brought about the greatest works of mercy by some one individual in a town or country, raised up by his Spirit, imbued with the knowledge of the Holy Scriptures, and armed with zeal, fortitude, wisdom, and love. Zuingle at Zurich, Œcolampadius at Basle, Bucer at Strasburg, Calvin and Beza in France and Geneva, Luther in Germany, Cranmer in England. Oh that men of a like spirit may be raised up again! Oh that divines and professors would study and transcribe St. Paul's Epistles! Soon would Protestantism revive, and Popery fade away before it! It is known that our English Reformer, Ridley, committed to memory early in life almost all St. Paul's Epistles, as well as those called Catholic; the benefit derived from which he acknowledged with gratitude, just before his martyrdom. In the afternoon we took a sail on the lake, delicious beyond description. The evening, however, was not so favourable for viewing the setting sun, as last night. I am quite grieved to say, that my impression of the present state of real religion in this canton is not so favourable as its former celebrity would lead one to expect—four or five hundred only at church (at St. Peter's), out of five thousand parishioners, for forty-eight Sundays in the year; and two thousand five hundred for the four remaining Sundays, the sacrament days, which seem almost superstitiously reverenced — the clergy of the town meeting the magistrates and gentlemen at a club once a week, to smoke and talk politics: these are not promising symptoms. Oh how different a thing is real spirituality of heart from the name of religion, whether reformed or catholic." Wilson, vol. i. pp. 99—102.

The venerable Antistes at parting remarked,—"We shall never meet again in this world, but we shall meet in another, to be with Jesus: that is our proper country; there is peace, holiness, and joy."

After being floated down the Rhine to Basle, Mr. Wilson had the pleasure of meeting Mr. Blumhardt, with whose name our readers are well acquainted. Mr. Wilson found him a truly Christian brother in a foreign land. After visiting the tombs of Erasmus, and Œcolampadius the Basle reformer, and the public library, which contains 30,000 volumes, and manuscript letters of most of the Reformers, our traveller went to the hall in the cathedral where the council of 1431-47 held its sittings. The seats and other furniture remain there still. That council was convoked to prevent the Reformation; but, like many measures adopted and books written against the cause of truth, it served but to hasten its triumph; the lives and vices of the bishops who composed it (we trust, however, with many exceptions), being such as to shew to a demonstration how much a reformation was needed. Mr. Wilson gives the following account of the religious state of Basle:

"The first foreign Bible Society was formed here in 1804, the very year when the original institution began in London. At the third centenary of the Reformation, New Testaments were given from the altar of the cathedral to all the children of the town—above two thousand were distributed. The Missionary Institution contains thirty-four students, and is about to be enlarged. The lecture-rooms and bed-rooms are simple and unadorned. The state of true religion is, on the whole, improving in Switzerland and some parts of Germany. Truth, holiness, and unity increase, hundreds of Catholics receive Bibles and attend Protestant churches. The Lutherans and Reformed have begun to unite in the common term Evangelical. The Antistes and most of the clergy preach and live according to the Gospel. On the other hand, the court of Rome threatens, the Pope is aroused; he thinks the Protestants have begun to propagate their views by Bible and Missionary institutions; and he is determined to oppose them. The Jesuits are the Pope's household troops; they are spreading every where, and resisting, in the most open manner, every attempt at scriptural education. The Holy Alliance is thought to favour the Pope and the Jesuits, by acting on the idea that *all societies* are dangerous. In the mean time, the friends of the truth are active and humble, leaving events with God." Wilson, vol. i. pp. 110, 111.

We cannot dismiss such a statement as the above without observing, that it is not difficult to account for the flourishing state of any church of the character of which such a description may be given:—the clergy preaching *and*

living according to the Gospel, the people *active and humble*, leaving events with God. With such principles, and such habits, truth and godliness cannot but advance.

At Bienne Mr. Wilson visited the island, in the midst of its celebrated lake, where is the auberge, formerly a monastery, but of late years the refuge of the unhappy Jean Jacques Rousseau. The walls, as is usual in the attractive abodes of the celebrated dead, are covered with inscriptions. A trap-door is seen in the floor, through which it is related that Rousseau used to escape from unwelcome visitors. A book for entering the names of strangers being presented to Mr. Wilson, he determined to accompany his signature with some token of disagreement from the sentiments of this infidel writer, and accordingly wrote, "D. W. qui, tout en admirant le génie de Rousseau, en déplore les erreurs, et les suites si funestes au Christianisme et à la morale." To record his dissent on such occasions, is a bounden duty of every Christian traveller, and especially of the Christian minister. The practice has been adopted by others besides Mr. Wilson. We remember one traveller, who happened to follow the late Lord Byron in his late continental tour, and who wrote the following reply to an infidel boast which that highly gifted but unhappy man had just before left on record. The bard had visited one of the most surprising scenes of nature's grandeur, where the manifestations of Deity were such that we might suppose that even he would have been overpowered; but he came down from the elevation merely to record, which he did in the Greek language, his doubts, and ended with a distinct avowal of his being an atheist. The traveller who succeeded him, and on whom the scenery had produced very different impressions, wrote beneath this avowal the single line,

Ει σε αθεος ειμενος· εγω ουκ αν γενοιμην.

Mr. Wilson seems to have been much amused at Bern by the show of consequence in the members of the Swiss Diet, composed of deputies from the twenty-two cantons, and which happened to be sitting when he was at that place. He describes the members of this senate, whose influence is scarcely known in the communities of Europe, walking in state every morning to the diet in bag wigs, cocked hats, with cloaks of rich variegated cloth, each preceded by two marshals, in black, with swords, and their hats off. The following is Mr. Wilson's account of the Sunday that he spent at Bern.

"Sunday Evening, August 10th.—I have this day had the most delightful Sunday since I left home. The French Protestant service began at ten. The church was crowded. The minister preached a most excellent sermon on sanctification as flowing from justification. At two o'clock there was a baptism of his child; the service was public. A liturgical office was read; godfathers and godmothers named; vows undertaken; and excellent prayers offered up. The infant was dressed in white, in a sort of bag closed at the feet. The water was poured by the clerk from a silver ewer into the hand of the minister; a sermon admirably good was then preached by a second minister. There is no solemn reading of the Scriptures in these French churches, which I think a great defect. There is also very little public confession of sin, or prayer. All I see abroad raises my esteem of our English Liturgy. After the morning sermon, a curtain, which separated an entire portion of the church opposite to the pulpit, was withdrawn, and lo, a Popish altar, with two chapels, and a pulpit! For, the established religion being Lutheran, the Calvinists and Catholics use the same church. At half-past four, our fellow-traveller preached us an excellent sermon in our chamber. Thus the day has been refreshing to my soul. O, what a tender plant is religion in the human heart! how soon does it wither! what constant need of the heavenly dew! Lord, he thou by thy grace and Spirit, as the dew unto me; renew, penetrate, soften, fructify, bless! I introduced myself to the two ministers, and found them charming persons; they lent me the work of the converted priest; the title is, 'The Christian Confession of

Faith of the Pastor Henhofer, of Muhlhausen, who, with forty families, his former hearers, turned from the Catholic to the Evangelical Lutheran Church: Spire, 1823.'" Wilson, vol. i. pp. 134—

We should gladly guide our readers along the magnificent and picturesque route by which Mr. Wilson travelled over the Swiss Alps; but the whole of this region has been made familiar to most of our readers by the splendid descriptions of Simond and other recent travellers. One extract, respecting the scene from Mount Righi, we will venture to give, on account of the closing reflections, although it has the disadvantage of coming into competition with one of the most brilliant and affecting passages of Simond's able work.

"When the weather is fine, fourteen lakes are visible here, and the sun rising upon the range of the Alps is magnificent. They may be traced from the Glarnish on the east, to the Oberland Bernois on the south-west; whilst on the north your eye may range from the lake of Constance to that of Neufchatel. The only hill we could see last night was Mount Pilate, which is called properly Mons Pilentus, or mountain with a cap, because a cloud generally rests on its extreme top, even in the finest weather. The common people say, that Pontius Pilate came here and threw himself down the precipice in despair, for having condemned our Saviour. As the morning is so unfavourable, and breakfast is not ready, I must tell you a sad story.—As we ascended the Righi yesterday we passed over the melancholy ruins of the village of Goldau. In 1806 an immense mass of earth from the Rossberg, gradually loosened by the rain and frost, fell down with scarcely a moment's warning.—It was the 2d of September—four villages, of which Goldau was the chief, lay at the foot of the mountain. All was buried in an instant; two churches, one hundred and eleven houses, two hundred farms, &c., and four hundred persons, with three hundred and twenty-five head of cattle, were overwhelmed; and a new mountain one hundred and fifty feet high was formed by the rest ruins. It is astonishing and terrific as you ride over the place; the ruins are above one hundred feet deep; the adjoining lake of Lowertz was filled up for forty feet. Only a few beeches and mangled limbs have been thrown up after seventeen years. Such was the tremendous impetus of the falling rock, that prodigious masses were carried by the rebound many hundred feet up the opposite hill, i. e. perhaps three or four leagues from the summit whence they fell. Such a scene I never witnessed. Two or three new houses are beginning to rise on the spot; one of the churches has been rebuilt; the grass is now hiding by degrees the frightful spectacle, and even some strips of meadows are growing here and there. O God, how unfathomable are thy judgments! thus is it that thou alarmest a sleeping world, and callest man to prepare for sudden death and sudden judgment; whilst the grace of thy Gospel sets before them a dying Saviour, whose redemption no falling rocks nor sudden destruction can overwhelm; nay, which will appear most glorious 'when the heavens being on fire shall be dissolved, and the earth shall melt with fervent heat.'" Wilson, vol. i. pp. 182—184.

We understand that the inhabitants of Goldau and its neighbourhood are, at the present moment, removing their property with the utmost expedition, as there is every probability of another separation from one of the large adjacent mountains. Travellers are flocking, as fast as possible, from all parts, to witness the fall; and before our pages issue from the press, we may have to lament a repetition of the awful scene of 1806.

Our notice of the second volume of these travels must be brief. On returning to Lausanne, Mr. Wilson gives an account of the state of the clergy, and subjoins a copy of the arrete recently issued against some pious and devout Christians of greater zeal than their neighbours, whom they stigmatize under the name of Momiers, forbidding their private religious meetings, directing the magistrates to dissolve them by force, and punishing persons attending them with fines and imprisonment. On this vile and disgraceful edict, issued by a Protestant government, but worthy of the worst times of Papal persecution, and breathing the worst spirit of antichristian tyranny, as well as on the general state of religion in the Pays de Vaud

and Geneva, we intend to take an early opportunity of commenting more at large than it is possible for us to do in the present article, and we shall therefore defer any farther remarks on that subject.

We need not follow our travellers in their tour to the Glaciers and the valley of Chamouny, nor to the monastery of St. Bernard, the Simplon, the city of Milan, and the Boromean Isles,—scenes familiar to every traveller, and so often described by our best tourists. The most interesting feature of the last mentioned scene, to Mr. Wilson, seems to have been the bronze colossal statue of the Cardinal Borromeo; not, however, because it is of gigantic dimensions, being seventy-two feet high, but because the cardinal was a man of devout habits, and perhaps the first founder of Sunday schools, which still exist in Milan; and whose character of enlightened zeal it is delightful to trace, in the midst of Popish error and darkness. The gross corruptions and superstitious ceremonies of the Milan cathedral, must in some degree have been relieved and contrasted by the catechising of the children, which took place there in the after-part of the day, and for which the cause of religion is indebted to this distinguished ecclesiastic. This practice, formerly confined to the children of Milan and its vicinity, has of late been extended much more widely in Roman Catholic countries; and it is now no unusual spectacle on the Continent to see numbers of children collected in the churches, at the end of the afternoon service, and receiving catechetical instruction from the priests. Mr. Wilson remarks, that if the Archbishop was not the Luther or Zuingle, he was at least the Fenelon of Italy.

A visit which Mr. Wilson paid also to Lyons, gave him an opportunity, besides witnessing its natural beauties and secular curiosities, of visiting the amphitheatre where, in the reign of the Emperor Severus, a "whole army of martyrs" fought their good fight of faith. The form of the amphitheatre still remains, after a lapse of sixteen centuries. Some traces may be discovered of the rising seats of turf; and several dilapidated brick vaults are stated to indicate the places where the wild beasts, and perhaps the holy martyrs, were guarded. A peaceful vineyard now flourishes where these scenes of horror were once displayed.

From Lyons Mr. Wilson returned to Geneva, with a view of forwarding an object about which he is very solicitous, the translation into French of the Commentary of the Rev. Thomas Scott. We confess that we should have been apprehensive that this work, however excellent, would prove somewhat too ponderous, in the present state of religious knowledge and feeling among them, for the taste of French readers; and that works of a less repulsive bulk, and more attractive style, might have at least preceded it with advantage. We should rejoice to witness the institution of a society, conducted by persons well acquainted with the peculiar literary tastes, as well as the religious aberrations and wants, of our different continental neighbours, who would employ themselves either in reprinting some of those admirable works of piety which have proceeded from foreign writers of eminence but have fallen into disuse, or in translating into the continental languages a judicious selection of some of our best and most suitable productions. Among these we should give a high place to Milner's Church History. Mr. Wilson has done well in having excited the attention of the public to the subject.—While at Geneva, Mr. Wilson heard two preachers—the one French, the other English—who formed so striking a contrast to each other, that we are tempted to extract his account of them, particularly as it may convey a useful hint to our own clerical countrymen.

"I went this morning at ten, to hear a celebrated preacher of this town. I

was grieved. Talent mis-employed, zeal wasted, arguments false or insufficient—all fundamentally wrong. A sermon on affliction, leaving out almost all the main topics, and grossly mistaking others. The church was full—congregation attentive—delivery good—matter ably arranged—all right, except the entire doctrine of the discourse. After the sermon, I had a conference with a pious, amiable, aged minister, who mourns over the state of religion here, and prays and hopes for a gradual improvement in the body of pastors. He tells me, that subscription to the Helvetic Confession, which resembles our Thirty-nine Articles, was abolished about a hundred years since, by the Council of State, in consequence of the vehement disputes of the pastors amongst themselves. The catechism was set aside only in 1788; the reglement followed. At twelve o'clock, I went to the English church, and heard an excellent sermon from the resident chaplain. It did me good. The matter of it was as much superior to that which I had heard earlier in the morning, as the manner, composition, and delivery, were inferior. The contrast was striking: the French sermon, able, well-arranged, forcible—delivered with the whole soul of the preacher; the English, feeble, careless, unimpressive—delivered with the indifference of a school-boy." Wilson, vol. ii. pp. 201, 202.

From Geneva Mr. Wilson returned to England, through Dijon, Fontainebleau, Paris, and Boulogne. We were glad to find the Catholics at the latter place gladly receiving the religious tracts which our travellers distributed.

The Letters conclude with a series of remarks on some of the most prominent of those circumstances which attracted the attention of this Christian traveller—such as the desolating judgments which have visited the fairest scenes of the Continent; the debasing character of the Catholic superstitions, which have been revived since the close of the revolutionary struggle with all their absurdities and corruptions; and the state of religious coldness and indifference which distinguish some of the Protestant churches, and the bitter enmity to vital Christianity which is visible in others. These remarks we commend to the reader's attention.

All the corruptions, however, of the churches of Christ, whether at home or abroad, are capable of being purified by that same Power which, in the ages of Reformation, raised up those men of simplicity, and zeal, and learning, and Christian affection, who triumphed over the stubborn heresies and bitter malice of all their opponents; and the means which are yet in the possession of Christians to hasten a return of such triumphs, are those which Mr. Wilson notices: such as imbibing the spirit of the Reformers; cultivating the feelings of charity and love; and activity in the improvement of every opportunity, in our intercourse with the Continent, for doing good, and bearing witness to the truth and power of religion. Mr. Wilson urges Christian travellers, and even invalids, not to suffer the hurry of their movements, the novelty of their circumstances, the imperfection of their knowledge of the continental tongues, nor even the infirmity of their health, to deter them from attempting whatever good is in their power; and he subjoins to these suggestions some encouraging anecdotes, intended to stimulate their efforts, in the certain hope of some fruit from them. At the same time, we would have travellers to be aware that a headlong, undistinguishing, uninformed zeal, which is regardless of times and circumstances, and overlooks the force of prejudice and the established habits of social intercourse, may possibly be productive of much evil, instead of good; and may serve to mar, not only their own benevolent intentions, but the more wisely directed labours of others. The concluding admonition of Mr. Wilson, in which we cordially concur, is, that Christians should abound more in earnest prayer for the influences of the Holy Spirit of God, the first moving cause of all that is good.

We must now give our readers a brief account of the other volume placed at the head of this article. It contains a short memoir of the life of Alexander Leith Ross, a young man of considerable talent and piety, who was cut off at the age of four-and-twenty; extinguishing all the hopes, that the admirers of his genius or the attachments of his friends were indulging, of his future usefulness in the church of Christ. From the diary of his studies, and the several literary performances, attached to this memoir, it appears that these hopes, sanguine as they were, had a sufficient foundation in the principles and mental powers of Mr. Ross. He was the son of the Rev. Dr. James Ross, senior minister of Aberdeen, and was one among the many individuals who have to trace up all their best pleasures on earth, and all their joys in another world, instrumentally, to that gentle but powerful cause, which is like the dews of the morning on the tender grass,—the early instructions of a pious mother. Mr. Ross's mother appears to have been taken from him by a premature death, while he was yet young; but not so young as to have been uninfluenced by some of those tender and affecting counsels, the impression of which he never lost to his dying day. The value of such an example is too great to be wholly passed over, even in the short notice which it is in our power to take of this work; and we extract the following passage from the Memoir, as shewing the foundation on which so much may be built.

"There seems to be an idea unhappily too prevalent, that religion is a matter so far above the comprehension of a child, as to make it a hopeless undertaking to convey religious impressions to the heart, till the faculties have acquired a considerable degree of maturity and strength. Religious instruction is therefore too often deferred, and the young mind allowed to grow up in habits of carelessness, till a settled repugnance is formed to a subject distasteful to the perverseness of human nature. The golden opportunity is thus lost, when the mind is most susceptible, and when the seeds of folly, that exist in the heart from the very commencement of life itself, have not yet begun to spring up. Religion, indeed, if presented in a technical form, and as a mere exercise of memory, must be above the comprehension of a very young child, and unsuitable to the weakness of the opening faculties. It can then be regarded only as a task, by which the tender mind must be oppressed, and to which the infant pupil will almost unavoidably contract a dislike. But nothing surely can be conceived more engaging and attractive to a child than religion, when presented as an exercise of the heart and feelings—when the mind, just beginning to expand, and to look upon every surrounding object with curiosity and wonder, is led by an affectionate parent to some little knowledge of the Great Being by whom these objects were made, and brought to regard Him as its Heavenly Father with sentiments of love and reverence—when it is made acquainted with the character of Jesus as the benevolent Saviour, who came to bestow the greatest blessings on mankind, and who displayed such condescension and kindness to little children—and when it is taught that there is another home in heaven for all good and obedient children, more beautiful and delightful than that enjoyed under the paternal roof. Such was the plan of religious education pursued by Alexander's mother, and it appears to have left a deep impression on his heart; for, after her death, there was nothing of which he so much delighted to hear, as about the beautiful and happy place, as he expressed it, to which his mother was gone. The effect of this judicious early discipline was to produce a habit of observation and thoughtfulness unusual for his years, and to form a taste for the beauties of nature that was throughout his life a striking feature of his mental character.

"The following circumstance illustrates, in a very pleasing manner, the early display of this aptitude to observation and reflection, and the good effects of the instructions which he had received. Soon after his mother's death, his attention was powerfully attracted by a beautiful sky, in a summer evening. He continued to gaze upon it with silent admiration; and it was with difficulty that he could be prevailed upon to quit the spot. When repeatedly reminded that it was time to go to bed, he requested permission to remain a little

longer, adding, in language natural to a child, that he supposed that God had sent down that beautiful sky, to shew what a beautiful and happy place heaven was; but heaven, said he, is far prettier than that. The idea of his mother being there seems to have then occurred to his mind; for, a day or two after, he appeared to be very pensive and dejected; and, on being asked the reason, he burst into tears, and expressed his apprehensions, in such terms as a child might be supposed to use, that he was not good enough to be admitted into that beautiful and happy place where his mother was.

"Another evidence of the success of her pious care in impressing his infant mind with devotional feelings, was, that he very early felt a peculiar pleasure in the return of every Sabbath; and often on that day, the expression of his countenance and his gesture would indicate an earnest expectation and great anxiety to hear more than he heard on other days about God and heaven, with which the idea of his mother was always associated. Nor was the Sabbath at any time a weariness to him, but was always esteemed by him as the holy of the Lord and honourable; as affording an admirable opportunity of occupying the mind in the noblest exercises of a rational being." Ross, pp. x.—xiv.

Mr. Ross's studies seem to have been particularly in Oriental literature; and had he lived, we might in all probability have added his name to the list of those who have distinguished themselves in this fruitful field of Biblical learning—for all his pursuits partook of a religious character, and all his researches were directed to the illustration of Divine truth. He contends, in a paper which he drew up on the Persian language, that the fondness of scholars for the Arabic had led them too often to overlook the beauties of the Persian, and its power of illustrating the sacred volume. We could gladly extract some of his remarks, did our limits allow. But it was chiefly on account of the tours which this young man made to the Continent, and the journals of which occupy more than half of the volume, that we notice it in connexion with Mr. Wilson's publication. Mr. Ross, in general, gives a more detailed and scholarlike description of the objects and circumstances which occurred in his journey. He copies most of the inscriptions with fidelity and care, quotes from the classics, and writes evidently more in the style of a professed tourist. Mr. Wilson's object, we have already stated, was different. Besides this, Mr. Ross traversed a much wider extent of territory, and over nearly the whole of Italy, the classic's own soil. It is interesting to read the two journals together. Mr. Wilson's, being in the form of letters to a sister, gives the "English" of every thing; Mr. Ross transcribes the Roman records and the Papal bulls. In almost every fact and description of importance the two travellers confirm, corroborate, and illustrate each other. Sometimes a slight discrepancy appears; as in the account of Costa, or Jean Baptiste de Coster, Buonaparte's guide on the field of Waterloo—"an elderly man, full of enthusiasm," as Mr. Wilson describes him; who appears to have interested him much in the hour which he spent with him in shewing him the field of battle—but of whom Mr. Ross writes, that "he tells a new and marvellous story to every fresh party; and that his information is not to be depended upon; and that therefore he declined his services." But there is one point in which a delightful resemblance is found in the characters and habits of these two travellers: they travelled *as Christians ought to do*—they both agree in deploring the superstitions of the Catholic church, and particularly the Popish desecration of the Sabbath-day, which almost universally characterizes the Christianity of the Continent, and which makes it no longer the Lord's-day, but the day of the "god of this world;" and their *own example* seems to have presented habitually a striking contrast to the unresting dissipations and unhallowed practices of the professing Christians around them. Every where we meet with memoranda

such as these throughout their journals:

"This day, being Sunday, was devoted to repose. The want of religious ordinances is the greatest of all privations. May I henceforth duly estimate the privileges of my native land." Ross, p. 379.

It is in this spirit alone, that visiters to the Continent from England or Scotland can expect to conclude their journey without injury to others, or even to themselves. A time-serving, conforming, accommodating spirit undermines every safe and useful principle; and leaves the religionist a stumbling-block to his fellow-Christians, and a prey to every declension himself.

REVIEW OF REVIEWS.

The QUARTERLY REVIEW *on* COWPER'S LETTERS.

Our readers are doubtless aware that a new series of letters from the pen of the poet Cowper was lately given to the world, by his correspondent and kinsman Dr. Johnson. The letters are addressed to nearly the same persons as those before published, and were equally submitted to the selecting hand of his biographer, Hayley. It is not easy in every instance to account for Hayley's suppressions. Some letters, perhaps, were rejected by him as too trifling; some, as too local, or as relating to temporary events or politics; some, as little more than duplicates of others inserted; some, because the editor considered that he had already admitted as many letters as his narrative would fairly allow; and, lastly, some as too seriously religious to please Hayley's taste, or from their containing painful references to the unhappy state of Cowper's mind. The present volumes, however, furnish various letters, and many more detached passages, of great interest; and, in the opinion of so competent an authority as the Rev. Robert Hall, "they are of a superior description to the former, possessing as much beauty with more piety and pathos."

These volumes we had just perused, for the purpose of reviewing them, when a critique upon them in a contemporary publication, the Quarterly Review, attracted our attention, and seemed to us *in limine* to demand a few observations. We shall therefore for the present address ourselves to this particular object, reserving to a future opportunity the privilege of making a few extracts from the Letters themselves. On the general subject of Cowper's depression of mind, we know not that we could add much to what we have remarked long since on various occasions, and especially in our review of Hayley's Memoirs of him, in our volumes for 1803 and 1805. All that has since transpired on the subject only confirms the opinions there expressed.

The evils of religious controversy have been long and universally regretted, by all who have had the interests of religion sincerely at heart. The collision of opinions to which it gives rise, though undoubtedly conducive in the end to the discovery of truth, is too often of so rude a character as to destroy for a time that harmony of feeling which would at first sight appear inseparable from its votaries. So bitter, indeed, is the spirit that has often been witnessed in religious disputants, that the *odium theologicum* has long since passed into a proverb. And though the violence of these alleged sacred wars has always been deplored by those who have not yet unsheathed their swords, yet no sooner have they appeared themselves as combatants on the field, than, too often, they also, like their

predecessors, have forgotten the salutary maxims of moderation which they prescribed to others, and, imbibing the passion for victory, have not scrupled to employ every weapon of offence which might tend to secure their object. In the progress of such a warfare, nothing is more common than to see the angry controversialist denying to his antagonist that merit which is his due, and charging him with sentiments he has not expressed, or with consequences he disavows; while recourse is not unfrequently had to ungenerous and uncandid insinuations, which are of a nature scarcely tangible enough to be combated or repelled. These preliminary remarks we have thought it right to record, for our own correction, if, in animadverting upon the publication to which we have alluded, and which appears to us to have grievously transgressed the bounds of Christian charity, we ourselves should feel disposed to fall into a similar error. At the same time, we are constrained to express our opinion, that the article upon the poet Cowper, in the Quarterly Review, is calculated greatly to prejudice the cause of religion; and that it is unfair in its insinuations, unchristian and illiberal in its style, and unsound in some of its religious views.

It is not our design at present to enter into the history of the Poet, the melancholy of whose mind has given rise to the remarks of the Reviewer. Some peculiar views of religion which he as an individual embraced, we do not intend, on the present occasion, either to controvert or defend—or even to express an opinion as to their probable tendency and effects. The Reviewer himself, however, has conceded much, when he says, that, "whatever Cowper's religious opinions had been, he would not have escaped depression and despondency of mind;"—a concession which we should have expected to have been connected with a more liberal train of sentiment than in fact pervades the Review. We however, recommend our readers to cast their eye upon the few pages in Mr. Cecil's Life of Newton which are devoted to this subject*; from which it will appear, that the report is not of yesterday that the melancholy of Cowper was in part derived from his residence and connexions at Olney. "The fact," says Mr. Cecil, "is the reverse of this; and as it may be of importance to the interests of true religion to prevent such a misrepresentation taking root, I will present the real state of the case, as I found it attested by the most respectable living witnesses, and more especially as confirmed by a MS., written by the poet himself at the calmest period of his life, with the perusal of which I was favoured by Mr. Newton."—But into this subject we have no intention at present to enter more at large. Mr. Cecil's narrative of facts, and his judicious observations upon Cowper's *last* indisposition, have long been before the public; and it is by a careful examination of facts that we can alone decide as to the Reviewer's opinion, that, had he embraced "more scriptural and rational views," "he would have escaped those unfounded hopes and fears which so bitterly aggravated his physical sufferings."

It is to the charges and insinuations mixed up with the Reviewer's statement of this distressing subject, that we wish particularly to direct the attention of our readers. We cannot but lament, that a work conducted in general with so much ability, and exerting so powerful an influence upon the opinions of the country, as the Quarterly Review, should lend itself to the prac-

* We are surprised that the Reviewer has omitted even to notice the judicious observations of Dr. Johnson, in his Preface to the Correspondence. The painful aberration of Cowper's mind, to which Dr. Johnson thinks all his gloominess was indisputably owing, he appears to admit only so far as may support the view he has taken of the subject.

tice of branding with the charge of *party spirit* those whose sentiments upon religion do not happen to coincide with its own. "Cowper's partial recovery," says the Reviewer, "was followed by that conversion—using the term in the technical sense attached to it by a *party*—which coloured his opinions and feelings during the remainder of his life." Nor is this the first occasion on which the Quarterly Reviewers have endeavoured to enforce their own sentiments, by casting this stigma upon others from whom they differ. With the same liberality of feeling we are told, in their review of the Life of Henry Martyn, that "he was strongly tinctured with the gloom and peculiar colouring of a party;" that Memoirs such as his are "commonly published with a view to attract the attention of persons of a peculiar turn of mind, and the compilers of them are *therefore led* (and in a language peculiar to themselves) *to profess doctrines*, and *advance* opinions" [no one can overlook the uncandid insinuation conveyed in these words] "as likely to displease the majority of readers, as to gratify the taste of those for whom they are especially meant." It appears also from the same article, that the Reviewers have discovered certain missionaries, who, instead of availing themselves of some fortunate concurrence for the prosecution of the objects of their mission, have superstitiously waited "for a preternatural intimation, for some internal experience, for something or other, which" they express in the phraseology of their "sect or party."

Now, in these and similar passages there is a charge implied, which is untrue in point of fact, and which, therefore, it is unfair and illiberal in the extreme to proffer. It would be idle to waste words in attempting to prove, that the party here spoken of are those who maintain "what are called serious or evangelical views." The Reviewer himself would readily allow this. Now, until some evidence has been adduced to substantiate the charge that such persons are influenced by party spirit to "profess doctrines and advance opinions" which they do not really entertain, the public will form their own judgment as to the validity of the charge, and the honesty of those who bring it. There may be, among the persons alluded to, as there are in all bodies of men, individuals whose want of education, or native narrowness of mind *, may have disposed them to illiberal and partial views; but this surely affords no ground, to any one who has himself a more enlightened mind and enlarged understanding, to stigmatise the whole "party" with an opprobrious appellation †. Is it fair, we would ask, to form an idea of any body of men from a few unfavourable specimens? Would it not be more generous, and more just, to consider these, if such there be, as exceptions to the general character, rather than examples of it? The Reviewer must know, that the "views" of which he speaks are not confined to the ignorant and illiterate, whose

* We are glad to acknowledge the liberality of the Reviewer wherever he gives us the opportunity of so doing. In page 198, he allows his opponents to be "sincere and well-intentioned, though narrow-minded men." At the same time, we do not exactly see how the charges he prefers against them can consist with this concession.

† Mr. Cecil, who was an acute observer of mankind, remarks, that he had noticed a lamentable disposition in some persons to form *false and unfavourable associations*. "They will pay," he says, "too much attention to injurious representations, true or false, of a religious class of mankind, whom the world has branded with some general term of reproach. Two or three ignorant or extravagant fanatics shall be admitted to represent the religious world at large; it not being considered how much such offensive characters are actually grieving those whose cause I am pleading .....if there be this disposition to confound in the lump the precious with the vile, it is symptomatic of something morbid in the heart."—*Life of Newton*.

opinions he may feel himself at liberty to despise; he must know, that they have, in part at least, been adopted by many who are his own equals in education and natural endowments—adopted, too, not from the prejudices of education, but from a conviction of their real worth, and a persuasion of their intrinsic excellence. Would it not, therefore, be more becoming, and more consistent with the humility of true wisdom, had the Reviewer shewn a little more deference to their judgment; and, if he could not coincide with them in sentiment, had at least abstained from so ungenerous an insinuation?

But in speaking thus we by no means give countenance to his notion, that there really does exist a "party," or body of men, who are animated by any thing like a desire to separate themselves from their brethren, or to exclude their brethren from a participation in their labours and joys. We believe such an idea to be thoroughly unfounded in fact: or, if there be such a spirit existing, we think an impartial observer would trace more of its operation in the conduct of those who raise the outcry, than of those against whom it is directed. Is it possible the Reviewer can be so blinded, as not to perceive, that, if his real desire be to suppress party feeling, and to excite a spirit of enlightened and expansive piety, the general nature of his remarks, the contempt he displays for his antagonists, and the studied severity of his language, will necessarily tend to defeat the object he has in view? We assume that the Reviewer alludes chiefly to the *clerical* part of the body; to the "Evangelical Clergy," as they are called. But in this "party," be they right or wrong in their notions, there breathes, we are persuaded, one paramount desire,—that of fulfilling the great end of their ministry. In the prosecution of this object, they would gladly see *all* hearts and hands employed. But if either they are left unaided, or other persons equally interested in this grand design, think proper *to pursue it by different means*, surely it is difficult to say upon what principle they are charged with the crime of being partisans. We are convinced that they are tremblingly alive to the evils of discord, and would gladly purchase harmony by any personal sacrifice;—but if, at the same time, impressed with the infinite value of the Gospel of Christ;—that it involves interests of unspeakable importance; and that they, as ministers of that dispensation, which has the salvation of the souls of men in view, are bound to exert all their energies in fulfilling the design of their commission;—they should sometimes pass beyond the limits which a cold and timorous policy would suggest, would it not be more consistent with sound wisdom, and an accurate knowledge of mankind, to make some little allowance to human infirmity; and to admit, that the principle is good, though pushed to an extreme, than to have recourse to uncandid insinuations, and to misrepresent what could scarcely be misunderstood? Here again, however, we only put a supposable case, without intending to concede to the Reviewer, or believing ourselves, that the body of persons on whom he animadverts are other than sincere and faithful friends of the Church of England, and distinguished for a consistent adherence to her doctrines and discipline.

Another instance of unfairness of which we complain is, that, from the manner in which the whole of this subject is treated by the Quarterly Reviewer, an unwary reader might be betrayed into the belief that "the party who maintain what are called serious or evangelical views," are, as a body, Calvinistic in their sentiments, and inculcate those peculiar opinions which, in the judgment of the Reviewer, "deepened into a religious horror the heavy anxiety of Cowper's nervous disease." Far be it from us to be ashamed of a name—but, be we Evangelical, or be we not, we

cannot but be sensible of the impropriety of throwing out general insinuations against any body of men, who have not at the same time the opportunity of being heard in their defence. Mr. Newton, the spiritual adviser of Cowper, was undoubtedly Calvinistic in his views: in his correspondence he avows himself such. But it is notoriously the fact, that the majority of those who are styled Evangelical, among the clergy, do not preach doctrines peculiarly Calvinistic *. Neither do they inculcate, as a body (and we trust this observation applies to those who are Calvinistic as well as to the rest), "any precepts of duty" which would do violence to the "tender affections," or that "mild and sociable temper" of which the Reviewer speaks. They are as sensible of the pleasures to be derived from the endearments of domestic life, as he can be; and as grateful to God for having engrafted within us such sympathies and attachments, as may at once solace and delight us amidst the unnumbered vicissitudes of our present existence. Mistatements such as these demand a particular notice, especially as they have been advanced by the Quarterly Reviewers on more than one occasion. If the idea they have formed of the "party" be correct, one would suppose such a miserable fraternity more likely to excite their pity than their scorn. "A young man of Mr. Martyn's sensibility [these are their words in the Review of Martyn's Life, p. 440, vol. 25] required to be thrown into very different company from that with which he was usually surrounded. Unhappily for him, several of his friends and connexions belonged to *a party* who seemed to think, that, unless the Christian can entirely abstract his hopes, his fears, his cares, his joys from this world, all is wrong with him; and who therefore denounced every acquiescence with the customs and any fondness for the amusements of social life, as sinful, and even damning." More unqualified misrepresentation than this has perhaps seldom been witnessed.

The terms in which Mr. Greatheed, Cowper's religious biographer, describes his state of mind during the nine years that followed his recovery, have called forth some remarks from the Reviewer, of which we must express our decided disapprobation. That our readers may judge for themselves, we will transcribe Mr. Greatheed's words. "At length his despair was effectually removed by reading in the sacred Scriptures that *God hath set forth Jesus Christ to be a propitiation, through faith in his blood; to declare his righteousness for the remission of sins that are past, through the forbearance of God.* While meditating on this passage, he obtained a clear view of the Gospel, which was attended with unspeakable joy. His subsequent days were chiefly occupied with praise and prayer, and his heart overflowed with love to his crucified Redeemer. The transports of his joy, which at first interrupted his necessary sleep, having subsided, were followed by a sweet serenity of spirit, which he was enabled to retain, notwithstanding reviving struggles of natural and habitual corruption."—We ingenuously confess our inability to discover in this language any thing which can give real offence, to any person who practically believes the doctrines of

* The late Mr. Scott also, of whose "truly Christian sentiments" Dr. Copleston does not scruple to express his constant admiration (though differing from him upon certain topics), openly avowed that he believed and maintained the leading doctrines which are generally, though inaccurately, called Calvinistical; and yet he cautiously abstained, in his Reply to Bishop Tomline, from pledging his brethren to the support of the same views. His chapter on Election he opens with these words; "I purpose to be something more general in my remarks on this chapter, than on the preceding, as only a part of that body, whose cause I advocate, coincide with me in judgment on the subject of it." chap. iv.

Scripture. The Reviewer, however, is of a different opinion: he at once recognises "the style of the party, which believes these meltings of the heart and exultations of the imagination to be the direct result of Divine inspiration." Does he, then, deny that a consciousness of our own depravity, and of the demands of God's justice, *can* produce a feeling of despondency in an awakened mind, which may justly be characterized by the term employed? Does he deny that a clear view of the gracious provisions of the Gospel can alone effectually remove that painful state of mind? Does he deny that such a view may be obtained by meditation on the word of God? Is there any thing enthusiastic *now*, any more than in the Apostle's day, in being constrained by the *love* of Christ? Is not the consequence of faith now, as then, that the believer has *peace* with God, and rejoices with joy unspeakable and full of glory? We admit, most unreservedly, that "there is a striking difference between the dispensations of God in the times of our Saviour and the Apostles, and our own;" and that great care must be used in "applying expressions connected with a state of miraculous dispensation, to the course of God's regular providence," whether physical or moral. But, with all this, we cannot forget that the Holy Ghost was promised by our Lord to "abide with us for ever;" that by the Spirit of God the "whole body of the church is governed and sanctified;" and that the word of God is that mighty instrument by which, even now, he subdues the impenitent and comforts the desponding soul. And yet the Reviewer, though he cannot deny that the love and joy and serenity of spirit, of which Mr. Greatheed speaks, "produce impressions that are sometimes permanent," has no doubt that they are the mere natural consequences of highly wrought feeling, and cannot withhold a sneer at "the party which believes these meltings of the heart and exultations of the imagination to be the direct results of Divine inspiration."

Upon this subject, which is of the last importance, we are glad to avail ourselves of the authority of a name, to which we suspect the Quarterly Reviewer himself will gladly defer,—the present Bishop of Chester. Dr. Blomfield, in his Commencement Sermon for 1820, speaking of the necessity which exists for a preacher of the Gospel to have a competent share of human learning, in order to qualify him for his public ministrations, has these pious and valuable remarks. "I am well aware that some persons contend that these effects are in no case the results of human persuasion or instruction, but that they are produced by the sudden and immediate operation of the Spirit. How far the grace of God may, in any given instance, co-operate with the eloquence of the preacher, who shall presume to define? Far from doubting the possibility of the case, I am convinced (and it is a comfortable, an encouraging conviction), that, if I avail myself of all the means of edification which God's mercy has placed within my reach, his grace will render my endeavours effectual, and conduct me to that high degree of spiritual wisdom, which of myself I could never attain to."—"Nor, again, do I dispute the possibility, or the actual occurrence, *of a conversion*, in which the gifts of a preacher shall have but little share. Instances may happen, where a powerful effect will be produced upon *lively feelings* or a *tender conscience by a single sentence of God's word, appositely and critically applied.*"

It is true the learned author of these observations is referring to the effect of *preaching*, properly so called; but he would be the last man to accuse us of wresting and misapplying his words to the case before us. Meditation upon Scripture is undoubtedly one of the means of edification which God's

mercy has placed within our reach; and Mr. Greatheed's words affirm nothing more than that, while Cowper was availing himself of this "means of grace," the Holy Spirit assisted his weakness, and "conducted him to that high degree of spiritual wisdom, which of himself he could never attain to."

Will the Reviewer allow us, before we quit this part of the subject, to ask him one question? Is the term conversion "used" by Dr. Blomfield in the "technical sense attached to it by a party," or not? The context shews that one of its uses, at least, is to designate "the powerful effect produced upon lively feelings or a tender conscience by a single sentence of God's word, appositely and critically applied." Of the propriety of this usage no one can for a moment doubt, unless he be of that captious spirit, of which one characteristic is, "to make a man an offender for a word."—Our readers will sympathize with us in the painful emotions, which as Christians, and as members of the Established Church, we cannot but feel, while reflecting on the opinions entertained by such writers as the Quarterly Reviewer respecting that fundamental doctrine of the Scriptures, and of our own Liturgy, the reality of the Holy Spirit's influence on the heart of man.

We are unable, even from the partial extracts with which the Reviewer furnishes us from the Poet's correspondence, to deduce the inferences which he draws to the prejudice of Mr. Newton's character; and much less do we think those inferences to be deducible from the correspondence itself, when dispassionately examined. So far as appears from the Review, the ungenerous assertions with regard to Mr. Newton are built entirely upon *inference*, without one fact to substantiate them; and yet, notwithstanding this, the Reviewer makes the most unqualified declaration, that "this minister of the Gospel of peace, whose duty it was to bind up, not to break, the bruised reed; this friend, who knew how few comforts and how many miseries surrounded Cowper; this man had been torturing his sensitive mind with all the malicious and low gossip of the Olney love-feasts; and doubtless took occasion from them to warn the pure-minded Cowper against all such *liaisons dangereuses*."—Having thus conjured up before his imagination a most gloomy picture of Mr. Newton's conduct, he vents "his fullest indignation against this fanatic cruelty;"—a cruelty, be it observed, the truth of which rests merely upon inference, and is contradicted by the general character of that excellent minister of Christ, whom the Reviewer has not scrupled to traduce *. It is, moreover, evidently at variance with the impression on the poet's own mind, on whose account alone this generous indignation is felt. "We place all the uneasiness that you have felt for us," says Cowper, "to the account of that *cordial friendship of which you have long given us proof*." Again: he says, "In the pulpit, and out of the pulpit, you have laboured in every possible way to serve us; and we must have a short memory indeed for the kindness of a friend, could we by any means become forgetful of yours."—Here is proof on the one side, and surmise on the other: to which are we to lend our assent?

The other inferences of the Reviewer are deduced with equal charity and justice.—"In the same spirit," he says, "must Mr. Newton have expressed his disapprobation of the lighter amusement which arises from an occasional intercourse with the people of the world, and from which Cowper had derived many innocently happy hours." And again, "In the same spirit Mr. Newton suggested doubts and

* Mr. Cecil, who was intimately acquainted with Mr. Newton, tells us, that his "grand point, in a few words, as he used to express it, was to break a hard heart, *and to heal a broken heart*."

objections, particularly dangerous to a man of his sensitive conscience and uncontrouled imagination, of the innocence of his literary employments, (the only judicious, and consequently the most effective, means which Cowper ever took of contending with his malady); and would have had him substitute religious ones for them."—Now, it is perfectly obvious to an ingenuous mind, that the only inference to be derived from the Reviewer's extracts from the correspondence is, that Mr. Newton had requested Cowper to devote some of his time to the composition of hymns,—a species of composition in which he had already shewn that he could greatly excel, as is evident from the collection of Olney Hymns*. Of other literary employments, innocent or not, no mention whatever is made. Were we to deduce an inference from the *general* tone of Cowper's letters to Mr. Newton, we should decidedly be led to an opposite conclusion from that of the Reviewer. We should say, that, although Mr. Newton occasionally suggested a hint as to the channel in which his friend's thoughts ought to run, he did all he could to encourage him in his favourite occupation, as being a judicious method of relieving his anxious mind. On what other supposition can we account for the perfect freedom with which Cowper informs him of every literary engagement? Scarcely a letter is addressed to him without some intimation of his plans; *some conception as yet only in idea*, or *some poem brought to a consummation*. As a confirmation of this, we refer to pages 69, 77, 90, 98, 108, 114, 117, 134, in the first volume. But there is no need to build upon deduction only. There are passages in the letters which *prove* that Mr. Newton assisted Cowper to the best of his power in the prosecution of his works, and that he did so from the best of motives. Cowper's letter dated April 23, 1781, commences with these words: "Having not the least doubt of your ability to execute just such a preface as I should wish to see prefixed to my publication, and being convinced that you have no good foundation for those which you yourself entertain upon the subject, I neither withdraw my requisition, nor abate one jot of the earnestness with which I made it." In that of September 11, 1781, he says, "I return your preface, with many thanks for so affectionate an introduction to the public." July 9, 1785: "No man's disapprobation would hurt me more—*your favourable sentiments* of my book must consequently give me pleasure in the same proportion." In page 48, vol. ii. mentioning his intention of publishing *the translation of Homer*, he thus proceeds: "Among your numerous connexions, it is possible that you may know some who would sufficiently interest themselves in such a work to be not unwilling to subscribe to it.....If you can do but little, I shall esteem it much; and if *you can do nothing, I am sure that it will not be for the want of a will.*" From p. 93 it appears that Mr. Newton expressed a wish, together with "many kind friends," that, instead of translating "Homer, he had *proceeded in the way of original poetry.*" How palpably does this detect the injustice of the Reviewer? Where is the doubt of which he speaks, as to the innocence of his literary employments?

* We believe the Reviewer himself would scarcely be hardy enough to denounce, as dubious in its origin, the spirit which breathes in the poems of Cowper that are to be found in this collection—and yet it was while the poet's mind was illuminated by the "false fire of insanity, not light from heaven," that his hand swept the chords, and his harp uttered such notes as were as yet "to mortal minstrelsy unknown." This is worthy of remark, because the *tendency* of the Reviewer's expressions (whatever was his intention) is to throw a doubt over the character and genuineness of Cowper's religion, and not merely over some speculative opinions connected with it.

Again, p. 281: "Your demand of more *original composition* from me, will, if I live, and it please God to restore me health, in all probability be sooner or later gratified." The uneasiness of Mr. Newton, to which Cowper alludes in his reply, p. 316, appears to have been simply on the score of *health*: "You need not be uneasy on the subject of Milton: I shall not find that labour too heavy for me, if I have health and leisure."

Now, what is the reason of this injustice on the part of the Reviewer? Is it because Mr. Newton belonged to "the party" whose opinions are so objectionable, that his conduct is thus censured and traduced? And does the Reviewer conscientiously think, that in these inferences he has conformed to the golden rule, which should regulate our intellectual exertions no less than every other part of our conduct, of doing to others as we would they should do to us?

The words of the Reviewer, which we have just had occasion to cite, respecting Cowper's literary employments, appear to us illustrative of the propensity there is in man, when he has a point to serve, to run from one extreme into another,—*κακον κακῳ ταυθα*. There are few principles of our nature, whose operation is more commonly or more universally felt than this: and never are we so liable to its influence, as when we *think* or *act* in a contemptuous and acrimonious temper. Had the Reviewer contented himself with the remark, that in the delights of literary employment, moderately pursued, a judicious method would have been found of contending with Cowper's unhappy malady, he would have carried along with him the judgment of every reflecting person; but when his "indignation" against Mr. Newton, whom he suspects of having deterred the poet from his favourite pursuits, leads him to assert that literary employments were the *only* judicious, and consequently the *only* effective, means, which Cowper *ever* took of contending with his malady, we confess we are a little staggered by the extent to which he has pushed his observation. We cannot believe that literary occupations are the *only* means of contending effectually against despondency in general, or that in Cowper's case they were the only means *ever* effectually employed. In his own memoir he unequivocally ascribes his recovery from his first illness to his new perception of religious truth. It is perhaps worth while to mention the *fact* recorded by Mr. Cecil, that the first symptoms of his second attack were discovered one morning in his conversation soon after he had undertaken a new engagement in composition. *We* are also of opinion that his *too close* application to his Homer was injurious to him.

Remembering, as we do, the Apostle's admonition, that we should imitate the faith of departed Christians, "considering *the end of their conversation*," we cannot find in our hearts to pass a *very severe* censure on the poet's friends, even if they *did* venture to hope that his gloom would be dissipated before he yielded up his spirit into the hands of his Maker; and that, although his sky had long been overcast, he too in the evening of his days would exhibit the animating spectacle of a Christian departing in peace and joy, and sinking to repose in the full assurance of faith. Neither do we admire the feeling of the Reviewer, which can allow him to speak slightingly of such expectations. These expectations must be at least allowed to prove, that *they* did not entertain the same gloomy forebodings with the poet himself; which, we should have thought, would have atoned in the Reviewer's estimation for many of their aggravated faults. The expression of Cowper, which the Reviewer quotes on this subject, is connected, as it stands in the original letter, with a thought which we are surprised at

the Reviewer's having overlooked. "I do not think that *many*, or indeed *any*, will be found there" (namely, at the left hand in the day of judgment), "who in their lives were sober, virtuous, and sincere, truly pious in the use of their little light, and, though ignorant of God, in comparison with some others, yet sufficiently informed to know that he is to be feared, loved, and trusted. An operation is often performed within the curtains of a dying bed, *in behalf of such men*, that the nurse and the doctor have no suspicion of."—Surely, if the gloomy apprehensions of the poet are to be ascribed to his associates, they have at least an equal claim to his more "scriptural and natural views" on the same subject: and yet the words of the Reviewer would inevitably lead us to the conclusion, that they expected Cowper's melancholy to be dispelled at the approach of death, not upon the general principle which the poet lays down, *and which the reviewer himself afterwards adopts*, while he clothes it with his own language; but from some exclusive and party feeling, because he had experienced that "conversion," to which we have before alluded. "There was one comfort," the Reviewer says, "which Cowper's religious friends securely anticipated to him and themselves, that he would at least exhibit, not merely, like Addison, how a Christian, but how a 'serious' Christian would die. It was contrary to all precedent that a converted man should despair to the last—a something was to be wrought, as Cowper expresses it, within the curtains of the dying man, that neither the doctor nor nurse was to understand."

The advice which the Reviewer proceeds to give us, that persons labouring under distress of mind should "observe carefully whether the state of their feelings is not materially affected by their bodily health," and beware of "connecting the state of their salvation with the state of their spirits," is no doubt perfectly just, and has often been urged by persons whom he would class with "the party" against whom his article is directed. The late Mr. Cecil tells us, that many persons, and especially females, came to him under distress of mind; and that his personal experience enabled him to say that their painful feelings were occasioned by causes chiefly physical. (See Cecil's Remains, p. 48.) The truth indeed is so obvious, especially to those whose lives have been passed in sedentary occupations, that we almost wonder the Reviewer should have thought it necessary to warn his readers, who are, we suppose, principally of the higher and more intellectual classes, against the contrary error. Our only reason for alluding to it is, that we wish to guard against the inference, which an incautious reader might probably deduce, that one of the maxims of "the party," whose opinions he condemns, is this, that "the health of the soul is dependent on that of the body;" and that *they* are "guilty of the absurdity of making the favour of Heaven depend on a diseased liver, a weak stomach, or a checked perspiration." We beg to assure our readers, that, though we are personally acquainted with several of "the party" spoken of, we never heard this laid down as one of the articles of their creed.

But it is time that we should draw these observations to a close. Admitting, then, for the sake of argument, that all the Reviewer has said were strictly correct; and that the sentiments maintained by this "party" in our church are both erroneous and prejudicial; we would ask him, whether, in his own judgment, he has consulted the interests of truth by the temper which he has displayed in his remarks? Has he not forgotten the Apostolic injunction, ἀληθεύοντες ἐν ἀγάπῃ? Has he made it his aim to restore his mistaken brethren in the spirit of meekness, considering himself, lest he also

should be tempted? Christian charity ought to be inseparably connected with the investigation of Christian truth. Injury may be done to the cause of religion, by maintaining in an unchristian temper opinions which are speculatively correct, as certainly as by advancing opinions which are theoretically wrong. We recommend to the Reviewer, if he will condescend to learn a lesson from a Genevese divine, to read the Inaugural Oration of Professor Turrettin, "de Theologo veritatis et pacis Studioso;" from which he may extract some useful hints for his futdre guidance in the discussion of controverted topics. One passage we will transcribe, conceiving it to be peculiarly applicable to the present subject: it may, at the same time, shew the Reviewer how different a spirit to his own is sometimes found in writers of *that* school. "*Caritas* (sit) circa *errores*, ut eos omni ope, sed *modis tantum legitimis* refellat. Caritas circà *errores leves*, ut eos potius ferat, donec opportunius tempus advenerit, quam ut Ecclesiæ pax violetur. Caritas circa *errores graves*, ut in iis damnandis, confutandis, evellendis, *errantium tamen personæ* parcat, et eorum emendationi ac saluti semper consulat. Caritas, *ubi pax viget*, ut ea foveatur assidue, et conservetur. Caritas, ubi sunt *dissidia*, ut ea quam citissimè, si modo fieri possit, componantur."—With the same feelings of enlightened piety, it is observed by the Right Reverend writer above quoted, that "he who has carefully perused the writings of the Apostles, and is well acquainted with their difficulties; he who has studied the history of human opinions, and knows what bitter controversies have arisen, when both parties have been in the wrong; he, especially, who is conversant with the annals of the church, and remembers how widely the most pious and sincere Christians have differed upon points which must ever remain obscure to man, how little has ever been gained by the vehemence of controversy, how the wisest and the most learned have found the path to Christian unity lie through mutual forbearance and concession, always reserving the essential doctrines of the Gospel; such an one has found, in the progress of his studies, abundant motives to humility and self-mistrust, and to a charitable consideration of the errors of his brethren." We are convinced that the Quarterly Reviewers must admire the Christian charity which is here recommended; but we appeal to them with confidence, whether they have not allowed themselves to breathe a very different spirit. Have they not also acted in direct violation of the excellent rules for the management of religious discussions, which they had themselves laid down in their review of Mr. Whately's Sermons on Party Feeling (No. lv., p. 149)? "Another rule," say they, "is to endeavour, when we honestly can, *to mitigate the spirit of party* in our opponents, by extenuating rather than aggravating the differences between us"—"Bitterness and angry feeling in our opponents, are best encountered by gentleness and mildness, and by the full exertion of Christian charity; and whenever unchristian wrath, *satire*, and *reviling* have been employed against those at variance with us, he is the most judicious advocate of true religion who is the first to condemn such conduct in his own party." Mr. Whately's "Eighth and concluding Lecture is upon divisions within the church; and happy would it be for the church, if not only all its ministers, but *all its members*, would catch the spirit of forbearance and moderation which pervade every part of it. The idea that it is necessary *to oppose a party by a party*, has here certainly no force or foundation." p. 154. What are we to think of the consistency of these Reviewers? Does their practice coincide with their theory on this subject? Have they not opposed "a party by a party," and endeavoured to *ridicule* more than

to *convince* their opponents? To what other cause can we ascribe the profusion of smart and caustic expressions which they have elaborated in the course of this article, and that too upon matters of the highest importance? For instance: "the meltings of heart and exaltations of the imagination," "the hagiographies of spiritual experiences," "the paroxysms of conversion," "the strength wasted in these outpourings of the Spirit," the false "fire of insanity," "spiritual revelry," the "strife and agony of spirit which are necessary to produce the feelings of inspiration," "the malicious and low gossip of the frequenters of the Olney love-feasts," "religious phantasmagoria," "the passionate orgasm of theopathy," and the sarcastic advice that they "who have a diseased liver, a weak stomach, or a checked perspiration, had better go to Abernethy, and not to the Tabernacle." To all such observations as these we reply, in the oft-quoted language of the judicious Hooker, "There will come a time, when three words uttered with charity and meekness shall receive a far more blessed reward, than three thousand volumes written *with disdainful sharpness of wit*."

Upon the "few words of advice," which the Reviewer offers respecting religious reading, after he has dropped "all levity of manner," we have only to say, that we doubt not all his judicious readers, of whatever "party," will in the main coincide in his views; and will not cease to regret that he did not at an earlier stage of his remarks lay aside that flippancy of manner, of which he is himself conscious. We should then have seen the ability, which the writer evidently commands, connected with a greater degree of sound judgment than he has at present brought to bear upon the question.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

Preparing for publication:—Sermons and Charges; by the late Dr. Middleton, Bishop of Calcutta; with a Memoir of his Life, by Archdeacon Bonney;—Letters on Lord Byron's Genius and Writings; by Sir E. Brydges;—A History of Chivalry; by Mr. Mills;—a translation, with notes and additions, of Cellerier's Critical Introduction to the New Testament; by the Rev. W. Baker.

In the press:—A Guide to the Lord's Supper; by the Rev. H. Bellfrage, D.D.;—The Sieges of the Madras Army in 1817, 18, 19; by Ensign Lake.

The Corporation of London have unanimously resolved to establish a Library in their Guildhall, and have granted 500*l.* as an outfit, and 200*l.* per annum for the purchase of books. The management is to be in thirteen members of the court of common council.

The Milton Manuscript is being printed, and will be published, with a translation, under the express sanction of his Majesty. The MS. consists of above 700 pages.

A volume of the matters obtained by unrolling Herculaneum MSS. will shortly be given to the public.

Mr. Payne Knight, lately deceased, is reported to have left to the British Museum his valuable collection of works of art, estimated at 30,000*l.*, including a volume of drawings by Claude, which alone cost Mr. Knight 1600*l.*

In making some repairs in St. Dunstan's church, Canterbury, a box has been found, which the antiquaries have decided contains the head of Lord Chancellor More. The head was much decayed. It has been restored to its resting-place. Sir Thomas More was beheaded on the 6th of July 1535, in the 53d year of his age. After the execution, the body was buried in the church of St. Peter in the Tower, and afterwards in Chelsea church, where it now lies. The head, which was set on a pole upon London Bridge, was afterwards privately bought by his daughter, Margaret

Roper, who preserved it in a box, and placed it in the vault where it was recently discovered, very near her own tomb. The south chancel of the church is called the Roper Chancel; and there hung the helmet and surcoat, with the arms of Sir Thomas More on it.

The late Mr. Dimsdale's coins have been selling at unheard-of prices. A Queen Anne's five-guinea piece produced 34*l.*; a five-pound piece of Charles the First, 40*l.* 10*s.*; an Oxford crown piece, with Charles the First on horseback, 69*l.*; Queen Elizabeth's ryal in gold, 21*l.* 10*s.*; Queen Mary's ryal in gold, 63*l.*—The sales of books by public auction during the present year have been unexampled in the amount they have produced.

The London Missionary Society announce, that, their Museum being now arranged, and a descriptive catalogue printed, it is open every Wednesday. Admission can only be by tickets, which may be obtained (gratis) of any of the directors or officers of the society. A box is placed in the Museum, for the reception of donations.

Dr. Gregory has made some experiments on the velocity of sound; the chief results of which are—That sound moves uniformly; that the difference in its intensity makes no appreciable difference in its velocity, nor, consequently, does a difference in the instrument from which the sound is emitted; that wind greatly affects sound in point of intensity, and that it affects it also in point of velocity; that when the direction of the wind concurs with that of the sound, the sum of their separate velocities gives the apparent velocity of sound; when the direction of the wind opposes that of the sound, the difference of the separate velocities must be taken; that in the case of echoes, the velocity of the reflected sound is the same as that of the direct sound, and that, therefore, distances may frequently be measured by means of echoes; and lastly, that an augmentation of temperature occasions an augmentation of the velocity of sound, and *vice versâ*. Further experiments are wanting to ascertain—whether hygrometric and barometric changes in the the atmosphere influence the velocity of sound; whether sound have not different degrees of velocity, at the same temperature, in different regions of the earth; whether it move quicker or slower near the earth's surface, than at some distance from it; whether it would not employ a longer interval in passing over a given space vertically upwards, than in a horizontal direction, independently of the thermometric and barometric co-efficients; and whether those audiometric qualities which affect the elasticity of the air, will not proportionally affect the velocity of sound.

Dr. Bryce, of Edinburgh, directs, as a test of vaccination, that the other arm be vaccinated from the pustule on the affected arm. If the effect is complete, both pustules will ripen at the same time.

FRANCE.

M. Cuvier, the geologist, lately visited England expressly to view some organic remains discovered in the bed of blue lias at Lyme, which he regards as most wonderful.

In the classification of insects, Linnæus drew the characters from the wings, but was unable to trace distinctive marks for the families and genera. M. Dumeril, of the French National Institute, finds what he considers very natural characters in the jaws, and the number of articulations of the tarsi of the feet.

The gelatine of bones is prepared at Paris, by submitting them for some hours to ebullition, to remove the fat; after which they are treated with dilute muriatic acid, which dissolves the phosphates of lime and carbonates of lime, and leaves the pure gelatine, preserving in a flexible state the forms and almost the sizes of the bones which have been operated upon. This bone jelly may be used for soup, after being well washed in cold water. It forms an excellent adhesive size or glue for fine work and ornamental purposes.

UNITED STATES.

A small society has existed for some time in New York "for promoting the establishment of communities." Its object is to induce persons to associate, throw their property into a common stock, and emigrate to the newly settled countries. About fifty individuals, including fifteen heads of families, formed themselves into a community, and left New York last March, to occupy a tract of land on Jackson's river, about 13,000 acres, which they own in common. Many others have since joined them. Any member may withdraw when he is dissatisfied, and take back his property, with his proportion of the increase. The plan seems to resemble Mr. Owen's "New View." Mr. Jefferson, whom the society consulted, returned a reply, from which we copy the following passage. It would express our own sentiments on the subject, if Mr. Jefferson had not neglected to join with education the circulation of

the Bible, and the inculcation and practice of its divine principles.

"That small societies, on the principle of a communion of property, may exist in habits of virtue, order, industry, and peace; and consequently in a state of as much happiness as Heaven has been pleased to deal out to imperfect humanity; I can readily conceive; and indeed have seen its proofs in various small societies, which have been constituted on that principle. But I do not feel authorized to conclude from these facts that an extended society, like that of the United States, or of an individual state, could be governed happily on the same principle. I look to the diffusion of light and education, as the resource most to be relied on for ameliorating the condition, promoting the virtue, and advancing the happiness, of man.

"That every man shall be made virtuous, by any process whatever, is indeed no more to be expected than that every tree shall be made to bear fruit, and every plant nourishment. The brier and the bramble can never become the vine and olive; but their asperities may be softened by culture, and their properties improved to usefulness in the order and economy of the world. And I do hope, in the present spirit of extending to the great mass of mankind the blessings of instruction, I see a prospect of great advancement in the happiness of the human race; and that this may proceed to an indefinite, although not to an infinite degree."

General Kosciusko, the Polish chief, who resided for some time in America, bequeathed 20,000 dollars, to be appropriated to the melioration of the condition of the Blacks in the United States. His administrators had neglected to carry the provision into effect; but the affairs being now adjusted, the sum has been appropriated to the Colonization Society, who have resolved to purchase a farm between Baltimore and Washington, with accommodations for 200 persons, at which Black and Coloured children will be received, to be trained for the Society's colony. Similar establishments are anticipated in other parts of the Union.

INDIA.

The first stone of the new Sanscrit College at Calcutta, was laid on the 25th February. Students will be admitted from the age of twelve to eighteen years. Those admitted on the Company's foundation will be entitled to receive for twelve years a monthly allowance of five rupees. They will study grammar for three years, after which for two years they will study oratory and other sciences, and for one year astronomy, and on the seventh year they may learn whatever science they please.

The examination of the pupils educated at the Hindu College, Calcutta, took place on the 25th of February. J. H. Harington, Esq., the Rev. T. Thomason, Mr. Money, and various other European and native gentlemen, were present. The several classes acquitted themselves with great credit, and afforded a pleasing proof of the capability of improvement possessed by the native mind.

NEW SOUTH WALES.

Mr. Oxley, the surveyer-general, has discovered several rivers hitherto unknown, particularly one in Moreton Bay, lat. 28 deg. (now named the Brisbane), which he ascended for fifty miles, and saw its course from an eminence for thirty or forty further. Mr. Bell has discovered a new route over the Blue Mountains to Bathurst, which passes through a fertile, well-watered, lushy country. The veteran corps lately disbanded is to be settled along this line. Travellers may now proceed by daily stages, to all the well-settled parts of the colony. The bees taken out by Captain Wallace are thriving well, and have thrown off many swarms, the greater part of which have escaped into the woods, where they will multiply fast. The imported olive-trees also flourish. The country is being rapidly cleared by means of the clearing gangs, the farmer paying five bushels of wheat per acre to make it fit for the plough.

ANTARCTIC SEAS.

The Russian Antarctic expedition discovered two islands within the Antarctic circle, lat. 69, the only land hitherto known to exist so far to the southward. Both of them were so completely enveloped in ice, that no particular examination of them could be made.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Religious Instruction of the Slaves in the West India Colonies advocated; a Sermon, by the Rev. R. Watson. The profits to be devoted to the West-Indian Wesleyan Missions.

Early Piety exemplified in a brief Memoir of Miss Mabbs; by the Rev. J. Thornton. 18mo. 1s.

Massillon's Thoughts, arranged under distinct heads; from the French, by R. Morris. 12mo. 5s.

Five Sermons on the Errors of the Roman Catholic Church, preached in St. Peter's Church, Dublin; by the Rev. Robert Maturin. 8vo. 5s.

Bibliotheca Biblica, or a Select List of Books on Sacred Literature, with Notices biographical, critical, and bibliographical, intended as a guide to the most useful writers on biblical subjects; by W. Orme.

Ingenuous Scruples, chiefly relating to the Observance of the Sabbath, answered; by A. C. Mant. Post 8vo. 5s.

MISCELLANEOUS.

Tours to the British Mountains; by T. Wilkinson. 8vo. 8s. 6d.

A Tour in Germany and Austria. 8vo. 10s.

Durham and its Environs. 12mo. 4s.

A Tour in Asia Minor; by W. M. Leake, F.R.S. 8vo. 18s.

The Monumental Remains of Eminent Persons; comprising the Sepulchral Antiquities of Great Britain; by E. Blore, F.S.A. 8vo. 12s. 6d. each Part.

An Account of the Bell-Rock Light-House; by R. Stevenson, F.R.S.E. Royal 4to. 5*l.* 5s.

Life of R. Wilson, R.A.; by J. Wright. 4to. 1*l.* 7s.

The Paidophilean System of Education applied to the French Language; by J. Black. 2 vols. 12mo. 6s. 6d.

Advice to young Mothers on the Physical Education of Children. 12mo. 7s. 6d.

British Galleries of Painting and Sculpture; by C. M. Westmacott. 8vo.

The South Sea Islands and the Sandwich Islands. 2 vols. 18mo. with 26 coloured engravings. 12s.

Memoirs of the Court of Henry the Great. 2 vols. 8vo. 1*l.* 4s.

Memoirs of Jeanne D'Arc. 2 vols. 8vo.

Venice under the Yoke of France and of Austria. 2 vols. 8vo. 1*l.* 1s.

The Stream of History to the year 1824. 1*l.* 16s. coloured, on rollers.

North's Discourse on the Laws of England. Small 8vo. 6s. 6d.

A Glossary, or Collection of Words, Phrases, and Allusions; by R. Nares, A. M. F.R.S. &c. 4to. 2*l.* 15s.

A Treatise on Optics; by the Rev. H. Coddington, M. A. 8vo. 8s.

Reports of the Secretaries of State of the Republic of Colombia, presented to the First Constitutional Congress in the year 1823. 8vo.

An Inquiry into the Principles of the Distribution of Wealth; by W. Thompson. 8vo. 14s.

Is the System of Slavery sanctioned or condemned by Scripture? with two Essays upon the State of the Canaanite and Philistine Bondsmen under the Jewish Theocracy. 8vo. 3s.

Letters from North America, written during a Tour * in the United States and Canada; by A. Hodgson. 2 vols. 24s.

* Our readers will recognise in Mr. Hodgson's publication the very interesting series of letters which appeared in our volumes for 1822 and 1823, with notes and additions. They had been republished from our pages in the United States, and numerous requests had been made to the author for their republication in this country.

RELIGIOUS INTELLIGENCE.

INFANT-SCHOOL SOCIETY.

We have great pleasure in laying before our readers the following particulars respecting the formation and plans of the Infant-School Society.—

The Infant-School Society has been formed to promote the establishment of schools, or rather asylums, for the children of the poor, before the age at which they are capable of engaging in any profitable employment, or at which they may be received into other schools. The proper objects of the society's care, therefore, are children of both sexes, from two to six years of age. Children of this age generally prove, during the working hours of the day, a heavy incumbrance on parents who are obliged to toil hard for a subsistence. One of the society's objects is to lighten the pressure of this inconvenience, and to leave the parents, and particularly the mother, more fully at liberty to pursue some gainful occupation for the common benefit of the family. So convinced are the poor themselves of the advantage of this kind of relief, that in numerous instances Dames'-Schools, as they are called, have been established, in which ten, twenty, or thirty infants are placed under the care of an old woman, by whom they are shut up, perhaps in a close apartment, in order "to be kept out of harm's way" while the parents are at work. And for this accommodation parents are willing to pay from two-pence to four-pence a week for each child. The children are left with the dame, and remain under her care, (with the exception, in most cases, of the dinner hour,) until the evening.

It is now proposed to form Infant Schools, which shall be capable of receiving from 200 to 300 infants, and which, while they secure the same relief to parents, shall be made subservient to many other purposes, important not only to the

children themselves, but through them to their parents, and to the community at large. The plan, is, in the first place, to provide an airy and spacious apartment, with a dry, and, if possible, a large play-ground attached to it, where, under the eye of a properly selected master and mistress, these infants may pass the hours during which their parents are at work;—and, in the second place, to render this receptacle not a place of irksome restraint and confinement, but a school for the acquisition of habits of cleanliness and decorum, of cheerful and ready subordination, of courtesy, kindness, forbearance, and of abstinence from every thing impure or profane; a scene, in short, at once of activity and amusement, of intellectual improvement and moral discipline. In what degree it has been found possible to attain these ends, those only can adequately comprehend who have seen in actual operation the system which it is now proposed to extend more widely. If the period of mere infancy is less fitted, comparatively speaking, for intellectual progress, yet curiosity is even then sufficiently active to enable the superintendant of such an establishment to convey much useful knowledge to his pupils, by means which are calculated to call forth, *without oppressing*, their faculties. No parent, for example, can be ignorant of the effect produced by pictures, whether of animate or inanimate objects, in engaging the attention and developing the faculties even of very young children. And this is only one of the many modes by which ideas may be communicated to infants, without the necessity either of resorting to any harsh expedients, or of imposing any *strain* on their faculties.

But these first years of life are still more valuable with a view to the formation of the temper and moral character of the future man. No doubt can be entertained, both of the susceptibility of right impressions which belongs to the earliest age, and of the unhappy permanence of those vicious or selfish propensities, and of those peevish or violent tempers, which are then too often contracted, and which, when suffered to expand, lead in after-life to domestic misery,—to profligacy,—and to crime. To counteract such propensities, and to prevent the growth of such tempers, is the prime object of the proposed plan; and it is with a view to this object that the whole frame and discipline of infant schools ought to be regulated. The incidental acquisition of useful knowledge, which cannot fail to accompany this course of early tuition, though in itself a circumstance of no mean value, is but of small account, in comparison with that moral culture, with those habits of self-government, and with those feelings of mutual kindness, which form the characteristic tendencies, and indeed the grand recommendation, of the whole system.

In this point of view it is a matter of the highest importance to select superintendants for these schools, who have learned to govern their own tempers; who unite firmness and decision of character, with mildness, patience, forbearance, and kindness of disposition; who are not liable to be moved, either to vehemence, or to peevishness, sharpness, or ill-humour, by the waywardness of the children, or by the various difficulties of their task;—whose tone and manner, as well as feelings, shall be uniformly those of parental affection; and who shall be disposed, from a sense of duty, to exercise constant vigilance in marking, and gently counteracting, every instance the children may exhibit of insubordination or disobedience towards their teachers, or of fretfulness, selfishness, unkindness, or violence in their intercourse with each other, and especially in their hours of play, which, at that age, must necessarily occupy by far the largest portion of their time. The qualities here stated to be requisite in the masters and mistresses, may deter many benevolent persons from attempting to institute infant schools, under an apprehension that it may prove extremely difficult, if not impossible, to procure suitable instructors; but we are happy to learn, that the past experience of the Infant-School Committee tends to obviate this ground of hesitation and discouragement. Hitherto individuals have easily been engaged to fill these important offices, whose conduct has been perfectly satisfactory; and the Committee see no reason to despair of finding an increasing supply of such superintendants proportioned to the demand for them.

The Committee, however, are deeply sensible, and they wish to impress this sentiment on all who may undertake to form infant schools, that it is by instilling into the infant mind the principles of religion that the effects even of the most perfect discipline can be rendered permanent, and that those higher ends can be secured for which man is formed, and which infinitely transcend in importance all the temporal advantages, great as they are, to be derived from education. To produce, therefore, in the minds of the

children, feelings of reverence and gratitude towards their Creator and Redeemer; to impress upon them a sense of their moral responsibility; to convey to them a knowledge of the leading truths of revealed religion; and to familiarize them with the bright examples of piety and benevolence which the Scriptures furnish, ought to form leading features of the system of instruction pursued in these infant schools.

It would be difficult duly to estimate the effects on society, and, amongst many others, the diminution of private vice and of public delinquency, which, under the Divine blessing, must follow the general adoption and steady prosecution of such a system of infant training. At present we behold the streets, and lanes, and alleys of the metropolis, and other large towns and villages, crowded with squalid children, left, in utter neglect, to wallow in filth, to contract disease, and to acquire habits of idleness, violence, and vice. Almost the first language which many of them learn to lisp, is that of impurity and profaneness. Almost the first science in which many of them are instructed, is that of depredation. Abroad, they are exposed to every vicious seduction; at home, they too often suffer from the caprice or violence of parents incapable of instructing their ignorance, whose poverty makes them discontented and irritable, and who feel the very presence of their children to be a drawback on their efforts to earn a subsistence. From such a course of education what can be expected but a proficiency in vicious propensities and criminal practices;—what, in short, but that mass of juvenile delinquency which, in the present day, we have been forced to witness, and to deplore?

But if we contrast with this state of things the effect which may be anticipated from the general establishment of infant schools, conducted on the principles which have now been developed, what heart but must exult in the prospect? Let those who regard such expectations as visionary, only take the pains of personally and minutely inspecting those receptacles for infants which have been already formed at Walthamstow, Whitechapel, Vincent Square, Westminster, Blackfriars, Brighton, Bristol, and Liverpool. Let them view the children, clean, healthy, joyous; giving free scope to their buoyant spirits; their very plays made subservient to the correction of bad and the growth of good dispositions; and the happiness they manifestly enjoy employed as the means of training them in habits of prompt and cheerful obedience, of mutual kindness, of unceasing activity, of purity and decorum. Again, let them watch the return of these children to their homes at noon and at night, and witness the pleasurable sensations with which they are received, so different from the scowling looks and harsh tones with which their teasing importunities and interruptions, during the hours of labour, are apt to be met. And let them, moreover, contemplate the striking reaction of the improved manners and habits of the infants on the older branches of the family. Let them view and consider all this, and they will no longer doubt the beneficial influence of the proposed institution.

We are persuaded that no further motives will be wanting to induce our readers zealously to promote the establishment of such schools, wherever they may be needed, within the sphere of their influence; and with that view to assist in carrying into effect the special object for which this Society has been formed, which is, to establish, in some central part of the metropolis, an Infant School which may exemplify the principles now explained; and which, while it dispenses its benefits to the adjoining population, may also serve as a model of imitation with respect to its mechanism, and as a seminary for training and qualifying masters and mistresses to form and superintend similar institutions. In the mean time, and until sufficient funds shall have been obtained for accomplishing this object, the Committee have resolved to accept the liberal offer of Mr. Joseph Wilson, to employ his Infant School in Quaker street, Spitalfields, for teaching the mechanical parts of the system to such masters or mistresses as may be sent thither for instruction; applications for which purpose may be addressed to Mr. James P. Greaves, at Quaker street, Spitalfields. The Committee have engaged Mr. Wilderspin, of the Spitalfields Infant School, to go into the country, at the request of any person intending to open a school according to the method now in practice.

Subscriptions will be received at the Infant School, Spitalfields; by the Treasurer, S. Hoare, jun. Esq., at Messrs. Hoare, Barnett, and Co.'s, Lombard street; by Messrs. Smith, Payne, and Co.; Sir John W. Lubbock and Co.; Messrs. Hammersley and Co.; Messrs. Drummond and Co.; and Messrs. Jones, Lloyd, and Co.

CHURCH MISSIONARY SOCIETY.

In the Appendix to our last volume, we abstracted a portion of the Society's Twenty-third Report; but have not fi-

therto found an opportunity of giving the substance of the remainder. The following are among the chief particulars.

Calcutta and North-India Mission.

In reference to India, the Society mention, the lamented removal of the first bishop of that extensive see from his labours; and the appointment of a successor, who had already given an ample pledge, in his long-tried zeal in support of missions, that the interests of Christianity in India would be an object of his unfailing solicitude.

The Corresponding Committee at Calcutta present the following review of the progress by which the Society's affairs in the north of India have attained their present importance:—

"From the establishment of the Church Missionary Society in 1800, opportunities have been carefully sought by the Committee, of entering on missionary labours in India. It was not, however, till 1807, that any direct part was taken by the Society in the propagation of Christianity at this presidency; and so unfavourable were circumstances at that time to the subject of missions generally, that the Corresponding Committee could find no opening for pursuing the direct objects of the Society. The funds placed at their disposal were, therefore, in the first instance, appropriated to assist in translating the Scriptures; afterward, assistance was afforded toward the establishment of native schools; and various friends of Christianity were supplied with means to improve opportunities of imparting religious instruction in their respective circles. Thus missionary stations began to be formed, and pressing applications were sent home to the Parent Society for missionaries to cultivate the ground thus broken up. All the stations occupied by the Calcutta Corresponding Committee have been formed in this manner; and, in some other promising spheres of labour, where already partial assistance has been afforded, the Committee hope that the Parent Society may be able eventually to supply the necessary aid of an ordained missionary. At six stations, missionary labours are pursued; and, at two others, schools are maintained. In the schools at the different stations, upward of 2000 children are receiving education."

In reference to the state of education in this mission, the Committee remark, that a great number of facts might be adduced, in proof of the efficiency of the schools in the improvement of the habits and the enlightening of the mind. Mr. (now Archdeacon) Corrie writes; "If funds were forthcoming, we might have all the youth in the town under our tuition." And Mr. Jetter adds: "Wherever a boys' school is established, the natives are now happily beginning to expect, as a matter of course, that a girls' school shall also be formed!"

We pass by the incipient details on this subject, as we have laid before our readers the results at later dates. The want of suitable teachers for the female schools was likely, in a great measure, to be supplied; for several of the elder girls at the Asylum for the Female Orphans of European Parents, who had given good evidence of having become truly religious, had gladly entered on the study of Bengalee, in order that, under Mrs. Wilson's instructions, they may be prepared to act as teachers of the female schools. In Mr. Thomason's zealous exertions to establish that asylum, he always hoped that it might be rendered subservient to the interests of Christianity in India; but he could scarcely look for so early and gratifying a fulfilment of his wishes.

Madras and South-India Mission.

The number of children of all classes, Christians and Hindoos, in the Society's schools connected with this station, is between three and four thousand; and probably nearly as many more have successively quitted them for various employments in life, after acquiring, through their means, the rudiments of learning, and some measure of religious instruction. The native congregation, which assembles at the mission church in Black Town on Sunday morning, consists of from 90 to 100 persons, beside the children of the mission schools. The communicants have been from twenty-five to thirty persons monthly. Two Heathens have been received into the church during the year. In addition to the means of instruction previously established, a meeting for reading and explaining the Scriptures has been commenced at one of the school-rooms situated in a populous part of the town, at which the Christian natives of the neighbourhood attend, and many Heathens.

The printing-office and depository are increasing in efficiency and importance. Upward of 30,000 copies of Christian tracts and school books, and some larger works, have been struck off during the year. A large edition of the Tamul New Testament had been undertaken, on very moderate terms, for the Madras Auxiliary Bible Society.

In reference to the Syrian Church at

Travancore, the Committee report, that the various labours of the missionaries in its behalf are carried on under the full sanction and encouragement of Colonel Newall, the present British resident at the court of Travancore; and they receive the most encouraging testimonies to the good effect of the Society's labours. Measures had been adopted in the preceding year for extending the benefit of parochial school instruction throughout the country occupied by the Syrian Christians, and for establishing a grammar-school as an intermediate step between the parochial schools and the college for youths designed for the service of the church, or for whom a better scale of education is desirable. The number of students in the college is fifty; of this number, twelve are ordained, the remaining thirty-eight unordained. The conduct of the students has been remarkably good; and, if present hopes do not prove fallacious, in less than ten years there may be fifty or one hundred learned priests belonging to this venerable church, "nourishing their flocks, and spreading the triumphs of the Gospel around them."

In the

Bombay and Western-India Mission

There were about 130 boys under religious instruction in the native schools. Upward of twenty attended Mr. Kenney at his house, to learn Mahratta and English; and thus afforded him an opportunity of conveying to them a knowledge of the Gospel. With prudent zeal, schools may be established to a very great extent.

Ceylon Mission.

The Society's missionaries had continued their labours at the three stations—Nellore, in the north, among the Tamul population; Kandy in the interior, and Baddagahnua on the south, both among the Cingalese. At these stations were twelve European teachers, with seventeen native assistants, and upward of 600 scholars, of whom nearly one-eighth were girls. A press, which had been sent from this country, had arrived, and was established at Nellore, for the use of the Tamul part of the mission. The church at Kandy was nearly finished, and was about to be opened. The experience of the first year, in the superintendence of the schools, has confirmed the missionaries in their views respecting their great utility. The improvement of the schoolmasters has been a main object of attention with them. It was resolved that measures should be taken for procuring the consent of Government to the establishment of a press at Jaffna, under the responsibility of the Society's missionaries.

Australasia Mission.

The missionaries and settlers employed by the Society, and stationed at Rangheehoo and Kiddeekiddee, in New Zealand, were seven. We need not repeat the circumstances already detailed in our pages respecting the ferocious proceedings of the native chief Shunghi, and the various adverse occurrences in the mission. "Under all these circumstances," remark the Committee, "there are not wanting ample encouragements to persevere. In the midst of all the evils which have attended the mission, it has already made, in various respects, a beneficial impression on the natives, and is gradually opening the way for the diffusion of Christian truth, with all its attendant blessings."

Mr. Shepherd was paying particular regard to the preparation, in the New Zealand tongue, of portions of Scripture, for the use of the children and adults who may learn to read.

West Indies Mission.

No regular return of the Society's schools in Antigua had been received; but Mr. Dawes writes, "The schools prosper in every quarter. Some of the first characters in the island openly advocate our cause, and others rapidly lose their prejudices."

North-West America Mission.

Respecting the recent mission to the Indians of North-West America, the Committee had as yet but little to report. The expressed interest and co-operation of the Hudson's Bay Company afforded facilities, which otherwise could not be obtained, for extending the light and influence of the Christian religion among the natives of this vast territory.

Mr. West sent home a specimen of writing by an Esquimaux Indian, who had accompanied the Arctic expedition as a guide, and who had been taught to read and write by the officers. Captain Franklin, on his return, called at the Society's house; and strongly urged on the Committee the prosecution of this mission in behalf of the various tribes which roam over the vast plains through which his adventurous expedition was conducted.

The Committee had added, during the year, to the list of the Society's Vice-Presidents, the Provost of Oriel College, and the Principal of Magdalen Hall, Oxford—and, at Cambridge, the President of Queen's College, Vice-Chancellor of the University; the Master of Corpus Christi College; and Sir Robert Harry Inglis, Bart.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

FRANCE.—This fair and fertile country seems to be retrograding towards monkish superstition and arbitrary power. The King has just issued an ordinance restoring the censorship of the periodical press; and so strictly is this power exercised, that not a syllable seriously offensive to the government is suffered to transpire. Even an advertisement of a pamphlet of M. de Chateaubriand, the late minister of foreign affairs, has been refused admission. The opposition journals appear daily with wide gaps, indicative of the portions of matter excised from the proof-sheets by the government curators. The measure appears to be a studied and deliberate advance towards a systematic restriction of public liberty; or to meet some anticipated exigencies. There was nothing, at least on the popular surface of French affairs, at the present moment, that could be alleged as an overpowering reason for a measure so odious and oppressive. It has been followed up by a decree appointing a commission for revising the public decrees and decisions prior to the restoration of the present dynasty; with a view to rescind whatever displeases them, and to draw up the project of new ones in their place. If such commissions act in the true spirit of their appointment, and the press is suffered by the public to remain muzzled, farewell to French liberty; and as for the rights of the present owners of property, or the stability of any thing that has been established since the Revolution, it will be a matter of mere prudence and policy, and not of inclination, if any portion is allowed to be retained. We view the whole course of these affairs with the deeper emotion, because we fear that in them we perceive the germs of new commotions and revolutions, which await only the moment when the grievances daily accumulating become at length no longer tolerable, and some favourable concurrence arises to enkindle the torch which will fire the whole train of combustible elements, and again shake France to its very centre. We rejoice, however, to perceive, amidst all, that there is a gradual increase of persons of a better staple, so to speak, than the usual order of public men in France. Hitherto infidelity and ultra-liberalism almost exclusively have disputed the palm with civil despotism and pseudo-religious bigotry, superstition, and intolerance. The well informed have too generally sided with the former, while the latter has boasted chiefly of persons ignorant or interested. But we trust—thanks, in no small degree, to the religious and philanthropic institutions which originated in Great Britain, and have begun to take root in France—that that country will, before long, possess a race of men who, to an ardent love of true liberty, and an energy of intellect capable of making a deep impression on the public mind, shall unite a devout adherence to the principles of Christianity, and know how to compass right ends by right and Scriptural means. It is by well-directed efforts to increase the number of persons of this description, who, with the irresistible force of superior moral strength, may interpose between the two leading irreconcileable factions which divide France, that our best hopes are founded for the permanent repose of that unhappy country. We are glad to learn that permission has been obtained from the French government to open a Protestant Episcopal chapel for the benefit of the English visitors and residents in Paris.

AUSTRIA.—A document has been copied into the journals, purporting to be an official ordinance of the government of Austria, forbidding by name the entrance into the Austrian territories of Lady Oxford, Mrs. Hutchinson, the Countess Bentk, Lord Holland, and Lady Morgan! There is an imbecility in this proceeding, if really it be not a fabrication, which is not much to the credit of the manliness or self-possession of the Austrian government. There might, or might not, be good reasons for excluding these individuals; but if the Holy Allies have no better weapons than such chivalrous edicts as this, despotism must soon verge to its decrepitude. The charge against Lord Holland, of uttering insolent abuse against the allied monarchs in the British parliament, were it worth noticing by our government, might draw forth a just remonstrance to the Austrian cabinet, for not confining itself to a better course of diplomacy than that of interfering with the internal concerns of a foreign and independent legislature.

GREECE.—The small island of Ipsara, in the Archipelago, has been reduced by the Turks, who attacked it with a large armament, and overpowered it, after an obstinate resistance from its scanty garrison. Some recent rumours speak of a subsequent naval victory by the Greeks, and the re-possession of the island.

SOUTH AMERICA.—Various rumours have been alternately circulated and contradicted, respecting the affairs of the new governments of South America, particularly the circumstances of the Columbian army in Peru; but scarcely any official or certain intelligence has arrived. The message of the Buenos Ayres executive to the legislative assembly, gives a most hopeful account of the present state and prospects of that republic. The government seems highly pleased with the line of conduct adopted towards South America by the cabinets of Great Britain and the United States.

DOMESTIC.

We are happy to learn that the effusion of human blood, which might have ensued in consequence of our difference with Algiers, has been prevented, by the timely submission of the Dey to the terms of the Exmouth Treaty.

In the East, we shall be rejoiced speedily to announce a similar result as respects the war with the Burman empire. The issue, indeed, cannot for a moment be doubtful; but in the mean time many lives may fall a sacrifice. Our incipient operations in that quarter appear to have been attended with some partial reverses.

From a report of the select committee of the House of Commons on the criminal laws, lately printed, we are glad to find that it is determined to consolidate all the existing statutes, and also to amend them where they may appear anomalous or defective. The two provisions are independent of each other; and the former, which, from the multifariousness of our laws, was greatly needed, will form an excellent basis for the latter.

An extraordinary and most afflicting trial has taken place at Wexford, in Ireland, of a Catholic priest, named Carroll, for the murder of a child, under the idea, or the pretence, of expelling a devil. Five persons who, among many others, were present at the protracted operation, and heard the child's screams and entreaties, without interfering, were arraigned with him as abettors of the murder. The priest was acquitted, being proved to be insane; and his fellow-prisoners, on the ground that they were not aware of the child's danger, and firmly believed that the fanatic rites of Carroll were salutary exorcisms for its benefit. Indeed, the parents themselves assisted at the scene. We allude to the circumstance, as strongly indicative of the dreadful state of imbecility, superstition, and fanatic credulity, into which the Irish peasantry are sunk, and the consequent duty and necessity of redoubling every effort for their improvement. Ignorance, utter ignorance, of all that it most concerns mankind to know, is at the foundation of all their miseries and their vices. How imperative, then, the call on British Christians, and on their own better-informed countrymen, to exert every effort to enlighten them; above all, to give them the best of all books, and the education that shall enable them to read it and appreciate its value!

OBITUARY.

MISS CUNNINGHAM.

On Friday, August 13th, at the age of seventeen, at her uncle's house at Pakefield, Suffolk, it pleased God to remove from this world of temptation and sorrow, by a typhus fever, JANE ANNE, the eldest daughter of the Rev. J. W. CUNNINGHAM, Vicar of Harrow. Those of our readers who remember the notice of a heavy affliction in the same family in our volume for 1821 (pp. 67, 210), will not withhold their sympathy and prayers in behalf of this mourning family, so soon recalled to the chamber of mourning and death. It is our anxious desire to embrace such occasions of holding out a solemn warning to parents and to children;—to call upon the guardians of youth, in this world of change and death, to educate them for eternity; and upon the young themselves, to live for God, that, when the frail thread of life is broken, they may enter into his glory. It will be a satisfaction to many of the friends of the family of this young person to know, that the last months of her life, the only period of her release from the duties of education, had been much devoted to watching over the temporal and spiritual wants of the poor; and that, whilst through the successive stages of her illness she lost not opportunity of expressing the conviction of her own guilt as a sinner, she fell asleep, casting herself calmly, thankfully, and joyfully, upon the love and all-sufficient [illegible] her Redeemer.

ANSWERS TO CORRESPONDENTS.

J. M. W.; CLERICUS; A. B.; O. J. K.; SEPTUAGENARIUS; RUSTICUS; H. W. H. T——r; G. M.; and D. D., are under consideration.

The *Memoir of the Rev. T. Cotterill* in our next.

THE

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

NEVER perhaps was there a time when the personal character of the ministers of Christ was more closely connected with the well-being of society, than in the present day. Infidels and profligates are daily profaning our holy religion, and aiming to diffuse the baleful influence of their principles throughout the land; and even in respectable and influential circles, there are to be found those who advocate their cause, and pour contempt upon that sacred order to whom it especially belongs to stem the tide of ungodliness. They are represented as men almost universally actuated by merely secular motives, the love of ease and wealth and power. Their opposition to that spirit of insubordination and scepticism, which unhappily characterizes the age, is attributed to a desire of personal aggrandizement, or of security in the enjoyment of undeserved possessions. Every instance of inconsistency or worldly-mindedness is industriously pointed out and magnified, in order to discredit, through his ambassadors, the message of God to a rebellious world. Under such circumstances, it is not enough for the ministers of Christ to answer the scoffing infidel by arguments: their own peaceful tempers, their hallowed zeal, their disinterested labours, their patient sufferings, have ever been, and ever will be, the most effectual means of accrediting in the public eye the religion which they call upon mankind to believe and embrace.

The present state of society also renders it in a peculiar manner necessary for the Christian minister to acquire, by deserving, the good will and good opinion of society; for while information is more generally diffused than it ever was before, and all reverence for established institutions and superior stations in life has almost passed away, the ministers of Satan, intent upon every unholy art to allure men to their ruin, labour to prejudice them against even listening to those who would point out to them their danger, and who endeavour to effect their rescue.

Far be it, indeed, from the ministers of Christ to conform to the manners of the world, in order to gain a hearing for their message; or to mutilate the fair proportions of Christianity, to suit the taste of a degenerate age. But if St. Paul became all things to all men, that he might by all means gain some; if every Christian is commanded to let his light shine before men, and to please his neighbour for his good to edification; the Christian minister surely should aim at gaining the public affection and esteem; not, however, as loving the praise of men, for he must seek that honour only which cometh from God. He must avail himself indeed of the varying circumstances of society, to forward the blessed work in which he is engaged, but without imbibing a worldly spirit, or "shunning to declare the whole counsel of God."

The performance of these important duties requires much Christian wisdom and simplicity, and it is chiefly as an example and encou-

ragement to those who are anxiously endeavouring to discharge them, that a brief sketch is here offered of the life and character of one who attained a very high degree of general estimation and Christian regard, without the aid of rank, or fortune, or exalted genius, or elevated station, and without ever sacrificing, it is believed, his consistency as a Christian, a minister, or a member of the Established Church.

J. C. B.

MEMOIR OF THE REV. THOMAS COTTERILL.

The Rev. Thomas Cotterill was the second son of a respectable woolstapler at Cannock, in the county of Stafford, where he was born Dec. 1, 1779. From childhood he manifested a strong predilection for the ministerial office, and was remarkable as a boy for steadiness and diligence. The schools to which he was sent in early life afforded him no peculiar advantages; but he afterwards enjoyed the benefit of superior classical instruction at the grammar-school in Birmingham; and at the usual age was admitted a member of St. John's college, Cambridge, with very respectable qualifications. It is to be lamented, that he did not pursue his studies at the university with that zeal and assiduity which might have been expected from his early habits; but his mind was at this time engrossed by an object which, though perfectly innocent in itself, left little room and less inclination for the severe study of mathematics. In after-life he often reverted with gratitude to the kind expostulations of his tutor, the Rev. Thomas Catton, and as often regretted that he had not paid more attention to his advice. He unquestionably had a mind peculiarly suited for mathematical pursuits, but he could not be persuaded to apply himself to them beyond what was absolutely necessary. His chief companion at college, and his dearest friend, was Henry Martyn. Their friendship, which commenced before either of them shewed any decided indications of a religious character, was firmly cemented by their becoming, about the same time, the subjects of a change in their views and feelings which had a controuling influence over the future lives of both. "The name of Martyn," Mr. Cotterill once said on a public occasion, "is associated with the most eventful circumstances of my life. We took sweet counsel together, and walked unto the house of God in company."

He had enjoyed in early life few opportunities of obtaining religious knowledge. His parents were respectable and amiable, and by many would have been accounted religious; but, sincere and upright as they were, according to the extent of their knowledge, and few persons were ever more so, they were at that period exceedingly defective in their views of Christian truth and their exhibition of Christian practice. They were, however, careful to impress upon the minds of their children whatever they themselves knew of religion, and rigidly enforced a consistency of moral conduct; but little more was expected, or desired, than attention to the outward forms of religion, and to those things which are honourable and of good report in the estimation of the world. In these respects, Thomas, the subject of this memoir, was, at the time of his going to college, every thing his father could wish—(his mother had died some years before). He was strictly moral in his outward conduct, and was beloved in a remarkable degree by all who knew him. Indeed, he possessed from childhood a remarkable sweetness of disposition. But during his residence at college that change commenced to which allusion has been already made, and which, however estimable the previous character may be, eventually makes all things new, either in their nature or their direction. Though it is not in any case needful that we should be able

to trace up this renovation to some first strong impressions made upon the mind, the turning point in the journey of life, yet surely it is both allowable and useful to contemplate the means which God employs to bring men out of darkness into his marvellous light, and to guide their feet into the way of peace; and in the present case such a review will illustrate the line of distinction which separates the amiable and respectable worldly character, from the decided, the devoted Christian.

During the latter part of his residence at Cambridge, Mr. Cotterill would sometimes repair, with his friend Martyn, merely for idleness or amusement, to Trinity church; and though, for a time, he scoffed and trifled, and remained unmoved, yet he could never shake off from his mind the impression made upon it by the discourses which he there heard. Either Mr. Simeon's earnestness was irrational, or his own religious system was extremely defective. This conviction led him to serious inquiry, and to prayer for Divine direction; which issued in a thorough persuasion that the service of God is the great concern of man, and that he himself had most awfully neglected it. Under these first impressions of the supreme importance of religion, he wrote to the several members of his family, expressing the most affectionate interest in their welfare, and endeavouring to turn their thoughts to those subjects which were now of supreme, and almost exclusive, importance in his estimation. It does not, however, appear that previously to his departure from Cambridge he attained those correct and scriptural views of religious truth which he ultimately adopted, and to which, for more than twenty years, he steadily adhered. On his return home, after taking his Bachelor's degree, he was greatly assisted in his religious inquiries, and established in sound doctrine, by the intercourse of an endeared clerical friend.

For the sake of those of my readers who have not seriously turned their minds to religious inquiries, it may be desirable to be somewhat more explicit with regard to the nature of that change of mind which, even in its commencement, produced such important practical effects. In this case, as in many similar ones, there was probably very little addition of speculative knowledge. Had Mr. Cotterill been previously asked what was the moral condition of man, he would perhaps have replied, in the words of our Church Catechism, "We are born in sin, and the children of wrath." If it had been further inquired of him, who was the Saviour of mankind, he could have felt no hesitation in giving the proper answer. And had he been questioned respecting any other leading doctrine or precept of Christianity, his opinions might have been found, in the main, scripturally correct.

Wherein then consisted, it may be asked, that great and efficient change which is represented to have taken place in his mind? Its nature may be illustrated by a familiar example. Let us suppose a person, satisfied with the comforts around him, receiving intelligence, on undoubted authority, that he must shortly quit his native land, and spend the remainder of his days in a distant country, with the government, climate, and productions of which he was previously well acquainted. In how different a manner would his mind be now affected by facts which had hitherto seldom occupied his thoughts, and had never awakened his feelings! His conceptions would become more distinct and accurate; his impressions more vivid; his hopes, his fears, and all the affections of his soul, would be strongly excited; and all his plans and pursuits would have a pointed reference to his new circumstances. It was thus with the individual whose change of mind we are describing. He had little of speculative truth to learn, but

he had much to learn of his own personal interest in doctrines which had hitherto remained dormant in his understanding. His views were new, therefore, in point of intensity.

There is another peculiarity in such cases, not unworthy of notice. Though little may be added to the amount of religious knowledge, there is a vast change in the relative importance attached to some of its different branches. All parts are equally unimportant to the man whose heart is unaffected by the orthodox confession of his lips.—To revert to the man who is about to migrate to a foreign land. The information he had obtained concerning it, would range itself in his mind under separate heads, which would obtain greater or less prominence according to their bearings upon his future welfare. He would anxiously inquire, how he should probably be regarded by the public authorities and others on whose countenance his safety and happiness might depend? who would be his associates? what would be his accommodations, his prospects? and in what manner he might best prepare himself for his change of abode? The facts connected with his own individual interests would chiefly occupy his attention, and assume in his mind an importance which they never assumed before. And thus, when a man, in the language of Scripture, has "tasted the powers of the world to come;" has become impressed with the idea that he shall remove at no distant period to that unknown region of blessedness or woe, where he shall continue throughout eternity; his mind will dwell with great frequency and most intense interest on those parts of revealed truth which immediately affect his own future safety and happiness. His own moral state, as viewed by his Creator and Judge; the way of acceptance made known in the Gospel; the evidences of an accepted state; the service which God requires at his hands; and the means afforded for enabling him to perform it: these are the subjects which are felt to be of vital importance, and to which all others are made subservient, by one who has learned to estimate the relative value of time and eternity. The peculiar doctrines which, after anxious and diligent examination, Mr. Cotterill was led to regard as the foundation of all right views and right conduct in religion, shall be stated in his own words:—"The entire and radical corruption of human nature by the Fall; the consequent necessity of an entire and radical change, by the agency of the Holy Ghost; justification, complete, from first to last, through the merits of the Lord Jesus Christ, by faith, by faith only, to the utter exclusion of works; the indispensable necessity of holiness, of universal holiness, of heart and life, as constituting the grand evidence of a justifying faith, and the only qualification for heaven." These fundamental truths he studiously incorporated into all his ministerial instructions; firmly believing them to be in perfect agreement with Scripture, and with the public formularies of the Established Church, and that on the cordial reception of these doctrines the salvation of the soul depends. At the same time, he was careful not to identify them with subordinate points of nicer distinction and more doubtful disputation, with which they are frequently connected, but with which they have no necessary association;—points on which the Church of England allows her members to differ, without the slightest impeachment of their orthodoxy; and on which it could be wished they would mutually and thankfully consent at last, after so protracted and unholy a warfare, to differ in Christian peace. These were his matured sentiments, and they were thus expressed by him after he had been for some time in the ministry; but they had been in a course of formation from the time he received his first religious impressions at Cambridge, and they soon came

into active exercise. A conviction of their truth led him to embrace them, and experience of their value strengthened his attachment.

Mr. Cotterill was ordained to the curacy of Tutbury, in Staffordshire, about a year and a half after he left Cambridge, the intermediate time having been spent in contributing to the happiness and spiritual welfare of his own family. Several amongst them, who had utterly disregarded his expostulations and advice when he was at a distance, were unable, under the power of Divine grace, long to resist the influence of a consistent and lovely exhibition of Christian principles constantly before their eyes. His beloved friend, Mr. Price, who was intimately acquainted with his feelings and pursuits at this period of his life, has given the following detail of them in a funeral sermon preached at Sheffield. "It was in his early youth," remarks Mr. Price, "that I became acquainted with your late and now deeply lamented minister. At that time, though looking forward to the office of a clergyman in the Church of England, he had, it is probable, no idea of the peculiar responsibility and serious duties of a minister of the church of Christ. The general respectability of the clerical office, and its peculiar facilities of introduction to the graces of literature and the charms of superior society, most probably caught and detained his attention. But, through the mercy of God, his ultimate determination to 'the ministry which he' subsequently 'received in the Lord Jesus,' was not, as I well and thoroughly know, without the most determined resolution, through the grace of God, 'to fulfil it.' Well do we remember the time when his understanding was opened to understand the Scriptures; well do we remember the time when his heart seemed ready to burst with a sense of its former blindness and insensibility; when sin appeared 'exceeding sinful;' when Christ appeared exceeding precious, 'the very chief among ten thousand, and altogether lovely,' the One only Name under heaven given amongst men whereby we can be saved,—made of God unto us wisdom, and righteousness, and sanctification, and redemption;—when, with a consciousness of his own utter helplessness and insufficiency, the communication of the Holy Spirit seemed of supreme moment, to instruct, to sanctify, to comfort, and to seal unto the day of redemption. Well do we remember the time when the office and duties of a Christian minister appeared awful, and yet beautiful, in his eyes; when his soul was animated with vehement desire to undertake the office and perform the duties, and his tongue, touched as it were with a live coal from the altar, to proclaim unto his fellow-sinners the glad tidings of that salvation of which he hoped himself to be a partaker with them."—"Well do we remember the time, when measures and plans and lines of conduct began to be weighed, and pursued unceasingly for the good of others; when first the various wants of all within his reach, spiritual and temporal, were investigated and relieved to the utmost; when the larger portion of his time was occupied in exploring the haunts of disease and wretchedness, in kneeling by the bed of sickness, in carrying relief and consolation to the more retired recesses of want and sorrow, in satisfying himself (I speak that which I have known, and testify that which I have seen) with a *meal of bread*, that he might give his *meal of meat* to others."

Mr. Price particularly mentions his anxiety for the spiritual welfare of his relatives, and especially of his father. "And what," he asks, "was the result? The father of so many prayers and solicitudes was born again in his old age, and lived for years the delight and glory of his sons. Judge for yourselves, my brethren, the feelings with which

your late minister must have contemplated such a father, when for years he had opportunities of witnessing his meekness and quietness of spirit, his astonishing patience under occasionally great bodily suffering, his complete and entire deadness to those gainful pursuits which before had been so habitual to him, and, above all, his spirituality of mind, which, at the advanced age of eighty, could delight, with all the vivacity of youth and the firmness of manhood, in never-wearied meditations, and discussions upon those high and holy subjects which involve the last and dearest interests of all mankind!"

Such was the character of Mr. Cotterill at the commencement of his religious course, and such were the effects which it produced in his own family. It may, perhaps, be allowable to add a few more particulars of his father's latter days, as illustrative of the extent and blessedness of the change which Christianity can produce upon the mind of a person in advanced years, and of a character previously upright and amiable. For some time he firmly maintained his self-righteous system; but when at last his eyes were opened to see its insufficiency, he yielded with a childlike simplicity to the humbling and sanctifying doctrines of the Gospel. The first decided symptom of a change of mind, was his sending for his family, when confined to his room by a fit of the gout, and expressing a wish that family prayer should be immediately commenced,—the constant performance of which duty was, in this, as in so many other cases, productive of unspeakable blessings. He lived about fifteen years after relinquishing his concerns in trade; and it were much to be wished that such a sequel as his were more often seen to a life of extraordinary activity in worldly pursuits. Active he continued to be, but the world had lost its hold upon him, and he was therefore active in the service of his God. Scarcely a day passed in which, except when prevented by illness, he did not visit the abodes of the poor and ignorant; relieving their wants as far as his means extended, and conveying from cottage to cottage the books belonging to a little library which he kept for the benefit of his poor neighbours. Many, it is believed, will rise up and call him blessed, on that day when none who have improved their means of usefulness, however limited, shall pass unnoticed or unrewarded.

The success of Mr. Cotterill's exertions in his own family, was an encouraging prelude to his more enlarged labours in the ministry, which he prosecuted with remarkable zeal and diligence. He did not satisfy his conscience with the regular performance of his public ministrations: he taught his flock "from house to house:" explained the Scriptures to them at their own homes: and thus, by pursuing the system of aggression on the territories of ignorance and sin, induced many to attend the church who had before absented themselves, and prepared them to hear with profit the instructions which he delivered from the pulpit. He was much occupied, while residing at Tutbury, in communicating religious knowledge to the children employed in a cotton-mill; and it was interesting to see the affection with which they regarded him, and the delight which his visits occasioned them. He also prepared a hymn-book for the use of his congregation, and spent much time and labour in teaching the children to sing.

In July 1805 he was elected Perpetual Curate of Lane-End, a populous village in the Staffordshire Potteries, containing at that time about six or seven thousand inhabitants; to which place "he was allured principally by the prospect of abundant work, which presented itself to the eye of a Christian minister." "When I arrived there," said he to an intimate friend, "and found myself in the streets with the people swarming about me in all

directions, I looked at them till I loved them so that I made up my mind not to leave them (should the will of God be so) till I had laboured hard and long among them to do them good." Hard and long did he labour among them; and much good, no doubt, he did among a people so affectionate and attached as numbers of them were to him. On the Sunday, he conducted two full services, and a lecture in the evening. During the week he had a service in the church; and his other evenings were spent in private readings, in teaching the children, or in visiting the sick. He established a very large Sunday school: and in every possible way laid himself out for the good of the inhabitants. Through his exertions, a parsonage-house was built; an organ was erected, for the more decent and edifying performance of a most delightful but much-slighted ordinance of religious worship; and the church in other respects beautified and improved.

(*To be continued.*)

FAMILY SERMONS.—No. CLXXXIX.

Hosea viii. 12.—*I have written to him the great things of my law, but they were counted as a strange thing.*

The book of Hosea, from which the text is taken, contains a most affecting remonstrance of Jehovah with the ungrateful and rebellious people of Israel and Judah. He enumerates the great benefits which he had bestowed upon them: "When Israel was a child, then I loved him, and called my son out of Egypt. I taught Ephraim also to go, taking them by the arms. I drew them with cords of a man, with bands of love." Yet, notwithstanding these benefits, they were constantly rebelling against their Almighty Benefactor: "My people are bent to backsliding from me: though they called them to the Most High, none at all would exalt him:" "They have dealt treacherously against the Lord:" "Though I have redeemed them, yet have they spoken lies against me." At length their provocations became so numerous and aggravated, that they seemed to have "filled up the measure of their iniquities;" and accordingly the prophecy contains denunciations of the most fearful kind against them: "I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them. Woe unto them, for they have fled from me; destruction unto them, because they have transgressed against me:" "The days of visitation are come; the days of recompense are come!" "I will be unto them as a lion; I will meet them as a bear that is bereaved of her whelps." Yet, amidst these threatenings, their merciful God did not forsake them without first holding out to them the most tender remonstrances, the most affecting expressions of his pity, and of his reluctance to punish them, or to cast them off. He asks, "Is it in my desire that I should chastise them?" "How shall I give thee up, Ephraim; how shall I deliver thee, Israel! How shall I make thee as Admah; how shall I set thee as Zeboim! Mine heart is turned within me; my repentings are kindled together. I will not execute the fierceness of mine anger; I will not turn to destroy Ephraim." He seems, as it were, to listen for the first accents of penitence on the part of the offender; and, like the father of the prodigal son, to watch with joy his returning step, and to haste to meet him and bring him on his way. According to the similar language of another prophet: "I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: Turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned I repented; and after I was instructed, I smote upon my thigh: I was ashamed, yea, even con-

founded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? For since I spake against him I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord." And, in addition to free forgiveness for the past, a promise of the highest favour and prosperity is held out for the time to come: "I will heal their backslidings; I will love them freely; for mine anger is turned away. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon; his branches shall spread; and his beauty shall be as the olive-tree, and his smell as Lebanon." This exhibition of Divine mercy was connected, on the part of the penitent, with a renunciation of his evil ways and a determination to live to the glory of God. "Ephraim shall say, What have I to do any more with idols?" Or, in the words put into his lips by his long-suffering Instructor: "Asshur shall not save us; we will not ride upon horses" (that is, we will not trust to our former heathen alliances, to the chariots of Egypt or the refuges of lies of Assyria); "neither will we say any more to the work of our hands, Ye are our gods: for in Thee the fatherless findeth mercy:" "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up."

Now the cause of all the obstinate ingratitude and rebellion which have been described, and of the miseries which followed upon them, is traced up in the prophecy to the spiritual ignorance of the people. "My people," it is said, in the fourth chapter, "are destroyed for lack of knowledge;"—not because information of their duty and their privileges was withheld from them, but because they remained contented with wilful ignorance; for it is added, "Thou hast *rejected* knowledge." Light had been afforded them, but they loved darkness rather than light, because their deeds were evil.

And thus in all ages have mankind acted towards their gracious Creator; neither endeavouring to obey his laws, nor even to obtain a knowledge of them that they might obey them. Nothing is wanting upon the part of God to enlighten and to guide his frail and ignorant creatures: his Holy Spirit is promised, both to give them the will to obey him, and to work with them when they have the will: but, alas! they prefer ignorance to knowledge, sin to holiness, the service of Satan to that of God. In a word, to use the striking language of the text, God has written for them the great things of his law, but they account them a strange thing.

In applying this passage more fully to our own case, we shall first shew that God has written for us the great things of his law; and shall, secondly, inquire what reception we have given to them.

The Jews of old had the law of the Ten Commandments given to them at Sinai; they were also favoured with many revelations made to them through their divinely inspired prophets; they were instructed in the services and worship which God had enjoined upon them; they were taught the heinousness of sinning against him, and the way of pardon and expiation, by means of the typical sacrifices and offerings, which prefigured the atonement and death of the Son of God, "the Lamb slain from the foundation of the world." The fundamental points of their faith and duty were kept constantly before their eyes; being embodied in their laws, their ritual, and their customs. From their infancy they were instructed in the nature and attributes of God; his wisdom and his power; his justice and his mercy; his promises and his threatenings; his demands upon their obedience; his providential care over them; and all the momentous disclosures made in the "lively oracles," which he had committed

to their care. When Moses called the people of Israel to him and recapitulated the Ten Commands, summing up the first table of the Law in one brief precept, "The Lord our God is one Lord, and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might;" it was added, "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou lieest down, and when thou risest up." And, to prevent any omission or alteration in the record, it was not only thus to be committed to them by rote, and perpetuated by parental tradition, but was also written down, and preserved for constant reference and circulation. The tables of stone which contained the moral law, it is said, were "written by the finger of God;" and in the summary of the prophecies uttered by the prophets, and committed to writing, were of his dictation, for "holy men of old spake as they were moved by the Holy Ghost." These sacred writings were deposited in the Temple, and were publicly read and explained. Thus was the most solemn, public, and perpetual provision made for bringing home to every tribe and family and individual, a full knowledge of the law of God; and nothing but the most inexcusable obstinacy or indifference could prevent any person from obtaining an intimate acquaintance with all that it required of him, both to believe and practise.

The importance of this subject [illegible] and the magnitude of the interests which it involved, were such as we might have supposed would not have failed to command the fixed attention of every individual. It was no wonder that it [illegible] Therefore when [illegible] [illegible] power [illegible]

ward or to punish; the precepts which he enjoined were holy, just and good; in keeping them there was great reward, while to slight them was to call down the vengeance of the Almighty, and incur eternal destruction. The omnipotent lawgiver himself speaks of his [illegible] tions as being of the very [illegible] importance; they are called [illegible] text "the great things of [illegible] Such Moses had described [illegible] be, when he said, "Wh[illegible] there so great, that [illegible] and judgments so [illegible] this law which I [illegible] you this day?" [illegible] every age cherished [illegible] timent. The [illegible] particular, often [illegible] deepest reverence [illegible] including not [illegible] to certain [illegible] from certain [illegible] his revea[illegible] in any a[illegible] binding [illegible] mises no [illegible] his rewards [illegible] ments.

Hitherto [illegible] apply the [illegible] only to the [illegible] Israel and J[illegible] apply, and [illegible] strongly and [illegible] For we pos[illegible] portion of Di[illegible] they enjoyed; [illegible] we live under [illegible] pensation, in [illegible] that to them we[illegible] ed up, and many [illegible] motives are add[illegible] ragement of our [illegible] ence. The moral [illegible] revealed to them, is [illegible] us; it was explained [illegible] Saviour in its spiritual mean[illegible] summed up by him in one co[illegible] hensive rule of Love to God, and [illegible] man for God's sake. The ceremonial law, indeed, is done away; and we are made free, with the liberty which is in Christ, from its observances and its penalties; but all that

it pointed out, its typical propitiation for sin, and the holiness which [illegible] subject, that "they count it as a strange thing." They are ignorant of God and of themselves. They are strangers to true repentance; to faith, and to newness of life. Ignorant of the real nature of God's law, its spiritual character, and its demands upon their affections and conduct, they reject the information they think such a law severe, unnecessary, perhaps absurd. There is not a doctrine or a precept of the Gospel which they will willingly expound, in its full meaning and personal reference to their own case. If they cannot oversee the evidence which proves it, they will turn it aside, and refuse to listen to it. But would it not be ill a criminal to act thus by the laws of his country? Would a fraud upon the public revenue be overlooked or pardoned, because the offender had deliberately refused to examine the statutes which he well knew were enacted to regulate the transactions of his particular occupation? No; for, neither in the affairs of this world nor of another, is ignorance any excuse, where that ignorance is wilful, or might have been avoided by a due use of the means of information.

But the words of the text seem to imply even more than mere ignorance, although wilful; they seem to point out a feeling bordering upon contempt. Not satisfied with neglecting the great things of God's law, the rebellious Israelites counted them "a strange thing." They perhaps thought it precise, or meanspirited, to attend to them; they were antiquated and out of date; suitable enough perhaps for the consideration of the sick, the aged, the dying, but not for the young and the vigorous, for persons of gaiety and spirit, for men of business and men of the world. They were things so "strange" that they could not think of giving heed to them; they required sacrifices which it was unreasonable to expect could be made; [illegible] must be allowed to burn [illegible] weakness and temptation; and surely God would not be very

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To the Editor of the

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of much controversy.

18 *I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*—I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us; for the Lord Jesus shall change our vile bodies, and make them like unto his glorious body. The whole man shall be assimilated to the glorified and holy Saviour; we shall be

of the children of God.—Behold, the hour of deliverance is at hand! Our body, our carnal nature, shall be delivered from the bondage of corruption and all its consequences: this corruptible shall put on incorruption, and this mortal shall put on immortality. Then shall we attain to the inconceivable blessedness prepared for the children of God. Then shall we expatiate unrestrained in the glories of heaven, in the illustrious presence of God; and our God shall do for us exceeding abundantly above all that we ever asked or thought.

22 *For we know that the whole creation groaneth and travaileth in pain together until now.*—But, for the present, no creature is exempt from suffering; the whole creation groaneth and travaileth in pain together, labouring, as it were, for deliverance—a deliverance which those who possess and believe in Divine revelation know to be promised to it. "The Lord will dwell with men: God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain: for the former things are passed away. Behold, I make all things new."

23 *And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*—But, during the continuance of this present state, even we who are a kind of first-fruits of the creatures, and now enjoy the first-fruits of the Spirit, are left to take our part in the sufferings of this mortal world. But, though we have frequent occasion to groan within ourselves, we sorrow not as those who are without hope; assured that our light affliction, which is, as it were, but for a moment, worketh out for us a far more exceeding and eternal weight of glory: and that the day approaches when we shall

be put in full possession of all the blessings of our adoption; when the body shall be rendered pure and immortal; and we shall be presented faultless before the presence of his glory, with exceeding joy. Then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

24 *For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?* 25 *But if we hope for that we see not, then do we with patience wait for it.*—It is the design of God that we should be saved by hope:—that the object of complete and eternal salvation should be placed at a distance, and, with regard to sense, be quite invisible: that, by chastening and discipline, we may be prepared for the heavenly inheritance; counted worthy of the kingdom for which we also suffer. But there would be no room for the exercise of this Divine grace, which is necessary to our preparation for that state of perfection, if the regeneration of the soul were to be immediately followed by the glorification of the body. But while we have hope to animate us in pressing toward the mark for the prize of our high calling, then are we enabled to endure, as seeing Him who is invisible: patience has its perfect work: we are gradually subdued to the will and conformed to the image of the Saviour. The trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, will be found unto praise, and honour, and glory at the appearing of Jesus Christ. If we suffer, we shall also reign with him: for unto them that look for him shall he appear the second time, without sin, unto salvation. Even so! come, Lord Jesus.

J. M. W.

To the Editor of the Christian Observer.

THE following letter was sent in answer to another, the strain of which was in no small degree super-Calvinistic. It appears to me so just and sensible, and so well calculated to do good, that I should wish to see it inserted in your publication.

O. J. K.

Dear Sir,—The engagements of the last and present week have hindered my replying to your letter till this moment: nor do I know that I should have troubled you with any reply, but that the spirit in which you write (which I am happy to acknowledge) obliges me in courtesy to notice your communication.

It is, however, far from my intention to enter into a long discussion of the several points upon which we are at issue. Each of these would almost require as extended a consideration as the three sheets of paper with which you have favoured me. And why should I embroil myself in a controversy of this kind? My nature and inclination revolt from it. We live in an age in which moderate men of all persuasions are particularly sickened with controversy. Besides, the *cui bono* haunts me. What good is this to do? Whom am I addressing? Not a layman; not a person under spiritual depression; not a person calling in question the evidences of our most holy faith. Under such circumstances I should consider it an imperative duty to enter into minute particulars with my correspondent. You, sir, are surely well acquainted with the grounds on which moderate Calvinists stand. These grounds have been gone over again and again. No *theologian* can be ignorant in this respect; and the repetition of the arguments by me would most probably only diminish their effect and force.

Allow me, at the same time, to observe, that I am no stranger to the sentiments which you seem to advocate. I was for some years intimately connected with a most able minister who held them. But I do from my heart abjure these sentiments. I consider an *ultra*-Gospel equally false, dangerous,

and delusive with a *defective* Gospel, such as the doctrine of salvation by works, or by works and grace together. I tremble as much at the high statements of high Calvinists, as at the doctrines of the low Arminian. The imperfect preaching of [illegible], I consider as improper and [illegible]. It never will lead to the results which persons of your [illegible] [illegible]. I have invariably found such teachers less spiritual and devoted to God, less humble, and less solid, than others.

I do not wonder at your taxing me with [illegible] in my statements. When a preacher goes all lengths with Scripture, his teaching will always appear teeming with contradictions, in the estimation of rigid systematisers of every school. You possibly will meet me with that Scripture,—*If the trumpet give an uncertain sound, who will prepare himself to the battle?* But I am not alarmed. What you probably may term the *uncertain sound*, is a mode of preaching which has always been blest to the conversion of souls more than any other. It was by a preaching like this, that such men as Whitefield, and Venn, and Newton, and Cecil, "slew their thousands." I am content to take my stand with them, and why? Not from attachment to the men; for what had they which they had not received? but *[illegible] the Spirit bare them [illegible]*.

Men may refine and speculate upon pure points in Divinity: they may sit in judgment upon their brethren, saying, "This man does not come up to the standard; that man is not accurate in exhibiting the truth." But I am influenced, sir, by what our Lord tells us, *By their fruits ye shall know them.* This is my system. I bring doctrines and doctors to this touch-stone. I am no other systematist. I do not regard the charge of inconsistency. I speak one while to man as a rational, responsible being; and presently I speak of God as a sovereign.

Effect, and not *nicety*, is my aim. If I can give the just *contour*, the proper air and attitude and general proportion, to my statue, let who will make the coat-buttons or carve the finger-nails.

All systems of human device, which I have ever studied, seem to me to break down somewhere, and shew their humanity. I endeavour to preach according to the letter of Scripture, and leave Infinite and Unsearchable Wisdom to be his own interpreter. If a man steps forward and cavils, let him cavil: what I know not now, I expect to know hereafter.

But do not mistake me, sir. A plan, a glorious, harmonious system, doubtless there is in the Divine word. But have you, sir, discovered it, or traced it in all its bearings? Has Calvin? Has Arminius? Has Huntington? Every one of them has marred the Scripture. And are we to be surprised that the word of God will not submit to the rule and square of human systems? Turn your mind, and contemplate the operations of your Maker elsewhere. Look at the dealings of his *Providence*. How mazy and intricate! how appalling, and apparently unlike God! how mysterious and chaotic! Can you unravel, can all the earth unravel, the windings of God's Providence? And, yet, has He not a PLAN?—Survey again the works of *Creation*. These meet your very senses. You can examine, handle, and reflect upon them, and watch them in their evolutions and progress. These seem to come more within the comprehension and sphere of man: but, sir, can you thread this labyrinth? Can you dive to the bottom only of the secrets of nature? Is it not a fathomless abyss? How little did Buffon, or Derham, or Reaumur, or any other professed Naturalist, discover of the *system* of *nature*?—It is like God, my dear sir, to be *unsearchable*. The open books of *Nature* and *Providence* prove it; and so does the *Word of His grace*.

. It has long, therefore, been my conviction, that if a preacher of that blessed word will be what is termed a consistent preacher, he must necessarily sacrifice Truth to System.—I am, dear sir, &c. &c.

MISCELLANEOUS.

NEGRO SLAVERY.
No. XII.
THE QUARTERLY REVIEW ON SLAVERY.

The Sixtieth Number of the Quarterly Review, which has recently been published, contains an article entitled, "West India Colonies," in which the Reviewer has, unconsciously without doubt, given currency to some very fallacious statements on the subject. We propose to examine them.

The Reviewer begins with referring his readers to a former article on the same subject, which appeared in the Fifty-eighth Number of his work, as containing "a detailed sketch," and he means, of course, that it should be considered as an authentic sketch, "of the actual condition and treatment of the slaves in our West-India colonies." Whoever will take the trouble of turning to that article, will find that it consists of assertions without a shadow of proof. The Reviewer, who, it is plain, never visited the West Indies himself, instead of citing authentic documents, or adducing unimpeachable testimony, in support of his assertions, gives extracts from anonymous letters, and details obviously taken from the mouths of West-India planters, anxious to vindicate themselves in the eyes of the public. And these extracts and details he seems to expect will obtain credit, in consideration of the dispassionate tone in which they are communicated, and the kind of demi-official character which the work enjoys. At the same time, it would be difficult to select, from the immense mass of our periodical criticism, an article which has less claim to accuracy of statement, and more contemptuously sets at defiance every received maxim of political economy, which, on other occasions, the same work so ably defends. We do not accuse the respectable individual whose pen traced that article, of a studied attempt to mislead the public. Others have, no doubt, abused his confidence, and made him the unconscious instrument of misrepresentation.

In a similar strain of unfairness and false reasoning, an article, entitled "Mexico," has been employed, in a subsequent Number of the same work, to institute a comparison between the productions and trade of Mexico and those of Jamaica, in order to establish, what seems a favourite hypothesis with the conductors of this work, that slave labour is more productive than free labour. The attempt, in the present era of light and knowledge, would be ridiculous enough from the pens of the meanest scribblers; but when it appears in the pages of the Quarterly Review it merits reprobation rather than ridicule. The Reviewer actually seems to perceive no difference in the two cases of Mexico and Jamaica, except that cultivation in the one is conducted by freemen, and in the other by slaves; just as if the miserable policy and oppressive institutions of Spain, its restrictive laws, its ruinous exactions, the absence of all encouragement to industry, the total want of security to property—as if all these were nothing in the scale. Nay, he even overlooks, in his estimate of the causes which have depressed the productive industry of

Mexico, the civil war actually raging there at the time; and of which he admits, in other parts of the Review, the destructive effects.

But, to come to the more recent article on this subject. The Reviewer professes there to give a true account of the reception which the recommendations of Earl Bathurst, on the subject of improving the condition of the slaves, met with in the West Indies. Jamaica and Barbadoes, he admits, took the lead in protesting against them, and much irritation and violence prevailed, especially in the former of those islands. He might have said, in both, witness the destruction, in open day, at Barbadoes, of the Methodist chapel, and the violent expulsion, at the hazard of their lives, of the missionary and his wife. "The impression," he goes on to say, "produced in other colonies was various. In some, the discontinuance of the stimulus of the whip in the field, and of the punishment of female slaves under any circumstances by flogging, was protested against, as a measure incompatible with a state of slavery and with the necessary authority of the masters over their slaves." So far well. The Reviewer, however, proceeds: "In others, these innovations did not appear to create any alarm. In the Address of St. Vincent, it is observed, that these practices had been virtually discontinued; and the government are reproached with their ignorance of the fact. In Demerara, the Court of Policy were particularly zealous in assenting to, and expressing their readiness to enforce, those two particular regulations. In Antigua, the draft of a bill was submitted to the legislature for ameliorating the condition of the slaves; but it was lost on the third reading." Again: "No legislative measure has hitherto passed any assembly, comprehending *the whole* of the improvements suggested," by Lord Bathurst.

But, it may here be asked, has *any* legislative measure passed any one of the assemblies, since their receipt of Lord Bathurst's dispatches, which comprehends—not to say *the whole—any one* of his Lordship's suggested improvements? If the Reviewer cannot answer this question in the affirmative, then, is not the language he employs calculated, however unintentionally, to mislead the reader, and to produce the false impression that *some* of Lord Bathurst's recommendations have been adopted by *some* of the assemblies? The legislature of Antigua cannot deserve much credit for having *rejected* a bill for ameliorating the condition of the slaves, which is all they seem to have done; and whatever zeal the Court of Policy of Demerara may have shewn in *inditing* resolutions for the abolition of the driving-whip and of the flogging of females, we have not heard that it has extended beyond the council table.

There is, however, the island of St. Vincent, which the Reviewer tells us had discontinued the practice of flogging women, and of driving the slaves in the field by the stimulus of the whip; and the planters of that island, it seems, even reproach government with their ignorance of the fact. The planters of St. Vincent's, it is true, do insinuate something of this kind; but they fortunately refer, in support of the insinuation (which, after all, is cautiously and ambiguously expressed), to the 18th clause of their new Slave Law, passed in 1820. Now this very clause, on being examined, stands directly opposed both to their insinuation and to the Reviewer's assertion on the subject. Indeed, this clause, as well as every other part of the Act, is little more than a copy of the Slave Law passed in Jamaica in 1816. The St. Vincent's law on the subject is as follows:—

"That, in order to restrain arbitrary punishment, no slave, on any plantation or estate, shall receive more than ten stripes at one time, and for one offence, unless the

owner, attorney, guardian, administrator, or manager * of such estate or plantation, having such slave under his care, shall be present; and no such owner, attorney, guardian, administrator, or manager, shall, on any account, punish a slave with more than thirty-nine stripes at one time, and for one offence, nor inflict, nor suffer to be inflicted, such last mentioned punishment, nor any other number of stripes, in the same week †, nor until the delinquent has recovered from the effects of any former punishment, under a penalty of not less than 15*l.* (7*l.* 10*s.* sterling), or more than 30*l.* (15*l.* sterling) for every offence."

It certainly would not be very easy to shew how it is that this clause (which is at this moment the law of St. Vincent) operates to prohibit the flogging of women, or the driving the slaves in the field by the stimulus of the whip. On the contrary, it comprehends all slaves, male and female, and that under the pretext of *restraining arbitrary punishment*, in the terrible power which it gives to *every* owner, attorney, guardian, administrator, and manager, to inflict upon them, at their discretion, and without the possibility of any *legal* remedy, thirty-nine lashes of the cart whip; and it leaves inferior agents the no less terrible power (considering who *they* are) of punishment, to the extent of ten stripes, without any limitation whatever as to the frequency of their infliction. Nor does this law impose any restraint on the power of whipping slaves not belonging to plantations. And this is the boasted law of St. Vincent, of which so much has been said, and the humanity of which the Government are reproached for not having recognised!!!

But, says the Reviewer, these practices, according to the St. Vincent's Address, have been "virtually discontinued." But what is the proof of this?—the assertion, at most, of the planters of St. Vincent; and not even their *assertion*—their *insinuation merely; and this in the very teeth of their law.* But in what one of the colonies has it not been asserted, over and over again, in resolutions and addresses, that the slaves are better off than the peasantry of Great Britain? Has the St. Vincent's Address gone beyond this? And yet the Reviewer has (carelessly, we believe) given the sanction of his authority to the delusive statement, that the island of St. Vincent had discontinued the practice of flogging women and driving the Negroes in the field, and that in direct contradiction to its own recent law!

The Reviewer is right in regarding the Order in Council for the regulation of slavery in Trinidad as a very important and beneficial measure. He does not, however, seem to be aware, that in some particulars it deteriorates the state of the slaves in Trinidad, instead of improving it. To prove this, it will be sufficient to contrast some of the provisions of the Spanish Slave Code, which is the law of Trinidad, with the corresponding provisions of the Order in Council.

1st. By the Spanish law, the slaves, besides Sunday, are entitled to a day in each week, and to thirty holidays in the year, to be employed for their own benefit.—By the Order in Council, no time, exclusive of Sunday, is allotted to the slaves. This is so glaring a defect, that it must have been a mere oversight in the framers of the Order, and they will doubtless be desirous of immediately remedying it.

Here, however, it will be proper to advert for one moment to a minute of the Council of Trinidad

* The "Manager" of the St. Vincent's Act is called "Overseer" in the Jamaica Act.

† The Jamaica law says, "in the same day." The St. Vincent's transcript therefore is, in that respect, an improved version.

on this subject, dated the 9th July 1823. One of the propositions discussed by the Council is this—"That the Sunday should be devoted, by the slave, to repose and religious instruction; and that other time should be allotted for the cultivation of the provision ground." On this proposition the Council remarks—"No objection to this, under the guarantee, already pledged by his Majesty's Government, of allowing full compensation to the proprietor for the loss of the additional day."

The fair inference from this reply is, that hitherto the slaves in Trinidad have had no time but Sunday for cultivating their grounds, and providing for their subsistence and that of their families. But, if so, how come the authorities of the island not to enforce the provisions of the Spanish law? Instead of indemnity to the planters, for appropriating a day in lieu of Sunday to the slaves, they ought to be punished for violating the law, by withholding it from them. Or do they pretend to have a right, by any law, Divine or human, to the labour of their slaves on the Sunday? for that labour is in fact given to the master if it be appropriated to feeding the slave. Alas! we know not as yet, in this country, half the abominations of the slave system. Who would have believed it possible, prior to this minute of the Council of Trinidad, that if any day besides Sunday should be allotted to the slave for raising food, to enable him to work for his master, the master would claim to be indemnified for so doing by the parent state? No doubt these gentlemen will find themselves mistaken in supposing that the Government has guaranteed to them any such indemnity. Nevertheless, we must lament that the Order in Council should have wholly overlooked this important part of the case; and while it prohibits the Sunday to be employed in labouring for the master, it gives no other time to the slave for his provision grounds.

2. By the Spanish law, husband and wife cannot be separated by sale or transfer.—By the Order in Council the prohibition to separate them is restricted to judicial sales. A proprietor, therefore, may now sell them separately at his discretion, which by the Spanish law he could not have done. This defect in the Order is the more remarkable, as Mr. Canning in his speech states that "in all future sales, families shall not be separated;" and yet, if the 23d clause of the Order be examined, it will be found that the prohibition applies to judicial sales exclusively.

3d. By the Spanish law (see the minute of the Council of Trinidad of the 9th July 1823), the testimony of slaves is received in all cases *quantum valeat*. — By the Order in Council, this general admission of slave evidence is laid under several new and important restrictions. It cannot *now* be received unless the slave is certified by some clergyman or religious teacher to understand the nature of an oath. Neither can it be received in civil suits against the master, nor *in any trial affecting the life of a* WHITE *man*. This last exception, wholly unknown to the Spanish law, is in itself perfectly monstrous. It makes a most unjustifiable distinction between the *White* and all other classes, although half of the slaves and other property in the island belongs to free Persons of Colour. But, independently of this circumstance, it is impossible to use terms too strong in describing its cruelty and injustice. A *White* man, against whom, till now, slave evidence might have been legally adduced, may now murder a slave; and though a thousand slaves may have witnessed the fact, not one of them can be heard in evidence. And this is an enactment of *our* Government in annulment of the humane provisions of the Spanish law!!! It moreover

holds out an actual premium to murder. If a White man should be twice convicted of cruelly treating a slave, he forfeits, according to the Order in Council, all the slaves he possesses. All therefore that is now necessary for him to do, in order to protect himself from this calamitous result, is to kill the slave outright. No slave evidence can then be received against him.—The following extract of a letter from Trinidad, dated the 17th of June 1824, will be found to confirm this view of the clause in question. It is from a proprietor of Colour:—

"The draft of the Order in Council of the 15th March has quite disheartened us, and has completely removed every doubt concerning the system which his Majesty's Ministers propose following with respect to us. I confine myself to the 36th clause, by which, in capital cases, the evidence of a slave is rejected against a White man, and received against a Coloured individual; and yet the Order is said to be for the melioration of slavery! It is quite the contrary. Under the Spanish law the evidence of a slave *was* admitted against a White man; so that, instead of bettering his condition, it has deteriorated it. At this time, murder may be perpetrated by the privileged class with impunity, unless a free person be present."

There is one passage in Mr. Canning's speech, quoted by the Reviewer, to which we must briefly advert, because it shews the impositions which are practised on this question, even on a mind so acute and penetrating as Mr. Canning's. Mr. Canning observes, that "it is but just to state, that, under certain qualifications, the evidence of slaves is already admitted in the courts of justice of Dominica, Grenada, St. Vincent's, and I believe St. Christopher's and Tobago." Now, certainly, in no law which has appeared from Grenada, St. Vincent's, St. Christopher's, and Tobago, can we discover the slightest ground for this assertion; and we do not believe that by any one of them has such a regulation been adopted. If there has, let it be produced. Indeed, with respect to St. Vincent's the very contrary is the fact. The improved slave code of that island, passed in 1820, which it has been vaunted had anticipated all Lord Bathurst's suggested improvements, contains a clause (the 61st) which expressly enacts, "That the evidence of any slave or slaves, on oath, shall be taken for or against slaves, but *in no other case whatever* be admissible." Mr. Canning may see, in this single fact, and so may the Reviewer, how little, on this question, West-Indian information is to be relied upon.

The slave law of Dominica alone admits, in certain cases, the evidence of slaves, but this admission is restricted and guarded with such excessive jealousy as to render it really of little or no use.

To the Editor of the Christian Observer.

In your number for September 1823, you inserted a communication from a correspondent signing himself R. H., entitled, "Query on training young Children to keep the Sabbath." The question does not seem to have given rise to the full discussion which its importance deserves; and I trust your readers and correspondents will allow me to recal their attention to it.

Many difficulties, it must be admitted, present themselves in prosecuting the inquiry, but upon *the principle* on which it rests I apprehend that no doubt can be entertained. The experience of persons of mature years, even of those who aim, with the purest religious motives as their guide, at the best improvement of the Sabbath, cannot fail to have convinced them that the mind is unequal to unintermitted devotional exertions throughout the day, and betakes itself to such relaxations as suitable conversation

and other resources may offer, in order to refresh without unseasonably distracting the thoughts. It is clear, therefore, that some appropriate relaxation must be sought, of which young children may be allowed to avail themselves on the Sunday, after due attention has been paid to their instruction in the Scriptures, the Church Catechism, Hymns, &c. in which R. H. properly concludes that a due portion of the day will be employed. His inquiry is, whether the remainder of the day should be decidedly marked off from all the rest of the week, by a *prohibition* of all the usual plays and amusements of young children. Surely nothing can be of greater importance. The impressions received in early youth rapidly strengthen with increasing years; and the child who, from six to twelve or fourteen years of age, has been allowed to indulge, during *any portion* of the Sunday, in those plays and amusements which occupy his hours of entertainment during the remainder of the week, will in after-life regard the newspaper, and the dinner party, or even (in families where such amusements are sanctioned) the novel and the card-table, as innocent relaxations after a formal attendance upon the stated services of the church.

How then, as R. H. inquires, may this prohibition be best enforced; or, in other words, how may it be enforced without rendering the Sunday irksome to a child, and its duties a heavy task, instead of, what they should be at all seasons of life, a pleasure both in anticipation and in enjoyment?

I reply, that, in order to secure this point, it is necessary that great attention should be paid to the Sunday habits of a child, *before* the period at which its age will admit of instruction being given in the Church Catechism, and the truths and duties of our Christian faith in general. The infant mind should be thoroughly imbued with the idea that one day in the week is marked by a peculiar character. This should be taught, (long before any reason can be given for it), by a refusal on the part of the parent to allow the use of the customary toys, books of pictures, &c. Not that toys and books of pictures should be denied, but those allowed upon the Sunday should be appropriate to the day, and *different from those in use during the week.* As the infant mind expands, the explanations and instructions of the parent will gradually develop the appropriate and peculiar character of the amusements by which the day is marked, and the child will lay up, by a mere act of memory, a store of information, which will afterwards be brought to bear upon more serious and important topics. When the infant mind has been thus trained, and the child has attained the age to which the remarks of R. H. refer, there will no longer be any lack of amusement, and that of a character combining the highest advantages for present improvement and the formation of the future religious character.

S. G. E.

To the Editor of the Christian Observer.

To find fault, ought ever to be a painful duty to a feeling mind; and becomes especially so, when the admonition falls upon things, not merely excellent in part in themselves, but which are surrounded, as it were, by a magic glow of colouring, the tendency of which is to heighten their excellence and conceal their defects. Wherever zeal and imagination are peculiarly called into action, there is always a corresponding danger of the diffusion of this deceptive light, which, like a mist in nature interposing between the object and the sober faculty of judgment, prevents its correct appreciation, till the prejudicial effects of the error divest it at length of its delusive appearance.

As a sober, retired, and *aged* observer of the passing scenes in the

religious world, I greatly fear that an example of this dangerous kind may be produced from the present eagerness for Charity Bazaars, repositories, (or whatever other name is given them), for the sale of articles of taste and elegance;—a fashion which, extending from the metropolis to all our large towns, bids fair, like every other fashion, of finding its way to every place where sufficient numbers are within reach of the invitation to see and be seen.

I am not, I hope, so stern or ill-judging a censor, as to object to young ladies employing their leisure hours, and making use of the accomplishments so lavishly bestowed upon them in the present day, for the aid of any charity or society which can benefit the human race. On the contrary, I consider the dedication of their time and talents to such objects as highly laudable, where the motive is pure,—that is, such that they may look for the blessing of Him, without whose favour all our attempts to do good are of no avail. But it is the mode sometimes adopted for the sale of these articles, that I regard as highly exceptionable. I fear lest it should prove a device of Satan to injure the very cause for which it has been adopted; and lest these elegant modes of sale should be so much tending to the spirit of the world, as to encourage "the lust of the eye, and the pride of life,"—in short, the commission of actual evil that good may be produced. In one of your recent numbers, there is this excellent remark, in an admirable paper from the pen of the Duchess de Broglie, that can never be too much attended to in all the benevolent bustle of the present times:—"Shame be to those who wish *to promote any object* by bad actions, or bad instruments! It is not, surely, at the time when we are serving Him who can send legions of angels to defend him, or 'even of stones raise up children unto Abraham,' that we should descend to such measures as these. If God permit men to consider themselves as agents employed by Him, it is only on condition that they should labour in the way of truth and uprightness."—Let us labour, and labour strenuously, that vice may be reclaimed, ignorance instructed, misery relieved, and that the Jew and Heathen may have the glad tidings of salvation sent to them; but let us not, even for these blessed ends, adopt means injurious to the minds of our daughters, or lay ourselves open to the just censures of the thinking part of the world.

But, as my charge is so heavy against these fashionable bazaars, I ought at least to endeavour to substantiate it. Perhaps I may be thought over-scrupulous, if I doubt the propriety of any article being overcharged; that is, of a higher price being affixed to it than it would have commanded in a shop. I may be answered, these elegant trifles are only an appeal to compassion and generosity: but, in truth, I fear that the success of the sale depends, in a great measure, upon the attractive influence of the disposers. May I be permitted to suppose the shade of Bunyan surveying one of these highly decorated rooms? If he knew not the object of this display of taste; if he examined, as he passed, the well-fancied but often useless objects offered to sale; if he cast his eye on the engaging venders, and the gay saunterers in the room; might he not be tempted to consider the whole as an admirable mimic representation of his own Vanity Fair? But when, on further inquiry, he learnt the *serious* object of this fashionable display, and the chief agents and promoters of a scene *apparently* so uncongenial with Christian retirement and simplicity, perhaps his spirit would be deeply grieved to see the world's fair transplanted into the church of Christ.

Why do we object to a ball-room for our young relatives? We reply, because it is the hot-bed of vanity, and of a thousand injurious excitements. But are we sure that

the morning sale-room may not be exposed to much of the same danger? Is there no danger to the mind of the youthful vender, surrounded by a constant succession of flattering purchasers, by whom her articles, even of inferior value, are most sedulously sought for? Again: how can we ensure our daughters from meeting with improprieties, when thus exposed in public? And are we sure that they will withdraw from the scene with no feelings similar to those which follow the return from the ball? Is there no undue animation in some, arising from a consciousness of the attention they have attracted; or of sadness and disappointment in others, from neglect and jealousy? Let us judge of things by the effect they have on the heart; and not by their names. Let us not, on the one hand, declaim against vanity and amusements; and, on the other, introduce our inexperienced youth, under the sacred appearance of religious charity, within the same contaminating influence.

To these censures, if at all well-founded, but one plea can be alleged, —a great deal of money is obtained for the most exalted purposes. Many, who will not join religious associations, or hear sermons, will go to the Ladies' Bazaar as a good morning lounge. It is a little tax we lay, for good ends, upon the world itself.—But is the acquisition of money all that is necessary for these high uses? Would we accept part of a stolen or defrauded property, knowing it to be so, even in such a cause? To enlighten our benighted fellow-creatures, or to lessen any of the calamities of our common humanity, it never can be repeated too often, is the very best appropriation of our time and talents. Still, we must not take care of the vineyard of others at the expense of our own. Nor ought we, for the sake of any sum (estimated as high as it can be) in aid of spiritual or temporal charities, to injure the minds of our children; to act contrary to the injunction of being not conformed to this world; to lay the followers of Christ open to many temptations; and to lose all that *silent* but most *extensive* benefit which arises from the influence of a sincere, consistent, and high, though unpretending, religious conduct. While we judge others, let us judge ourselves. Is it quite candid to reprobate balls and concerts for charitable purposes, and yet venture as near as we dare, in the way of display and amusement, under the same sanction?

RUSTICIA.

To the Editor of the Christian Observer.

SUBJOINED is a copy of an original letter, to which I am anxious to give circulation through the medium of your pages, in the hope, that, should it chance to meet the eye of some of our Clerical sportsmen (a class, unhappily, but too numerous amongst us), it may be a means of leading them to inquire whether their conduct be what it ought, what they can justify; or whether there be not "utterly a fault among them" in this particular. It will be appropriate to the season of the year, and will form a sequel to the remarks of your correspondent MONITOR, in your Number for June *.

AN ADMIRER OF CONSISTENCY.

* We have received a letter, signed D. D., stating that "the Rev. Doctor" alluded to in the extract given by Monitor from the Sporting Magazine, is "a laborious, energetic minister of the Gospel, whose daily employment, not only in his own parish of R——, but in the populous town of B——; his exertions in the abodes of misery and vice; his bold and dauntless conduct on every public occasion when religion is concerned, are proverbial." D. D. adds, that he some few years since tried to give up the practice of hunting, "but a sedentary life operated so powerfully upon a gouty habit of body, that his physician told him he must either resume his hunting, or die."——We have given D. D.'s apology as it stands, though we cannot wholly reconcile the laborious

My dear young friend — When in a late conversation I took occasion to hint my sentiments on the subject of a clergyman's engaging in "field sports," and to express my conviction that to do so was utterly inconsistent with the gravity of the priestly character, the indifference he ought to display to all merely worldly occupations or amusements, and the spirit, if not the letter, of his ordination vows, I certainly hoped you would be led to make the application to your own situation, tastes, and habits; and it is with real satisfaction I learn you have done so. Most willingly do I accede to your wish of having from me a more detailed statement of my thoughts upon a subject which I consider of great importance. May you receive it in the same spirit of candour and good-will with which it is offered, and weigh it with the impartiality it deserves; and may He, who only can, enable you to come to an honest and conscientious conclusion on a matter which may greatly affect the extent of your future usefulness in your public situation as a minister of the Gospel, and, consequently, in no inconsiderable degree involve the spiritual welfare of many who now do, or hereafter may, constitute your pastoral charge, as well as your own eternal state.

It would be foreign to my present purpose to agitate the question, how far what are called "field sports" can, under any circumstances, be favourable to the cultivation of the mild, tender, and humane feelings which the religion of the blessed Jesus is so eminently calculated to excite; or how far it can be possible for a real Christian to derive pleasure from pursuits which, in their very nature, must necessarily inflict pain on some sentient beings; though it is one which may well claim consideration from a rational and reflecting mind. Admitting it, therefore, for the present as indisputable, that there is nothing in the amusements themselves incompatible with the principles of a Christian, or inconsistent with that claim to humanity of disposition which few men of liberal education would be disposed to relinquish, I proceed to inquire, how far the same concession can be made to him who is engaged in the important duty of explaining to others the word of God,—a duty which may well be considered to make large demands on his time and attention, as well as the exertion of his best faculties.

It may be said, that the truths of religion can receive no increase, nor suffer any diminution, from the mode of life of its ministers; and that, so long as they are regular in the discharge of the appointed offices of the church, careful to preach sound doctrine, and free from gross immoralities, no one has a right to impugn their conduct, or inquire how they pass their leisure hours;—that, in entering on the clerical office, it ought not to be expected they should forego all participation in innocent amusements, suited to their time of life and rank in society; and that occasional relaxation from the severer studies incident to their situation, is necessary for the preservation of bodily health and mental vigour. To this I would reply, that certainly nothing we can either do, or abstain from doing, can, in the remotest degree, affect the truths of revealed religion, which, like their Divine Author, "are the same to-day, yesterday, and for ever;" but how far these truths are believed by any one, may fairly be inferred from their influence on his conduct. If, after exhorting his congregation to spiritual-mindedness, to fix their affections on things above, to sit

daily employments, above specified, with the complaint respecting a sedentary life. At all events, it might have been as well, if superadded exercise was necessary, that the learned physician should have devised a more clerical course of gymnastics than the boisterous and cruel "sport" of hunting.

loose to the enjoyments of this life; to have their treasure in heaven, to consider religion as the one thing needful, as the pearl of great price, which a man ought to be desirous of purchasing at the expense even of all his worldly possessions; a minister, on quitting the pulpit, leave along with the outward habiliments of his office all trace of it in his conduct, he clearly proves, that, "whoe'er has profited, himself has not" by his preaching. But the mischief unhappily will not stop there. Example has ever been found amongst the multitude more efficacious than precept. His hearers, perceiving an evident contradiction between the doctrines delivered in the church on Sunday, and the every-day practice of their minister, will naturally be led to question the truth or to doubt the importance of precepts which are so palpably disregarded by him. Innocent recreation cannot justly be denied to a clergyman, any more than to a layman. Formed of the same materials, and subject to the same physical wants, his faculties, both of body and mind, are equally incapable of unremitted exertion; but he ought to be very sure that the recreations he selects are strictly innocent, not only in their immediate object, but in their probable result. How far it is practicable for a clergyman, during the ardour of a fox-hunt, to cultivate in any degree those holy and heavenly dispositions, which he probably does, and certainly ought to, urge on his flock, as proper to be introduced even into their secular employments, I must leave to the individual himself to determine; but sure I am, that such a situation cannot be favourable for serious and devout meditation. The evil of the hunt ends not with the sport itself (though the business of it usually, in the season, occupies the larger part of the day, and not seldom the larger number of days in the week); for in the evenings, when one would have hoped the powers of the mind might be collected, and the thoughts reduced to a somewhat sober train, and better suited to religious contemplation, the fatigued body mostly demands a relaxation from every sort of exertion; and the drowsy sportsman, stretched on a sofa, or reclining on an easy chair, feels utterly incapable of serious application. What time can be spared by such a person for the various important duties of the six days which intervene between the Sabbaths? When can he visit the sick, or seek occasion for administering consolation to the afflicted? What opportunity will he have of becoming acquainted with the characters, dispositions, and general conduct of his poorer neighbours, with a view to use the influence he ought to possess, in restraining vice, encouraging virtue, and leading the convinced and penitent sinner into those paths where alone peace can be found? What time can he set apart for self-examination, for private prayer, for serious reading, especially the Bible, for the composition of his sermons? These are all duties which, how much soever they may be neglected or disregarded, as it is to be feared many of them are, will assuredly be deemed by every conscientious clergyman, imperative on him to perform.

On the score of expense attending the indulgence of a taste for field sports, much may also be said. The precise amount to which any one may indulge in matters of merely personal gratification without a departure from propriety, must depend on a variety of circumstances,—such as rank, property, situation, and connexions—and must be left to his own conscience to determine, as no general rule can be given for it; but, before the sum can be fairly allowed by a clergyman to be considerable, he ought to be well assured that he has not, on a plea of poverty, refused or neglected any reasonable appeal that has been, or can be made, to his beneficence, either by

individuals of his own parish, or by any of the various institutions whose object is the extension of human happiness by the diffusion of religious knowledge; and certainly there can be no just ground of complaint as to the inadequacy of his stipend, if he expend considerable sums on horses, dogs, guns, and other sporting appointments.

Much more might be urged on these and various other topics connected with the subject under consideration, particularly as regards the company and associations which a sportsman's life is likely to lead him into. The large dinner-parties, the jovial meetings, with the too probable accompaniments of light discourse, indecent allusions, and not unfrequently open profaneness, to which he may be compelled to be a witness, cannot but have a tendency to disqualify a clergyman for the proper discharge of some of his duties.

With regard to hunting, it might be urged, as an argument not destitute of weight, that it often involves considerable bodily risk and danger. In exposure to dangers connected with our profession, or in the way of our duty, we may reasonably hope for a gracious interposition of Divine Providence for our protection; or if we fall, we fall at our allotted station, to desert which would be base and cowardly; but what plea of duty the clergyman can urge in justification of the risk he runs of breaking his neck in the pursuit of a wild animal, I have yet to learn. Is the flock to "perish for lack of knowledge," because their pastor, forsooth, must rival Nimrod? Again: What would the Apostles, what would the Fathers of the Christian church, what would the primitive Christians, have thought of a minister of the Gospel being engaged in such unhallowed occupations? St. Paul would not indulge even in things clearly lawful, if by so doing he should cause a weak brother to offend: and can a minister of the present day have any assured ground for considering himself a legitimate successor of the first preachers of the Gospel, while his conduct unequivocally proves him to be actuated by a very different spirit? To what may we principally attribute the great increase of Sectarians and Dissenters, an increase which the ministers of the Establishment so frequently lament as amongst the worst "signs of the times," more than to the evident lukewarmness of many amongst themselves to the cause in which they are engaged by profession, but in furtherance of which they are unwilling to forego the gratification of any favourite taste, however frivolous; and whose conduct in many particulars proves them to be guided by the love of the world, and worldly things, and that they have no taste for heavenly things? May not our Lord's rebuke of the angel of the church of Laodicea be justly applied to such? And will not the whole body of Dissenters class the clerical hunter amongst the anomalies of the church? Vain will be all attempts to heal the breaches of the church, and promote a unity of sentiment on religious subjects, whilst the practice of the clergy presents such a comment on their preaching. He preaches best who lives best. Of the orthodoxy of a minister's doctrines comparatively few can form an accurate judgment; of the consistency of his practice all may.

Having extended this letter beyond what I at first intended, I will only repeat my sincere prayer, that the bountiful Author of all good may induce you to lay these things seriously to heart, and to decide on them, not according to any preconceived opinions, or the practice of any persons whom you may have been long accustomed to love and respect, but by comparing them with the written word of God, that unerring standard of truth. I remain, &c.

REVIEW OF NEW PUBLICATIONS.

Sermons and Plans of Sermons. By the Rev. JOSEPH BENSON. Parts I. and II.

Mr. SIMEON's "Skeletons" and "Horæ Homileticæ" are well known; and if other evidence of their utility were wanting, it would be a strong testimony in favour of that species of publication, that several volumes of a similar class have recently issued, or are now issuing, from the press. The subjects discussed by the various authors of these works must in many instances be the same; but, as every man has his own particular mode of thinking, and his own way of illustrating, it does not follow that, even in these cases, the publications are superfluous; each may be expected to furnish some useful contribution to the common stock, and from each the young minister will probably obtain such instruction as will repay the trouble of perusal.

The writer of these "Plans of Sermons" was a man of considerable powers of mind, and of great eminence among the class of Christians to which he belonged. We have heard him designated as "the last of the Methodists." He was a personal friend of the chief founders of Methodism, and, we believe, survived them all. His name is held in high reverence through the whole of that extensive connexion; and it will detract nothing from his character, in the estimation of judicious and moderate men, to whatever party they belong, that he is understood to have retained to the last that cordial regard for the Church of England which was so long deemed the boast of the followers of Mr. Wesley.

We find, however, in this work very little that is peculiar to the Methodists. If we except the sermon "On covenanting with God" we should be at a loss to mention any discourse, or even any detached passage, which would point out the body of Christians among whom Mr. Benson officiated. That he did not adopt the creed usually styled Calvinistic, may be regarded as a recommendation or a reproach, according to the taste of the reader; but, in rejecting the peculiarities of Calvin, he did only what is done by many members of the Church of England; and we are not aware that he dogmatizes on these points, or presses his Arminian views in a way that can justly be offensive to the moderate disciples of Geneva. "The subjects treated in these sermons," as his editor has observed, "are never points of curious speculation, but the essential parts of religion; and the manner in which they are treated always shows that the author's aim was not to amuse, or obtain the admiration of his hearers, but to lead them to the knowledge of the truth, that '*they might be made free*' by it, and be established in the faith and hope of of the Gospel of our Lord Jesus Christ."

As a specimen, we select a part of the discourse "On Fasting."

"The ends proposed by our Government in the appointment of this day, as a general fast, are great and important; and, probably, there are none present on this occasion who are disposed to question the wisdom and propriety of such an appointment, for the attainment of such ends; or who suppose that our Government is not supported by Scripture, in enjoining the use of these means of averting calamities and obtaining blessings. You are too well acquainted with the oracles of God, to entertain such a sentiment. Nevertheless, you will generally agree with me, that the bare using these means, the bare observing, or professing to observe, a day, as a day of fasting and humiliation, will not answer these ends, or be of any real use, unless it be regarded, as the proclamation directs, in 'a devout and solemn,' and, I may add, consistent manner. Without this, by the observ-

ance of the day, we only add to the already too heavy load of national guilt that lies upon us, and bring a curse upon ourselves and our country, instead of a blessing. Lest this should be the case with any of us,—reflect we on the comprehensive direction here given by our Lord. 'When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward.'" p. 849.

After some additional observations, he proceeds, I. to consider the nature, design, and importance of fasting;—II. to shew how the hypocrites fast;—and, III. to point out how the true people of God, who worship him in spirit and in truth, observe this duty. The extract which follows is from the first of these divisions.—

"But what is the design of fasting? What end should we have in view therein?—One end of fasting is to manifest and promote inward sorrow for sin; (Isai. lviii. 5;) hatred to it, and immediate purpose to forsake it. Indeed, distress of soul on account of sin, or its punishment, or on any other account, will naturally lead us to abstain from food. In such a condition of soul, people will have little regard even for their sustenance, much less for any delicacy or necessary variety of food. An instance of this we have in Saul, who, in his distress because of Samuel, 'had eaten no bread all the day, nor all the night;' (1 Sam. xxviii. 15—20); in those in the ship with Paul; (Acts xxvii. 33); in Paul himself, while he continued without sight at Damascus; (Acts ix. 9); and in David, when he mourned the death of Saul and Jonathan. (2 Sam. i. 12).

"'When good men feel in themselves the heavy burden of sin, see damnation to be the reward of it, and behold with the eye of their mind the horror of hell, they tremble, they quake, and are inwardly touched with sorrowfulness of heart for their offences, and cannot but accuse themselves, and open this their grief unto Almighty God, and call unto him for mercy. This being done seriously, their mind is so occupied, partly with sorrow and heaviness, partly with an earnest desire to be delivered from this danger of damnation, that all desire of meat and drink is laid apart, and loathsomeness of all worldly things, and pleasure, cometh in place; so that nothing then liketh them more, than to weep, to lament, to mourn, and both with words and behaviour of body, to show themselves weary of this life *.'

"By means of abstinence, godly sorrow and hatred to sin may be increased as well as manifested. For, as fulness of bread, and indulging our appetites, tend to produce levity and thoughtlessness of mind, carelessness and stupidity of spirit, so fasting and denial of the appetite tend to produce reflection, seriousness, concern about salvation, and a deep sense of the certainty and importance of spiritual and eternal things.

"A second end of fasting is that we may use one, although a small instance of self-denial, and a means of mortification.—Perhaps we have abused these lawful and needful things, meat and drink, those good gifts of God. It is then reasonable and proper we should herein deny ourselves, and, with David, 'chasten our souls with fasting;' (Psal. lxix. 10;) taking 'revenge,' as St. Paul speaks, upon ourselves. (2 Cor. vii. 11.)—Fulness of bread increases not only levity, carelessness, and stupidity, but also foolish and unholy desires, yea, unclean and vile affections. By fasting, we withdraw fuel from our lusts, and mortify our appetites and passions.

"A third important end of fasting is, that it may be a help to prayer and other holy duties. This it especially is when during our fast we set apart large portions of time for prayer, reading, and meditation, both in private and public. When the stomach is empty, the understanding is most clear, the passions most calm and peaceful, and the mind and heart best prepared for holy thoughts, desires, hopes, joys, for prayer and praise, and every part of worship; then we discern most clearly, and feel most deeply, spiritual and eternal things, and are most sensible of, and affected with, the nature and importance of our duty in all respects.

"These things sufficiently manifest the reasonableness and importance of fasting. It is highly reasonable we should from time to time thus express our sorrow for sin, and use this means to have it increased; that we should thus deny ourselves, and endeavour to mortify our lusts and passions; that we should use this help to prayer and devotion. This will more fully appear, if we consider how God has been wont to own and bless this means—To the averting of his anger, as

* 'First Part of the Homily of Fasting.'

evinced by judgments and calamities, from individuals, as in the case of Ahab; (1 Kings xxi. 27—29); from cities, as in that of Nineveh; (Jonah iii. 4—10); from a people, as in the case of the Jews, in consequence of Jehoshaphat's proclamation of a fast; (2 Chron. xx. 1—30); and of Daniel's fasting and praying (ch. ix. 3—ult.)—To the obtaining blessings for individuals, as in the case of Esther; (ch. iv. 16); Cornelius; (Acts x. 30); Paul and Barnabas; (Acts xiii. 3; xiv. 23); for a people, as for the children of Israel. (Judges xx. 26; 1 Sam. vii. 6; Ezra viii. 21, 23; Neh. i. 4—11). It was expressly enjoined by God for these ends; to avert calamities and obtain blessings, even for whole nations; (Joel ii. 12, 14); and spiritual as well as temporal blessings are thus obtained. (Joel ii. 28)." pp. 351—353.

The number of sermons and plans of sermons in the two Parts already published, is seventy-eight; and the subjects of them are taken in order from the book of Genesis to St. Matthew. In the brief notice which we can take of them, it would be impossible to do more than to offer two or three general remarks.

It is evident that upon many of these discourses the author has employed considerable thought; and they indicate a mind well stored with the knowledge of the Holy Scriptures, and qualified to illustrate and explain the several subjects which he takes in hand, with perspicuity and effect. He has the happy art also of engaging the fixed attention of the reader. His imagination is usually on the alert; his manner is lively; and his addresses are earnest and impressive.

The faults of these sermons are obvious at first sight: the preface, or introduction of the subject, is often far too long; the poetical quotations are too frequent; and the conclusions are sometimes too brief and abrupt. We have no doubt that this last defect was remedied by Mr. Benson in the actual delivery of his discourses; and that his talents as a preacher were not seldom employed with their full energy in those parts of the sermon which are here either altogether a blank, or are comprized in a few general hints: but as the Plans are presented to us in this work, they seem occasionally to give the idea of a writer in haste to conclude; of one who began with a large view of the subject to be discussed, and with the intention to follow it out to its full extent, but who became wearied with the task of writing, and has therefore left the reader to supply the application or to deduce the practical lessons to which the subject would naturally lead him. In that respect, these outlines are by no means so complete as those by Mr. Simeon; and had the author himself prepared them for the press, he would probably have made them, both in this and some other respects, less open to objection. They are, however, highly creditable to the piety and talents of the writer; and while they serve as a valuable aid to the young minister of the Gospel, are suited generally to instruct and to improve, to inform the understanding and to affect the heart.

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1. *The Missionary Smith.—Substance of the Debate in the House of Commons on Tuesday the 1st and Friday the 11th of June* 1824, *on a Motion of Henry Brougham, Esq. respecting the Trial and Condemnation to Death by a Court Martial of the Rev. John Smith, late Missionary at Demerara: with a Preface, containing some new Facts illustrative of the Subject.* London: Hatchard. 1824. 8vo. pp. lvi. and 255. Price 5s.
2. *Report of the Committee of the Society for the Mitigation and gradual Abolition of Slavery throughout the British Dominions, read at the General Meeting of the Society, held on the 25th day of June* 1824: *together with an Account of the Proceedings which took place at that Meeting.* London: Hatchard. 1824. pp. 112. Price 2s.

3. *Man's Judgment at variance with God's: a Sermon preached in St. George's Church, on February 5th, 1824, in Behalf of the Edinburgh and Leith Seaman's Friend Society.* By the Rev. HENRY GREY, M. A. Minister of the New North Church, Edinburgh. Edinburgh, Oliphant: London, Hatchard. 1824. pp. 42.
4. *The Religious Instruction of the Slaves in the West India Colonies advocated and defended: A Sermon, preached before the Wesleyan Methodist Missionary Society, in the New Chapel, City Road, London, April 28, 1824.* By RICHARD WATSON, one of the Secretaries of that Institution. London: Butterworth. 1824. pp. 35.
5. *Immediate, not Gradual Abolition; or an Inquiry into the shortest, safest, and most effectual Means of getting rid of West-India Slavery.* London: Hatchard. 1824. 8vo. pp. 24. Price 4d.
6. *Debate in the House of Commons on the 16th Day of March, 1824, on the Measures adopted by his Majesty's Government for the Amelioration of the Slave Population in his Majesty's Dominions in the West Indies.* London: Hatchard. 1824. 8vo. pp. 72.

WE have no intention of entering into a regular review of these publications. For the scope and contents of several of them we must refer almost entirely to the works themselves. The two articles which stand at the head of the list will, of course, be generally read. The first contains a full and authentic report of one of the most important, as well as one of the most powerful and eloquent, debates which has ever taken place in Parliament;—a debate embracing, not the case of an individual sufferer merely, but the administration of law and justice to our fellow-subjects in every part of the British empire; and, still more, the inalienable right even of that most helpless and degraded and oppressed part of the human race, our colonial slaves, to be admitted to share the blessings of the Gospel, and the glorious liberty of the sons of God. The men who advocated this righteous cause are eminently entitled to the gratitude of their country and of mankind. Their struggle was one of the noblest "ever maintained by genius in the cause of liberty, of justice, and of national honour;" and their names will be had in perpetual remembrance by all who value these blessings. The speeches, almost all of which have been revised by their authors, and some of which display remarkable specimens of Parliamentary eloquence, are prefaced by the statement of several new facts which have transpired since the debate took place. To these we shall now briefly advert.

1. Mr. Smith was accused, and found guilty by the court martial, of misprision of treason; and the probability of his guilt in this respect was the only plea attempted in Parliament in favour of the court that tried him. The grounds, however, on which he was convicted, and condemned to die, were not half so strong as were deemed, in the case of other men, not missionaries, to afford no room even for censure. A magistrate and militia officer, of the name of Spencer, it seems, was accused of having been made distinctly acquainted with the intended rising before it took place, and of having, in violation of his duty, adopted no step towards its prevention, nor even made any communication on the subject to the Government. A court of inquiry was instituted, *which acquitted* Mr. Spencer of all blame. "The revolt was so unexpected, and the information so little believed," (this is the language of the General Order issued upon it by Governor Murray himself), "that it was not deemed expedient to alarm the colony by any military movement; and as it clearly appears that Mr. Spencer, who lived in the centre of the part

in which it broke out, knew no cause to believe *the rumour of the day*, he could not have avoided both ridicule and censure, should it have proved unfounded, if he had needlessly thrown the district into confusion and alarm by calling out the militia; and the moment which convinced him of the reality of the evil existing, deprived him of all power, beyond a hasty and precarious attempt at concealment of his person. His Excellency, therefore, considers the charges unfounded and vexatious, dismisses the same, and *acquits* Mr. Spencer, *in every respect*, of having been guilty of any neglect of duty."

The Governor, we admit, was bound in consistency to pass this sentence of acquittal in the case of Mr. Spencer, because, had he condemned Mr. Spencer, he must have equally condemned himself. He himself, he states in his first dispatch to Lord Bathurst, had received information "that the slaves were to rise on that or the succeeding day throughout the colony; but their measures were laid with such secrecy, that few people, even under the existing susceptibility, were prepared to believe it." In short, *he* attached no credit to it. And his unbelief is the more remarkable, as the Rev. Mr. Austin testifies on oath, in his examination on the trial of Mr. Smith, that he had communicated to the Governor a variety of particulars with respect to the discontent and disaffection of the slaves, with the express view that measures might be taken to obviate the danger thence arising;—and yet the Governor wholly disregarded these premonitions!

With respect to another person, Mr. Hamilton, the manager of the very estate on which Mr. Smith lived, it was testified, by the same slaves on whose evidence Mr. Smith was condemned to die, that he was cognisant of their whole plan for some weeks, and that he had counselled and controuled their measures. The testimony given to this effect, though remarkably clear and specific, was wholly discredited as it respected Mr. Hamilton, who was no missionary, and who had given this striking proof of his attachment to slavery, that, when the instructions of Lord Bathurst respecting the disuse of the whip as a stimulus to labour in the field were promulgated, he, in utter scorn of the recommendation, armed his drivers with a cat-o'-nine-tails, in addition to the cart-whip. Justified doubtless, by this and by some other no less unequivocal traits in his character, from all suspicion of a leaning to Methodism, he was not only not arraigned for his misprision, but appeared as a witness on Mr. Smith's trial; while Mr. Smith, against whom not one tithe was alleged of what was alleged against Hamilton, by precisely the same witnesses, was tried, and sentenced to death! Hamilton was distinctly declared, by the same witnesses who only charged Mr. Smith with having overheard some vague conversation of theirs, to have taken part in the counsels of the insurgents, and to have known all their plans—yet he is not even arrested! The testimony against him, though infinitely stronger than that against Mr. Smith, was rejected as incredible;—the testimony of the very same men against Mr. Smith was received as conclusive!—What explanation can be given of these transactions (none, indeed, has been attempted), which does not establish their gross partiality, their radical injustice, their preconcerted and predetermined malignity?

2. Fresh light, since the debate in Parliament, has also been thrown on the law of Demerara, as it affected the case of Mr. Smith; and it now appears, that, even had the crime of misprision of treason been clearly proved against him, it would not have been a capital offence by the Dutch, any more than by the English law; and that, had he been tried by the civil law of the colony instead of by a court martial, he

would have enjoyed many advantages, during the course of the proceedings, of which he was arbitrarily deprived; and would, at the close of the whole, have still had a complete right of appeal to the king in council.

3. The circumstance which chiefly impressed the minds of the people of this country with an apprehension of Mr. Smith's guilt, was the statement, so boldly and confidently promulgated by his enemies, that the chief conspirators and agents in the Demerara revolt were leaders and members of his congregation. This statement was received as true, because it was uncontradicted. The means, however, of giving it a contradiction have since been fortunately obtained. The register of Mr. Smith's church has been examined; and of about 2000 individuals, whose admission to the congregation by baptism is recorded in that register, only five or six were *convicted* of being concerned in the rebellion; and only one communicant out of about 200. This single communicant was a Negro of the name of Telemachus. He belonged to the family of Rogers, and was on the point of being sold by auction, with a view to a division of their property. He was employed at the time on a plantation called Bachelor's Adventure, on which he had a wife and child. Anxious to remain near *them*, he had been eagerly seeking, on the very day before the revolt, for some one to purchase him who lived in the neighbourhood of that place. This did not look as if he had any sanguine expectation of taking his freedom by force. At the same time, the circumstance of his being about to be sold will account for no small share of dissatisfaction.

Besides Telemachus, the only baptized slaves who *suffered* were as follows:—

i. Billy.—He also belonged to the family of Rogers, who were then, as has been already said, about to sell and divide their property. He lived on Ann's Grove, and was the man referred to by Mr. Buxton, in the debate of the 16th March 1824, as having a wife with whom he had lived for nineteen years, and thirteen living children by her, from whom he might be separated for ever by the sale, which was advertised for the 26th of August.

ii. Paul, belonging to the estate called Friendship.—His late owner, Mr. Postlethwaite, had been a kind master, and friendly to instruction; but sequestrators, since his death, had taken possession of the property; and the estate, with all the Negroes, and Paul among the rest, was advertised to be sold at the end of the month in which the insurrection broke out. This would account for some dissatisfaction.

iii. Daniel. } —These two men be-
iv. Philip. } longed to Plantation Foulis. They had been baptized, with four others, only in May 1823, just three months before the rebellion. None had been baptized on that estate before that time,—a proof that religion had made but little progress among the slaves belonging to it.

v. One other individual is mentioned, belonging to an estate near the chapel, who had been baptized, and who was sentenced to have his flesh torn from his body by a thousand lashes.

Jack Gladstone, who appears to have been the chief ringleader, but who was pardoned, in consideration doubtless of what was deemed his important testimony against Mr. Smith, had been baptized when a child, and had learnt to read, but seldom attended chapel, and was not a member of Mr. Smith's church at all; although, by way of giving himself the influence he sought among those whom he wished to seduce, he caused a letter to be written in the name of the brethren of Bethel chapel, for which they had given him no authority.—To such narrow dimensions, therefore, on a full investigation, has dwindled

down the charge of a conspiracy said to be formed by the deacons and members of Mr. Smith's congregation.

Twelve of the ringleaders, who were convicted and executed, lived on estates where none at all had been baptized by Mr. Smith: namely, on plantation Plaisance, four; on Triumph, one; on Coldingen, one; on Non-pareil, one; on Enterprize, one; on Porter's Hope, one; on Nabaclis, three. The other ringleaders who suffered death came in general from estates where very few had been baptized; the convicts themselves, those excepted who have been specified above, not being of that number.

There are in Demerara two estates of a Mr. Baillie, each managed by a different attorney. The slaves of one of these, Non-pareil, on which Mr. Smith had not baptized a single individual, was deep in the revolt. The slaves belonging to the other, the Hope, on which Mr. Smith had baptized upwards of fifty, did not join the insurgents at all, and continued quietly at work, carefully preserving the property of their owner and manager from plunder. "A trunk of one of the overseers was broken open by the insurgents on visiting the estate; but a house-servant, who had been baptized by Mr. Smith, took out of it some money which escaped their notice, and presented it to him on his return from militia duty."

On the next estate, which is not named, but it is believed is Dochfour, Mr. Smith had baptized 190 Negroes, and they all stood by their master. On the plantation Brothers, many of the slaves had attended chapel and been baptized, and some of them were communicants. They defended the estate, and the Whites upon it, even at the risk of their lives. The manager, when he returned home, found not one absentee. The former proprietor, Mr. Semple, had encouraged religious instruction, and had assisted to build the chapel. Various instances of the same kind might be given; as plantations Vigilance, and Industry, and several others, where instruction had taken effect, but where none of the Negroes were executed, or appear to have been engaged in the insurrection. All the persons who were executed, belonging to Mr. Gladstone's estate of Success, were men who had not been baptized. Jack indeed had been baptized, but was not a member of the church, and seldom attended the chapel; but he was pardoned. Quamina, one of the deacons, was accused of being a ringleader, but not proved to be so. The only evidence we have respecting him, tends to shew that his efforts were directed to restrain rebellion, not to foment it.

All these facts sufficiently demonstrate both the highly beneficial effects of Christian instruction in general, and of Mr. Smith's instructions in particular; and, taken in connexion with Mr. Austin's testimony of the solicitude evinced by the slaves generally not to shed the blood of the Whites, they furnish incontrovertible evidence to that effect.

4. The preface further repels the charge of enthusiasm, into which an attempt was made, during the debate in Parliament, to resolve the criminal conduct which was imputed to Mr. Smith, and for which it was felt that no other motive could be assigned that would give the slightest shadow of probability to the accusation. The charge of enthusiasm, however, is very satisfactorily repelled, by a reference to his journal, his letters, and other authentic writings, all of which convey to the mind of the reader the impression, not of a hot-headed, hair-brained enthusiast, but of a sound, sober, and discriminating, though ardent, mind. As Sir James Mackintosh justly observed, his was the enthusiasm "which, though rejecting the authority neither of reason nor of virtue, triumphs over all the

vulgar infirmities of men, contemns their ordinary pursuits, braves danger, and despises obloquy; which is the parent of heroic acts and apostolical sacrifices; which devotes the ease, the pleasure, the interest, the ambition, the life, of the generous enthusiast, to the service of his fellow-men."

The Report of the Committee of the Anti-Slavery Society gives a calm and dispassionate view of their past proceedings, and of the present state and future prospects of their cause. It is accompanied by an account of the speeches delivered at the anniversary meeting of the Society, and which will be found to be highly interesting. We shall quote only one passage from the Report. It is a reply to the argument employed to justify bounties and protecting duties in favour of the West-Indian sugar-grower,—namely, That they prove beneficial to the slaves, by affording additional pecuniary resources to their masters, who are thus enabled better to supply their wants. This is a specious and captivating argument, but one most unfounded in fact. All experience is against it. It assumes, what is most contrary to truth, that the object which the owner has in view, in enlarging his income, is the comfort and well-being of the slaves, and not the augmentation of his own wealth, or the increase of his own personal comforts and enjoyments. The Committee observe, in reply—

"Suffice it for the present to remark, that to enhance the value of produce grown by slave labour, must tend to enhance the value of the slave, and to render his manumission more difficult. It must also tend to postpone those economical reforms which are essential to his improvement. A high price of produce naturally has the effect of giving an impulse to the exaction of slave labour. A low price of produce leads to a directly contrary result. To establish this point satisfactorily in argument, though it would not be difficult, would, on this occasion occupy too much time. A single fact, however, may be stated, which will serve to illustrate the truth of the general principle maintained by your Committee.

"The Bahama islands are the poorest and least productive of any of the West-Indian colonies. They raise scarcely any exportable produce. Their productions are chiefly confined to cattle, live stock, and provisions. Hence the pecuniary resources of the proprietors are generally small. In the Bahama islands, however, the slaves are far better off than they are in any other British colony. They are better treated, more lightly worked, and more abundantly fed. The common allowance of food is from two to three times as great as in the Leeward Islands. The consequence is, that the slaves in the Bahamas have increased at a rate which would have doubled their population in about twenty-two or twenty-three years, but for the cruel drains which have been made from them to cultivate the sickly swamps of Guiana, where numbers of them have perished.

"Demerara, on the other hand, is the most productive slave colony belonging to the Crown. But the slaves are certainly much worse off there, than in the far poorer islands of the Bahamas. The treatment of the slaves is more severe in Demerara than in any other colony; the quantity of labour exacted from them is greater; and their general condition still more degraded. What is the consequence? Instead of increasing, as in the Bahamas, so as to double their numbers in twenty-three years, they decrease at a rate which would unpeople the earth in less than half a century.

"It is impossible to explain this fact on any hypothesis which is consistent with the argument, that bounties and protecting duties tend, not to the injury, as the Committee maintain, but to the benefit of the slave." *Report*, pp. 34, 35.

The Report thus closes—

"Your Committee cannot conclude without reminding the meeting, that the cause they have undertaken cannot be efficiently conducted without considerable expense; and that therefore liberal contributions are essential to its success. Whatever funds may be placed at their disposal will be husbanded with care, and employed to the best of their judgment in promoting their great object:—an object which, the Committee believe, under the blessing of God, is to be attained by firmness, activity, and perseverance on the part of the friends of humanity and justice.

"Confiding as they do in the upright intentions and concurrent views of his Majesty's Ministers, however they may differ with respect to some of the means of carrying their common purposes into effect, the Committee have at present no specific measures to propose to the adoption of their friends, beyond that general vigilance which the large interests involved in the question call for, and those occasional efforts which may be required to obviate any attempts made to mislead the public mind through the medium of the press. With this exception, their part seems to be to wait the course of events, and to be guided in their future proceedings by the circumstances which may arise. It would argue insensibility, however, to the goodness of Providence, if they were to close their Report without expressing their gratitude for the progress already made, and for the brighter prospects which they trust are opening upon them; and without declaring their firm and settled conviction, that a cause resting on such principles is absolutely certain of eventual success." *Ibid.* pp. 37, 38.

Two hundred and twenty associations have been already formed, in different parts of the country, to aid the Society's object.

In our next number we mean to consider, at some length, the view which some persons have taken of slavery, as a practice sanctioned by Scriptural authority. In the mean time we will only remark, that we have so little charity for such reasoners, as not to be able to allow them credit for sincerity in their appeal to Scripture. When we hear men attempting to defend West-Indian slavery by such an appeal—and that in the face of the most express and unequivocal injunctions to "love our neighbour as ourselves," and "to do to others as we would they should do to us," &c. &c.—on the ground that slavery existed in ancient times, or on the ground that the Levitical law regulated slavery—we regard them precisely in the same light with those who, in the face of such a declaration as, "Whoremongers and adulterers God will judge," and such commands as, "Thou shalt not commit adultery," "Flee fornication," &c. would justify their licentiousness by a reference to the Patriarchs, or to the permission of concubinage among the Israelites; or would quote David's example, not for the sake of his penitence, but to palliate or defend their own adulterous violation of the purity and peace of a neighbour's family. The common sense and common feeling of mankind must almost instinctively reject and reprobate all such appeals, as manifesting, instead of respect for the word of God, a determined obduracy in guilt, and a hardened contempt of the Divine authority. We feel not the less indebted, however, to those who employ their erudition in sweeping away the cobweb sophistries, which impiety and avarice have combined to weave, and by which too many well-meaning but weak minds have been entangled.

We have introduced into our list the Sermon of the Rev. Henry Grey, which in other respects is excellent, merely for the sake of a single passage which it contains on the subject of Slavery, and which we are most happy in believing to represent the general feeling on that subject of the clergy and people of Scotland.

"It is grievous," observes Mr. Grey, "to witness the protracted struggle that right principle has still to maintain with cupidity and power, in regard to the final abolition of slavery in the British colonies—a contest that on the one side supports itself by no better arguments than a claim of pretended right on the part of the strong to tyrannize over the weak, to perpetuate robbery and violence, and to profit to the utmost by these; to exclude from the rights of humanity, and to imbitter with hard bondage, the lives of a certain race of men, and that through interminable generations—a right, like that of Pharaoh, to usurp possession of the persons and services of foreigners, and these foreigners not, as they were in that instance, voluntary settlers in the land—a right, in short, secured by *purchase money*, to commit enormous crimes!"

"It seems to me manifest, in a religious point of view, that we have arrived,

or are arriving, nationally, at a great crisis as to this question, and that high moral interests are at stake in the decision it is to meet with. The state of slavery as it exists in our colonies is inimical to the influence of Christianity in nearly as high a degree among slaves as among slave-holders; the one class being held under bondage to other men's wills, and the other, with exceptions the more honourable for being rare, in that of a resolved and wilful iniquity. Is it not striking to observe, in their speeches and publications, on both sides of the water, the thrill of instinctive detestation awakened in these men at the very names of the best men and leading philanthropists of the age? And though we may believe them not averse to the introduction of such moral habits among Negroes as might operate to their own advantage, it is manifest how far they must repel from themselves the precepts of that religion that enjoins us to do to others as we would have them do to us. I doubt not that the cause of justice is that which will ultimately prevail, and that many years will not have elapsed ere those polluted islands will be inhabited by a free, and probably by a mixed Negro population; but whether this will take place, according to our prayers, by the preponderating influence of right sentiment, or whether that hardness of heart so long retained in sin may be continued in judgment, and Jehovah, disdaining a tardy repentance and a reluctant compromise with necessity, may assume the decision to himself, with a high hand and a stretched-out arm delivering these his captives from their bondage, the issue of pending efforts and deliberations may determine." *Grey*, pp. 20—22.

The fourth article in our list would have surprised us by the vigour of its style and the comprehensiveness of its views, had we not previously known what the mind of the writer was capable of effecting. Mr. Watson's Defence of the Wesleyan Missions in the West Indies, in reply to Mr. Marryat, which was published in 1817, produced a very powerful impression of his talents. It is a work which, besides answering the purpose for which it was more immediately designed, that of a refutation of the calumnies and misrepresentations that were then promulgated against Methodist missions, has given a most correct and interesting general view of the moral and religious state of the West Indies. With respect to the sermon now before us, it is so ably and attractively written, and is also so full of important information, and of able and conclusive reasoning, on a subject still but imperfectly understood, that, if we followed our own inclinations, we should transcribe the whole of it into our pages. We should be glad to put it into the hands of every individual in the kingdom; and we trust that the Society before whom it was preached, and whose cause it so powerfully advocates, will be sufficiently alive to their own interests, or rather the interests of universal humanity, to cause a copy of it to be laid, during the present recess, on the table of every member of both houses of Parliament.

Where all is so excellent, and so useful, and so impressive, selection is far from being an easy task. We must, however, attempt it; for it would be unpardonable on this ground to withhold all quotation, and to quote the whole would be incompatible with our limits. Mr. Watson's text is from 1 Peter ii. 17, *Honour all men.* Time was when the right of the Negro race to be considered as men, was openly questioned. A doubt on this subject is still, we fear, secretly cherished in the bosoms of some of their oppressors in this country, and is often avowed by many in the colonies. The argument of Mr. Watson, in proof of their full title to humanity, is no less affecting then it is profoundly philosophical. It is drawn from the identity of their religious experience—in other words, of their religious sentiments and affections—with those of their White brethren.

"But our Scriptures have not left us to determine the title of any race to the full honours of humanity by *accidental* circumstances. To *man* has been given the *law*, 'Thou shalt love the Lord thy God with all thy heart;' and to be capable of loving God is the infallible criterion of our

peculiar nature. So extensively has this principle been applied by Missionary Societies, that the philosophy in question is now refuted more by *facts* than reasoning. They have determined whether the races cast out and spurned by this theory, [the theory of a petty and spurious philosophy,] are our *brethren*, and, as such, entitled to our fraternal yearnings; they have determined who are *men*, by determining who are capable of that universal and exclusive law to *man*, the love of *God*. The Negro, through all his shades; the Hottentot, through all his varieties; the Indians of America and the natives of New Holland, have all, in our own days, been inspired with the love of God, through the Gospel: and again we see, that 'in Christ Jesus there is neither Jew nor Greek, Barbarian nor Scythian, bond nor free, but that Christ is all in all.' Thus have missionary operations not only enlarged the sphere of benevolence, but extended the vision of a hoodwinked philosophy." *Watson*, pp. 4, 5.

Then, as to the degree of honour we are to pay to all men, Mr. Watson observes,

"To 'honour,' as the word signifies, is to estimate the value of any thing, and to proportion our regards to the ascertained value. Apply this rule to man. Estimate his value by his Creator's love, and by his Redeemer's sufferings; by his own capacity of religion, of morals, of intellectual advancement, of pleasure, of pain; by his relation to a life and to a death to come; and you will then feel, that to honour man is to respect him under these views and relations; to be anxious for his welfare; to contemplate him, not only with benevolence, but even with awe and fear, lest a prize so glorious should be lost, lest a being so capable should be wretched for ever." *Ibid.* pp. 5, 6.

But the particular objects for whom the preacher is commissioned to plead, are *African Negroes*. Their claim to our regard he thus powerfully enforces:—

"*In touching* this subject, allow me one principle, and I desire no more, in behalf of this class of our fellow-men. Allow me, that if, among the various races of human kind, one is to be found which has been treated with greater harshness by the rest, from its possessing in a less degree the means of resistance; one whose history is drawn with a deeper pencilling of injury and wretchedness; that race, wherever found, is entitled to the largest share of the compassion of the Christian church, and especially of those Christian nations which, in a period of past darkness and crime, have had the greatest share in inflicting this injustice,—and you concede to me the ground of a strong appeal in their favour. That appeal I make for the Negro race, the most unfortunate of the family of man. Abundantly has it multiplied, but only to furnish victims to the fraud and avarice of other nations. From age to age its existence may be traced upon its own sunburnt continent; but ages, which have produced revolutions in favour of other countries, have left Africa still the common plunder of every invader who has had hardihood enough to obdurate his heart against humanity, to drag his lengthened lines of enchained captives through the desert, or to suffocate them in the holds of vessels destined to carry them away into hopeless, foreign, and interminable captivity. It has been calculated, that Africa has been annually robbed of one hundred and fifty thousand of her children. Multiply this number by the ages through which the injury has been protracted, and the amount appals and rends the heart. What an accumulation of misery and wrong! Which of the sands of her deserts has not been steeped in tears, wrung out by the pang of separation from kindred and country! What wind has passed over her plains without catching up the sighs of bleeding or broken hearts! And, in what part of the world have not her children been wasted by labours, and degraded by oppressions!

"To oppression has been added insult: they have been denied to be men; or deemed incorrigibly, because physically, embruted and immoral. The former I shall not stay to answer. Your Missionaries have determined that; they have dived into that mine from which we were often told no valuable ore or precious stone could be extracted, and they have brought up the gem of an immortal spirit, flashing with the light of intellect, and glowing with the hues of Christian graces. But, if it be somewhat too late to chase the Negro out of the current of our common blood, and to sever his relation to Adam and to God, yet may you all see, in publications written, I say not within a century past, but within twelve months of the hour in which you meet to promote the intellectual and moral improvement of this injured race, that, at least, the Negro is so degenerate a variety of the human species as to defy all cultivation

of mind and all correction of morals." *Ibid.* pp. 6, 7.

"And yet, will it be believed, that this contemned race can, as to intellect and genius, exhibit a brighter ancestry than our own? that they are the offshoots, wild and untrained, it is true, but still the offshoots of a stem which was once proudly luxuriant in the fruits of learning and taste, whilst that from which the Goths, their calumniators, have sprung, remained hard, and knotted, and barren? For is Africa without her heraldry of science and of fame? The only probable account which can be given of the Negro tribes is, that, as Africa was peopled, through Egypt, by three of the descendants of Ham, they are the offspring of Cush, Misraim, and Put. They found Egypt a morass, and converted it into the most fertile country of the world; they reared its pyramids, invented its hieroglyhics, gave letters to Greece and Rome, and, through them, to us. The everlasting architecture of Africa still exists, the wonder of the world, though in ruins. Her mighty kingdoms have yet their record in history. She has poured forth her heroes on the field, given bishops to the church, and martyrs to the fires; and, for Negro physiognomy, as though that could shut out the light of intellect, go to your national museum, contemplate the features of the colossal head of Memnon, and the statues of the divinities on which the ancient Africans impressed their own forms, and there see, in close resemblance to the Negro feature, the mould of those countenances which once beheld, as the creations of their own immortal genius, the noblest and most stupendous monuments of human skill, and taste, and grandeur. In imperishable porphyry and granite is the unfounded and pitiful slander publicly, and before all the world, refuted. There we see the Negro under cultivation; if he now presents a different aspect, cultivation is wanting: that solves the whole case; for, even now, when education has been expended upon the pure and undoubted Negro, it has never been bestowed in vain. Modern times have witnessed, in the persons of African Negroes, generals, physicians, philosophers, linguists, poets, mathematicians, and merchants, all eminent in their attainments, energetic in enterprise, and honourable in character; and even the mission schools in the West Indies exhibit a quickness of intellect and a thirst for learning to which the schools of this country do not always afford a parallel." *Ibid.* pp. 7, 8.

Mr. Watson then proceeds to combat the opinion, that the Negroes are the objects of the prophetic malediction which Noah pronounced upon Canaan. Had he been less successful than we think him to have been in this part of the discussion, we should not have been a single iota the less strenuous in our reprobation of slavery. Were we assured that the Negroes were actually suffering under that curse, we should not feel that our duties towards them were at all affected by that circumstance, or that we were the less bound to seek their temporal freedom, and their spiritual and eternal well-being.

An entire head of Mr. Watson's very able sermon is devoted to the consideration of the civil condition of the 800,000 Negroes held in bondage in our colonies. He considers that condition only as it is connected with missions, and in this relation he regards it as illustrating four important points:—1st, The patient and submissive character of the Negroes; which has entitled them to our good will, and given them a claim upon our exertions for their improvement and welfare. 2d, Our criminality in neglecting to instruct them. 3d, The beneficial tendency of the Christian instruction of the Negroes, which has already triumphed over the obstacles, presented by a state of bondage, to their social improvement. And, 4th, The bearing which the infusion of Christian principles must have on the character and manner of the termination of this opprobrious system.

Under the second of these heads we meet with the following striking remarks:—

"When we look at Christianity, as planted in the midst of the Paganism of the West Indies, again, I say, we may blush for its dishonoured name and its withered honours; honours never so tarnished in any hands as our own, and those of a few other Protestant colonial powers. Look at Christianity and look at Pagan-

ism; as they co-exist in the West Indies: are they (with a few exceptions, modern in date and limited in extent) in conflict? Has Paganism any fears of attack? has Christianity any ardour of conquest? Age after age passed away, and they still reposed together in dull and slumbering harmony. The form of Christianity was there, but it was destitute of life; the heart was without feeling, and the hand without activity. The Pagan felt that he had no share in the care and compassion of the Christian, and the Christian resigned the Pagan to his ignorance and spiritual dangers;—as a matter of course, he was to remain untaught, unpitied, and unsaved. There was Christianity, with her whole apparatus of instruction and salvation, and hope and joy; but not for the Negro: her temples rose, but to him they were not the house of prayer: the holy font of baptism was there, but not that he might 'wash away his sins, calling upon the name of the Lord:' the broken sacramental bread was there, but not that he might eat and live for ever: the ministers of Christ were there, but the Negroes were considered 'no part of their charge,' nor, from their limited number, could they be to any great extent. What excuse, then, is there, what palliation, for ages of criminal neglect by the nation at large? for this chill and heartless Christianity?" *Ibid.* p. 13.

Under the fourth head he remarks,

"In the present circumstances of the world, nothing human can be more certain than that slavery must terminate throughout the British empire. No thinking and observant man, who looks abroad upon society, and notices the current of opinion, both as to its strength and direction, can doubt of this; at least, I have met with no one who doubts it; and, if the probability of the case be so strong, nothing can be less wise than to refuse to look forward to this approaching, and, whenever it arrives, this important result." *Ibid.* p. 15.

After considering the possible termination of slavery by the operation of bad principles and passions, issuing in violence and blood, he adverts to the more desirable mode of terminating it, by means of the influence of Christianity. For, though "Christianity, largely and efficiently diffused, cannot consist with this state of society;" and though "Christian instruction must diffuse principles and feelings inconsistent with this kind of servitude; yet there is nothing alarming in this view of the tendency of the Gospel."

"It connects itself with no violent revolutions, no ensanguined instruments, no violations of order, no storms of passion, no sweeps of vengeance. It is the Gospel of *peace*. It teaches men to sustain injury with patience until they are relieved by legal means, and to trust rather in that disposing of men's hearts which belongs to God than in an arm of flesh. It does not influence one class of society only; but it advances; wherever it is in progress, with a growing potency upon all." *Ibid.* p. 17.

Another of the preacher's heads refers to the effects already produced among the slaves by Christian culture,—1st, By the communication of Christian knowledge. The mind of the slave is previously a mere blank, as to any recognition of God, or any knowledge of the Saviour;

"But, in the minds of thousands of these slaves, this broad and utter blank has, by missionary care, been filled up with that 'excellent knowledge of Christ,' which brings with it all those spirit-stirring, controlling, and cheering truths to which I have just adverted. At least ten thousand of their children in our mission schools, and under the instruction of missionaries, catch, with the first opening of their understandings, the rays which break from this vast scene of religious intelligence; whilst numerous societies and congregations of adults throughout the islands listen to them from the pulpit, meditate on them at their labour, talk of them in the hut, sing them in hymns, and, in admonitory advices, commend them to their children. The light has not fully dissipated the darkness; but that day has broke which never more shall close." *Ibid.* p. 19.

Another effect is the production of moral habits.

"What has so generally raised the religious slaves into confidence and offices of trust but their improved character? What has rendered them more healthy, another fact, but their temperance? What has given the instructed slave a richer *peculium* than his fellow, another acknowledged

fact, but his quickened industry? What has enabled the Committee of this Society to say, that, for forty years, no slave in your societies has been either a conspirator, a rebel, or insubordinate, but the influence of the precepts of obedience enjoined by the Gospel which they have been taught? What has created so many excellent friends of missions among the planters of the colonies generally, and most in number where your missions have been longest established, and are consequently best known, but the obvious moral improvement of their people? What are the answers we have been enabled to give to the calumnies with which we have been assailed? Not hypothetic reasonings from abstract principles; not idle declamations; not promises for the future to atone for the failures of the past; but facts detailed in the annual Reports of the Society, confirmed by the frequent and ample testimony, not of missionaries only, but of persons of the greatest observation and influence in the colonies, of the salutary and important effects of religious care upon the temper, the happiness, and the conduct of the slaves." *Ibid.* p. 20.

A third effect has been the introduction and establishment of Christian worship among this heathen and long-neglected people; a fourth, the improvement of their domestic habits; and a fifth, the support and comfort derived from religion in trouble, sickness, and death:

"What a contrast in death has been created among the sable population of these colonies by Christianity! The harsh sounds of Pagan grief and carousal have, in ten thousand instances, given place to the solemn hymn of praise which celebrates the entrance of another redeemed spirit into the mansions of light; the storm of passionate grief, to the calm resignation of piety; and the sad pressure of despair, to the lightened feeling of a hallowed hope. The Negro burial-grounds have, during the last forty years, presented spectacles once unknown—funeral trains, preceded by the Christian pastor, consigning to the mansions of the dead those who, when living, had been taught from his lips how to die, and pronouncing, with a confidence delightfully cheering to his future labours, 'Blessed are the dead that die in the Lord!'" *Ibid.* pp. 24, 25.

The concluding head is occupied in exhibiting the circumstances which tend to encourage our zeal and perseverance in communicating Christian instruction to the slaves in our colonies:—

1st, The public recognition, by Parliament and the Government of the country, of the connexion between Christian instruction and the amelioration of their civil condition.

2d, The increasing number of friends to the religious instruction of the slaves in the colonies themselves.

3d, The improvement which has taken place in the character of many White and Free people in the colonies.

4th, The evident blessing of God upon the work.

"The majority of persons connected with slave property stand chargeable with criminal neglect, or the great proportion of slaves would not now be degraded and immoral Pagans. Not a few have been still more criminally hostile and persecuting. They have paced round their enclosures of darkness and vice, intent upon nothing so much as to scowl away the messengers of light and mercy, by whatever name they might be called, and to seal up the wretched people under their power in ignorance and barbarism. This has been the spirit of individuals in some islands, and the spirit of the community in others, as Barbadoes and Demerara. But, still, in the colonies collectively religion has had its advocates, and slave instruction its fostering friends; and for a few past years the number has been increasing. Pious and benevolent proprietors, at home and abroad, have felt their responsibility to God, and have distinguished themselves by a generous flow of feeling to man; and to them the greater honour is due from us, because they, too, have had to bear the reproach of fanaticism, and have had to dare to be singular. By West Indian liberality have many of our numerous mission chapels been erected, repaired, and enlarged; our expenses relieved, and our missionaries in part supported; and, under patronage of the most respectable kind, they have often been protected from the malice of their assailants, and cheered and encouraged in their labours. In the midst even of the late agitations, the Society has received a greater number of invitations to extend their labours than at any former period; and but that its funds will not yet permit

such an exertion, thirty additional missionaries might be sent out this instant, with assurance of acceptance and openings for full and promising labour. This is surely a motive for unabated and even quickened activity. It is only in two or three of those colonies that men calling themselves Christians stand guard before every avenue of the kingdom of darkness, alarmed at the approach of every foot which is 'shod with the preparation of the Gospel;' painfully and pitifully anxious that Satan should 'keep his goods in peace,' and placing all their hope of safety and prosperity in the perpetual exclusion of their slaves from the light and hopes of the Gospel. All this alarm at peaceful men and the peaceful Gospel which they preach would be even ridiculous, did it not operate to obstruct a work of so much necessity and mercy. Better thoughts, we trust, will ere long prevail among this class of misinformed or prejudiced persons. For the colonies generally, they are largely open to your work of charity; in almost every place there are some who will give a cheering welcome to your missionaries, and in every place the Negroes themselves are prepared to listen to the heavenly message: for, let what else be said of them, this cannot be alleged, that they turn away their ears from instruction. Plant your missionaries where you will, they will not fail to surround themselves with crowds of attentive Negro hearers." *Ibid.* pp. 27, 28.

"There was a time when the scene presented by West Indian society was almost unmitigated; when it was an almost unvaried mass of human suffering, on the one hand, and dissipation and immorality on the other: when little was seen but the harsh lord and despairing slave; gloomy servitude and a proud and vexatious tyranny: when almost every youth who was sent from the parent country to take up his residence there, however generous in his nature, however fortified by his education, plunged into an atmosphere thick with the moral infection, and lost, by a rapid process, his humanity, his principles, and his morals. Here was the reaction and the curse of slavery: it had its revenge in the corruption and moral death which spread around it. Men in possession of Christian truth refused to apply the corrective to Paganism, and Paganism turned its transforming power upon them:—the white man became black; and the slaves over whom he ruled only served to exasperate his temper, and to give vigour to his passions: they provoked his pride, irritated his anger, plunged him in sensuality, obdurated his heart, and fixed upon the Christian name the degrading marks of a Heathen character. But better and brighter scenes have now, for many years past, been displaying themselves, partly by the influence of the rising spirit of religion in the parent country extending itself to the colonies, and partly by the direct operations of piety and zeal in the colonies themselves. The benevolent planter, the religious manager, are not unfrequently seen. Many persons resident in towns, of respectable rank in society, have, for some years, given, and are still giving, the influence of their station and the activity of their endeavours to do good. The moral character of the free coloured people, all of whom are intelligent, many of them well educated, and possessed of property, has, in many of the islands, presented a visible and cheering improvement, in spite of the demoralizing effect naturally resulting from that most unchristian and impolitic prejudice indulged by the whites generally against them on account of their colour, and their being considered as a degraded class. A very large number of the females of this class, especially, are rising into character under the influence of religion. The concubinage to which formerly they were doomed, almost without exception, to white men, or to men of their own colour, has in many instances, on the older mission stations, given place to honourable marriages: the character of this class of females has been rescued from its former degradation: character having been given to them, esteem has followed, and, instead of the coloured women being as formerly, and as a matter of course, the objects of seduction, in those islands where the missions have been longest established there are many who, for piety and delicacy of mind and conduct, are not exceeded in any part of the world. From the matrimonial connexions which have been thus formed, founded on mutual esteem, families are now training up in the fear of God, and under the influence of religious example and education; and it is among those eminently exemplary and excellent females of colour, which your missions may place among their most interesting trophies, that we now find teachers for our schools, patronesses and visitors of benevolent societies, instructors and guardians of the virtue of female youth, and active and talented agents for many other offices of pious charity." *Ibid.* pp. 28, 29.

"We need no laborious and critical in-

vestigation to determine whether 'Ethiopia shall soon stretch out her hands unto God;' no prying into the mystic counsels of Heaven, to ascertain whether 'the time to favour her, yea, the set time, be come.' Go to the colonies, where her sons are in captivity; scarcely is there one of them, where this Society alone has not one or two, in many five or six, sacred buildings for worship and instruction devoted to their use, and which they regard as peculiarly their own. One colony I except. Sacrilegious hands there rent it to the earth, and denied to the Negro his 'house of prayer.' But that is a solitary monument of shame; for the rest, in those crowded congregations, in those spacious edifices, Ethiopia already 'stretches out her hands unto God,' and, led by the light which creates our Sabbaths, meets us at the same throne of grace, and receives, with us, the benedictions of the common Father and the common Saviour. And the prophetic promise is dawning upon parent Africa also. Hottentots, Caffres, Boschuanas, Namaquas, Corannas, Griguas, in the south, Bulloms, Foulahs, and Mandingos, in the west, some of all your tribes are already in the fold, and hear and love the voice of the great Shepherd! We hail you as our brethren; the front ranks of all those swarthy tribes which are deeply buried in the vast interior of an unexplored continent, you stretch out your hands unto God, as a signal for the tribes beyond you; and the signal shall be followed, and every hand of thy millions, Africa! shall raise itself in devotion to thy pitying Saviour, and every lip shall, ere long, modulate accents of grateful praise to thy long-hidden, but faithful, God." *Ibid.* pp. 31, 32.

But we must stop. Mr. Watson has seduced us much farther than we intended, and our space is nearly exhausted.

The fifth article in our list is the production of a female pen; but it is written in a style which we "lords of the creation" have chosen to denominate masculine. It is a pamphlet of extraordinary vigour, and cannot fail to produce considerable effect. That effect we feel no inclination to weaken by adverting to the intemperance of some expressions, or criticising the perfect accuracy of others. We honour the zeal which has dictated this fervid appeal to men's consciences on the subject of slavery; and we hope it may produce its appropriate effect. The general character of the pamphlet, which is that of bold, uncompromising, and powerful denunciation, sparing, in the exercise of its might, neither friends nor foes, will be seen in the following extract.

"It is no wonder, that West Indian proprietors, and slave holders, should exclaim against immediate emancipation; that they should tell us, the slaves are so depraved as well as degraded, as to be utterly incapacitated for the right use of freedom;—that emancipation, instead of leading them into habits of sober contented industry, would be inevitably followed by idleness, pillage, and all sorts of enormities;—in short, that they would rise in a mass, and massacre all the white inhabitants of the islands.

"That slave holders should say, and really believe all this, is perfectly natural:—it is no wonder at all that they should be full of the most groundless suspicions and terrors; for tyrants are the greatest of all cowards. 'The wicked fleeth when no man pursueth:'—he is terrified at shadows, and shudders at the spectres of his own guilty imagination.

"But that the abolitionists should have caught the infection,—should be panic-struck;—that the friends of humanity, the wise and the good, should be diverted from their purpose by such visionary apprehensions;—that they should 'fear where no fear is;'—should swallow the bait, so manifestly laid to draw them aside from their great object;—that they should be so credulous, so easily imposed upon, is marvellous.

"The simple enquiry, what is meant by emancipation? might have dissipated at once all these terrible spectres of rapine and murder. Does emancipation from slavery imply emancipation from law? Does emancipation from lawless tyranny, from compulsory unremunerated labour, under the lash of the cart-whip, imply emancipation from all responsibility and moral restraint? Were slavery in the British colonies extinguished, the same laws which restrain and punish crime in the white population, would still restrain and punish crime in the black population. The danger arising from inequality of numbers would be more than counteracted by the wealth, influence, and the armed force, possessed by the former. But independent of such considerations, the op-

pressed and miserable, corrupt as is human nature, do not naturally become savage and revengeful when their oppressions and miseries are removed. As long as a human being is bought and sold,—regarded as goods and chattels,—compelled to labour without wages, — branded, chained, and flogged at the caprice of his owner; he will, of necessity, as long as the feeling of pain, the sense of degradation and injury remain, he will, unless he have the spirit of a Christian martyr, be vindictive and revengeful. 'Oppression (it is said) will make (even) a wise man mad.' But will the liberated captive, when the iron yoke of slavery is broken; when his heavy burdens are unbound, his bleeding wounds healed, his broken heart bound up; will he then scatter vengeance and destruction around him?

"Should the wretched African find the moment for breaking his own chains, and asserting his own freedom, he may well be expected to take terrible vengeance, to push the law of retaliation to its utmost extreme. But, when presented with his freedom, when the sacred rights of humanity are restored to him, would that be the moment for rage, for revenge and murder? To polished and Christianized Europeans, such abuses of liberty may appear natural and inevitable, since their own history abounds with them. But the history of Negro emancipation abundantly proves that no such consequences are to be apprehended from the poor uncultivated and despised African." *Immediate Abolition*, pp. 13, 14.

Only one more publication remains to be noticed. It is the Debate in the House of Commons on the 16th of March 1824, on the measures adopted by Government for the amelioration of the condition of the slaves in the colonies. There is only one part of this publication on which we have time to animadvert. Mr. Buxton, in his speech, had produced a number of instances, in which slaves in Jamaica were cruelly branded with a heated iron, for the purpose of identifying them as property, in the same way as cattle are branded, but with circumstances of aggravated severity. Mr. Ellis, in reply, affirmed, that "Since the abolition of the Slave Trade this practice has been discontinued; and I believe no such marks are at present to be found on Creole Negroes." Every Royal Gazette which has appeared in the island of Jamaica during the past year, most completely disproves this statement of Mr. Ellis. Its pages would be found filled with the names of branded *Creole* slaves, some of them *young*. The assertion of Mr. Ellis, occurring as it did in the course of an animated debate, was, however, excusable. He spoke from present impression, and without any direct reference to authorities. But the same excuse cannot be offered for the Editor of the Speeches, who, in a note, has attempted to bolster up, in opposition to the most conclusive evidence, the statement of Mr. Ellis, by citing an "Extract from a Letter contained in Appendix B. to the Correspondence between John Gladstone, Esq. M. P. and James Cropper, Esq." On turning to this letter, we find it to be the anonymous communication of a writer who signs himself Vindex; which, without doubt, whether Vindex was conscious of it or not, is no better than a deception on the public. But the thing to be reprobated is, that the Editor of the Parliamentary Debates should become a party to the deception, by giving it the sanction of his imprimatur. "If any proprietor," says Vindex, "were wantonly to brand his slave, and that slave should complain of the act to a magistrate, an investigation would follow, and such branding would be considered as bringing the master within the terms 'wantonly maltreating,' in the 25th section of the Consolidated Slave Law, and subject him to an indictment in the supreme court of judicature, or any assize court of the island, and, upon conviction, to fine or imprisonment, or both." The point at issue, however, between Mr. Buxton and Mr. Ellis, was not about *wantonly* branding, but about branding Creoles at all. Mr. Ellis affirmed that the practice of branding Creole slaves had been discontinued, and Vindex is introduced to corroborate his

statement, which he does, not by saying that *branding* is unlawful, but that *wantonly* to brand may be indicted under the 25th clause of the Consolidated Slave Law of Jamaica of 1816, which forbids *wantonly maltreating* a slave. But on comparing this clause with the 9th and 12th clauses of the Law of 1792, we find the provisions of the two acts to be substantially the same. They both equally prohibit "mutilating or dismembering, wantonly or cruelly whipping, maltreating, beating, bruising, wounding, imprisoning or confining, any slave, on pain of fine or imprisonment, or both." Now, Vindex himself would not have the hardihood to deny, that, though that law has been in full force since 1792, now thirty-two years, it has never prevented the constant and notorious practice of branding slaves, whether African or Creole. Had it been in the contemplation of the framers of that law to prevent a practice at that time so general, they surely would have directly adverted to it. The Royal Gazette of Jamaica, from the 19th to the 26th of June 1824, a paper not now three months old, lies before us at this moment. It contains much discussion on the subject of branding, and a strong recommendation from a correspondent to omit in future, *for the sake of the Saints*, such opprobrious intelligence as the insertion of the brand-marks convey; but it does not contain a single syllable to shew that the infliction of these marks is illegal. The same correspondent recommends that the offensive term "Run-aways," should give place to that of "Apprehended Deserters;" and the editor has actually adopted his counsel; and the latter title now flourishes in the room of the former, at the head of the list of run-aways, for the declared purpose of depriving the *Saints* of one of their arguments — though how it does so, we cannot very clearly perceive. Our object, however, in adverting to this newspaper, the first that came to hand, is to prove that Creoles have continued to be openly and frequently branded since the act of 1792 made the wanton maltreatment of a slave indictable. In a single page of the Gazette, (namely, page 28), we find the following instances:—

"Thomas, a *young Creole* man, 5 feet 5 inches, marked ET on right shoulder, and has lost the first joint of the great toe of his right foot."

"Robert Henry, a *young Creole* man, 4 feet 2½ inches, marked MR *about* the shoulders." [What means "*about* the shoulders?"]

"Sam (but says his name is Joseph), a *young Creole* Negro man, 5 feet 5½ inches, marked GJ on right shoulder.

"Robert, a *young Creole* Negro man, 5 feet 3 inches, marked apparently TRP on left shoulder, has large splaw feet, and his toes are eaten by chigoes."

"Joe, alias Andrew Betty, a *young Creole* Negro *boy*, 5 feet ¼ inch, marked B on shoulders, and marked with scabs about the legs."

There is on the same page, and throughout the same paper, a number of *branded* Creoles, who may all have been born within the last twenty or thirty years: we have selected only those, in a single page, who are expressly stated to be *young* *. It is evident, therefore,

* We were shocked to find in the same newspaper, notwithstanding all that has been affirmed and professed on the subject by West Indians, the following advertisement of a sale by the keeper of the workhouse in Kingston. "William Hall, a Portuguese African Negro, says that he was sold on the coast when a boy to a Captain Roper, who commanded a ship called the Eliza, with whom he went to England twice, and finally went away from him while there, and came to Jamaica in the ship Duke, Captain Smith, as a servant, in lieu of passage-money, and has ever since been here." Here, then, is a man who must have been free for many years, who imported himself into Jamaica from England, on whose services no individual in Jamaica has the slightest claim;

that the practice of branding Creoles has not, as Mr. Ellis affirms, been discontinued. Even Vindex goes no farther than to say, that for a proprietor "*wantonly* to brand a slave," is an indictable offence. But what is it *wantonly* to brand a slave? We have an instance of it in the very paper from which we have already quoted so largely. In the grand court of Spanish-Town for June last, a bill of indictment was found against William Lee, for an assault, and branding with a hot iron, a Negro slave named *Patty*, the property of John Haynes. Here the person indicted was not the proprietor of the person wantonly branded, but was prosecuted by the proprietor for an assault upon *his* female slave, and for branding her with a hot iron. Vindex affects to give two instances of prosecution for a similar offence; but he prudently avoids all reference to his authorities; does not point to any record where the cases may be found; and says not one word as to the nature of the branding which constituted the act to be a *wanton* branding. The ordinary branding is effected by an instrument faced with silver, and heated in the flame of rum. William Lee appears to have branded Patty with a hot iron. And it is possible to conceive, that by making the iron red hot, and impressing it on her cheeks, breasts, or shoulders, he may have greatly disfigured her, and even materially injured her for life. In such a case the proprietor doubtless would have his remedy at law. In the two cases mentioned by Vindex, nothing is said on this point. Indeed, he carefully excludes all possibility of scrutiny with respect to their real merits. But, independently of this, the very statement of Vindex, which confines the criminality of the practice in question to what is *wantonly* done, is an admission that there is nothing contrary to law in branding when it is not *wanton*; when it is inflicted, for instance, on the Negro from the same motive which leads a man to brand his ox, namely, with a view to the identification of his property; and when it is inflicted by means of the usual instrument, heated in the usual way, which undoubtedly may be a less cruel mode of branding than Mr. Lee may very possibly have adopted. But, allowing all this, is not the practice still an outrage on humanity, a degradation to the sufferer, and an act of barbarous and disgusting cruelty, even although the operation be performed by a silvered brand, and although a Jamaica jury might not pronounce it to be an act of *wanton* maltreatment?

We have entered into this discussion, not so much for the sake of establishing this particular fact, as in order to shew with what confidence assertions are made, by persons pretending to local knowledge, which, when they come to be sifted, prove to be either direct misrepresentations, or artfully constructed evasions of the real question at issue. With the same view we subjoin some further observations on a recent article in the Quarterly Review on the subject of slavery, in addition to those which have already been inserted in a preceding part of our present number. They will serve to put our readers on their

who is taken up, and sold as a slave for the benefit of the treasury of that island. Such a proceeding seems to us a direct violation of the acts abolishing the Slave Trade, and no better than a felony; while it violates also the Registry Act, which was framed to secure freedom to all not found enrolled in the registry.

We further perceive in the Manchester workhouse, as run-aways, "John, an American boy, says he is free, and was attached to the ship Kingston, Captain Sever, which sailed from Charleston, and left him ashore at Kingston;" and "Eleanor Davison, a Sambo, has a little girl with her, and is far advanced in pregnancy; says she is free."

In the same paper are advertised for public sale, "two Mulatto men, Robert and Charles Graham, belonging to Mount Pleasant estate, *levied on for taxes.*"

Are these abominations to continue?

guard against the representations of even the most respectable of the advocates of slavery.

The great object of the Reviewer is to prove the extreme difficulty, if not the impossibility, of inducing the Negroes of the West Indies to labour, at least in the cultivation of sugar, from any other stimulus than that of the whip; and he represents it as a most perplexing problem to discover any moral motive which shall be adequate to this effect. "No example exists," observes the Reviewer, "of free Negroes collectively performing the duties required in the cultivation of the sugar-cane."—In limiting his objections to the single article of sugar, he seems virtually to admit the possibility of cultivating other articles of tropical production by means of free labour. But, even with respect to sugar, he appears to have arrived at his conclusion by fallaciously assuming that the cultivation of the sugar-cane, in order to succeed, must be carried on collectively, or by gangs of labourers. The Reviewer evidently thinks of sugar-making only as it is practised in the West Indies, where the labour is performed exclusively by slaves, and where the cultivator of the cane is also the manufacturer of the sugar. Now, he must know, that the sugar-cane is cultivated to a great extent in Asia. In most cases its cultivation is pursued by the farmer, with the aid of his family, and occasionally of a few hired labourers. In Hindostan, each individual, who chooses to plant a few acres of canes, either sells the canes when ripe in the public market, or sells their juice, after being expressed and boiled into a thick syrup, to the adjacent manufacturer of sugar. In some parts of the East, however, as in Java, large plantations of sugar, belonging to Europeans, are conducted entirely by means of hired labour. The proprietor, or his agent, contracts, perhaps, with an intelligent native of China, to perform the requisite labour at a fixed sum. The contractor employs and pays the labourers; and the work is both well and cheaply performed.

If it should be denied that sugar may be grown by free labourers, either collectively or otherwise, the Reviewer and the West Indians might be asked, whether they would be content to admit the free growers of sugar to a fair competition with the growers of it by gangs of slaves? Why else do they maintain with such pertinacity the protecting duty against East-India sugar? Let the British sugar market be but thrown open to the world at large, or even to all our own possessions, and a short time will prove that neither whips, nor fetters, nor *collective* cultivation, are necessary in order to supply us with as fair and as cheap sugar as our slave colonies have ever produced.

But perhaps the Reviewer means to argue, that there is something in the nature of the *Negro* which renders him incapable of being acted upon by the same motives which operate on the Hindoo, or on the native of Hindostan, Java, or Siam. The Reviewer's theory, that, because the climate of the West Indies supplies the wants of nature almost spontaneously, therefore the free Negro will not work voluntarily, would be equally true of the inhabitants of Asia, and of the multitude of Blacks and people of Colour already emancipated, who are scattered over the whole of the West-Indian archipelago, and the competition of whose aspiring industry and talents the dominant White has been able to keep down only by harsh and oppressive restrictions.

The Reviewer, however, is very decided on this point. "It is the nature," he very sapiently assures us "of the African, to be indolent."—Is it not then the *nature* of the European, the American, and the Asiatic, to be indolent also? If the whip were the only stimulus applied to extract *their* labour, would they be less reluctantly incited to exertion than the slaves in the West

Indies? Let those who have tried the compulsory labour of convicts in New South Wales, or of parish paupers in England, be consulted, and their report will uniformly be, that they would prefer paying high wages to the free labourer, rather than be forced to employ, for his bare food and clothing, the convict or the pauper, who derives no benefit from his exertions. Now the Negro slave derives no benefit from *his* exertions in his master's service, beyond that of saving his skin from the lash. And why should he do more than is sufficient for this purpose? As for food, and clothing, and shelter, and medicine, he must have some share of these, or he can do no work at all; any more than a horse or a mule that is not fed. Let the Reviewer, therefore, try the effect of higher motives—of wages, for instance—before he inflicts upon the Negro his metaphysical malediction, and excludes him from the brotherhood of humanity. If we look around the West Indies, we shall find many thousands of emancipated slaves and their descendants, toiling industriously, accumulating property, acquiring knowledge, fulfilling the relative duties of life, rising into moral distinction, and struggling manfully and perseveringly, but submissively, against the civil and political evils which tend to crush their efforts.—"Oh, but," says the Reviewer, "they will not cultivate sugar *collectively*." Be it so; and what then? Shall we not be able to procure sugar for our tea and coffee, because the free Negroes of the West Indies may not choose to cultivate the cane in gangs?

Is not the Reviewer aware that the Negro slaves in the West Indies even now voluntarily raise, in considerable quantities, for their own benefit, such articles as they *dare* to raise or cultivate, and will bring a good price in the market—such as hogs, fish, poultry, firewood, grass, vegetable provisions, and fruit? As for "sugar, cotton, coffee, cocoa, or other goods or merchandise of any sort," (see St. Vincent's Law, clause 73,) they are by law interdicted from selling them, under severe penalties. But if the Negroes in the West Indies were permitted to grow the sugar-cane in the same way as the Ryotts in the East, and could obtain a ready market for it at an adjacent manufactory, why should they not cultivate the sugar-cane? The same stimulus at least would exist in this case, which now exists for their raising, during the brief pittance of time granted them to provide food for themselves and their families, that superfluous quantity of yams and plantains, and those oranges and pine-apples and pigs and poultry, with which they supply so abundantly the markets of the islands. Can the Reviewer assign any good reason why they should not grow sugar-cane to supply the neighbouring mill, as readily as they now grow other articles to supply the demand of distant towns; or does he fear that labourers could not be *hired* to assist in manufacturing sugar, if adequate wages were offered?

The advocates of slavery, as of every bad cause, are very inconsistent in their reasonings. It has become the fashion among them of late, to represent in glowing, and certainly exaggerated, colours the property accumulated by slaves, the produce of their own voluntary labour during the fragment of time allowed them by their masters. Thus, Sir Ralph Woodford tells us how the slaves in Trinidad may amass much beyond the wants of the utmost ambition or profligacy. Thus, Mr. R. Hibbert describes the slaves on his estate of Georgia as wallowing in abundance. Thus, a Dr. Stobo, with a parade of minute statistical research, has produced a flaming account of property accumulated by the slaves of Tortola. In short, we hear from all quarters of the West Indies, not only of the desire of the Negroes to acquire property, but of their efficiently employing the means within their

power to that end. And under what circumstances is this effected? With a mere scantling of time at their own disposal; with every temptation to seek repose, in preference to active employment, which can be supplied by natural indolence, or by the exhaustion of unremunerated labour, under the lash, during five or six days of the week, for the benefit of another; they nevertheless so diligently and skilfully appropriate that scantling, either in cultivating their grounds, or in working for hire, as to add greatly to their comforts, and even to amass wealth. Such is actually the statement, not only of many of the West Indians, but of the Quarterly Reviewer himself, in his 58th Number (pp. 491 and 492).

The Reviewer's difficult and perplexing problem is therefore already solved. He himself may be adduced to prove, that a stimulus has been already found of far greater potency than the whip; although he seems to cleave to the whip as alone capable of rendering the labour of the Negro beneficial to the planter. He will find it hard, by the utmost exertion of his metaphysical skill, to convince reasoning men in this country, that, if a Negro will work industriously, from *moral* motives, on a Sunday or Saturday, he will not also be influenced by the same motives to work industriously on the other five days of the week. The problem, then, is already solved, by the concurrent testimony of the West Indians and the Reviewer. Their own statements and admissions, if followed out to all their consequences, would be sufficient to prove, not only that the Negroes are fit for freedom, but that their freedom would be a pecuniary benefit, no less to their masters than to themselves.

The Reviewer says, he is anxious for a fair and temperate inquiry into this subject. So are the Abolitionists. Twice has Mr. Whitmore attempted to obtain a Committee of the House of Commons to investigate it, and twice has he been foiled in the attempt by Mr. Huskisson and the West Indians. To what, in fact, did Mr. Whitmore's motion respecting the sugar duties tend, to what indeed *could* it tend, but to a full and radical development of the grand question of free and slave labour? Should Mr. Whitmore renew, in the next session of Parliament, his motion on this subject, we hope to see him supported by the Reviewer's friends, the West Indians in Parliament.

One word on the manifest hostility of the Reviewer to the Anti-slavery cause. With a very imposing gravity he admonishes the Abolitionists, that "those who advance facts of the correctness of which they are not absolutely certain, allow themselves a latitude very nearly approaching to criminality." This is, without doubt, a very just remark. But he goes on: "We are sometimes afraid that there are persons engaged in polemical controversy *upon this subject*, so hurried on by their detestation of slavery, so morbidly anxious for its extinction, that they are disposed to adopt the most dangerous of all human principles of action,—that the end may occasionally sanctify the employment of means which in themselves, and abstractedly taken, cannot be justified."—Has the Reviewer, then, no fear at all with respect to those who take the opposite side in this controversy? Are there no criminal misrepresentations to be apprehended on the part of those who love, as well as on the part of those who detest, slavery? no dishonourable means to be suspected among their partisans, of attaining an end which they deem important? And is it no indication of the partiality of the Reviewer, that he should feel it necessary to preach exclusively to the Abolitionists, as if they alone were capable of resorting to base and unworthy arts to promote their objects? But on what does the Reviewer found his severe admonition to

them? Instead of this dark insinuation against the honesty of their principles, would it not have been more manly to have denounced the detected delinquency on which he grounds his reproof? We know of no representation they have made half so inaccurate, or, being inaccurate, half so mischievous, as some mistakes into which he himself has fallen.

But he is averse to their system of diffusing a knowledge of the real nature of slavery through the land; nay, he "decidedly reprobates it." And why does he reprobate it? The reason is curious: "We do not object," he says, "in the slightest degree, to a deep-rooted hatred of slavery, or a thorough knowledge upon that or any other subject." This is precisely the kind of preface to be expected when a man is about to defend slavery, or to plead against diffusing a knowledge of it. He therefore proceeds—"But we protest against this thorough knowledge or deep-rooted hatred being confounded with religious feeling, or employed for party purposes."—There is really something ludicrous in this sort of protest. Does the Reviewer mean, that we are not to decide the question of slavery on religious grounds? That in this case alone we are not to try our conduct by the immutable principles of right and wrong which are laid down in the word of God? That in this case alone we are not to appeal to the Christian maxim of doing to others as we would they should do unto us? That here alone we are not to bring into operation that Divine charity, which seeks to relieve our fellow-creatures from temporal misery and oppression, from mental degradation, and from spiritual death? And what, again, does he mean by *party purposes*? Is it, that the energies which are enlisted in favour of the freedom and happiness of mankind, in favour of the oppressed against his oppressor, are to be likened to a scramble for place, or some paltry question of party politics? Who are the parties? On one side, 800,000 colonial bondsmen, with nearly the entire British nation: on the other, less than 2000 proprietors of sugar estates (for the question, even as the Reviewer himself has put it, has now become a sugar question), aided by those in this country whom their Parliamentary influence, or their good dinners, or their common hostility to Saintship, or the mere ties of blood or interest, may attach to their cause. Party purposes! Yes, the purposes of truth and justice and humanity—the promotion of the universal freedom of man—the cause of morality and religion—the cause of their country—the cause of God! May the people of England, young and old, be ever found devoted to such purposes! the zealous, unswerving, unshrinking partisans of such a cause!

The Reviewer, however, accuses the Abolitionists of acting immorally. He charges them with being guilty of a *breach of faith* in agitating this question. He says, "Parliament having deliberately placed in the hands of the Executive Government the solution of this difficult and fearful question, we consider it a breach of public faith to thwart and impede their measures."—It is certainly a begging of the question, that the Abolitionists thwart and impede the measures of Government. In fact, it is owing to them that Government have taken any measures at all. And as for the compact here spoken of, when was it made, and what are its conditions? Is it binding on one party only, like the Reviewer's admonition, or does it bind both? When was it ever heard before, that because Government or Parliament had entered on the consideration of a great public question, interesting to the feelings of every man in the community, that question was to be withdrawn from free, unrestrained, general discussion; and that those who should venture to discuss it would be guilty of *a*

breach of public faith? It seems, however, to be the Reviewer's object to silence those only who would advocate the cause of Negro freedom: he accuses them alone of breaking faith with the Government. In what light, then, does he view the whole host of colonial journalists, and of some journalists at home, who have been incessantly pouring out their violent declamations on this subject during the last year? Has he no monitory voice for the Gazettes of Jamaica, Barbadoes, and Demerara; for the Couriers of London and Glasgow; for the Bulls and Blackwoods; for the Bridgeses and Macqueens; for the Martins and Grossetts, *et hoc genus omne?* These may inundate the world with rant and ribaldry; with misrepresentation and invective; with daily alternations of furious abuse, and ingenious fiction, and mawkish dulness, secure from the Reviewer's castigation. He reserves that exclusively for the Abolitionists. They must be arraigned for breach of faith, if, in order to set their cause right with the people, they do but exhibit a plain statement of facts, and simply expose the misrepresentations of their opponents.

But what has the Quarterly Reviewer, whose high displeasure the Abolitionists have incurred, to say for himself upon this point? Is it no breach of faith in him to have marched into the field of battle, and to have mingled so vigorously and efficiently in the conflict? Mr. Canning's Resolutions, according to him, ought to have shut every man's mouth on the subject: and yet, from the hour when those Resolutions were passed, to the present, who has been the most active and efficient controvertionalist on this interdicted question? Why, the Quarterly Reviewer himself. Already have three ponderous articles proceeded from his pen in support of slavery; all, he would doubtless wish us to believe, in perfect loyalty to the Government. But no sooner does any one, who happens to think differently from him, attempt to parry the deadly blows which, under the guise of a specious but hollow neutrality, he, or others under his shield, have been aiming at the very vitals of the cause of Negro freedom, than our ears are dinned with exclamations of bad faith! This is all very intelligible. But is it also candid and impartial? It is conduct to be excused in a West Indian, but which is utterly reprehensible in a Quarterly Reviewer.

The respectable character of the Quarterly Review makes it difficult to suppose, that, in order to maintain any argument, or to serve any cause, its conductors would wilfully pervert the sense of a writer, by mutilating a passage cited from his work, so as to make him seem to contradict himself, and to inculcate the very opinions which it is his main endeavour to refute. Such, nevertheless, is the effect of the manner in which the Reviewer cites, and reasons upon, the language of Mr. Stephen, in his work entitled "The Crisis of the Sugar Colonies."

In that pamphlet, written and published at the outset of Buonaparte's counter-revolutionary attempt on St. Domingo, and while his true objects were yet veiled with the deepest dissimulation, the author demonstrated that his design was the restitution of slavery, and pointed out the formidable difficulties which would oppose him in that perfidious project. Among the considerations which probably had determined the Chief Consul to make such an attempt, Mr. Stephen noticed the impatient wish he felt for the restitution of the agricultural and commercial interests of France in her colonies, to which Negro liberty *seemed to be* an insuperable obstacle; and reasoning, as he supposes Buonaparte to do, he puts strongly the contrast between the great productiveness of St. Domingo, when cultivated by slaves, and the then contracted state of its exports:—

"While the Negroes were in

bondage the colony was rich and flourishing by the effects of their labours; since their enfranchisement it has become a comparatively neglected waste. All the solicitations of the officers of the republic, all the influence and authority of their own favourite chief, have failed to recal them to any tolerable degree of regular industry. What then remains, but either to restore the rigid yoke of the private master, and renew the coercion of the cart-whip, or permanently to leave this fine island in its present unprofitable state?"

After citing this passage, the Reviewer adds, "And is this all that *remains?* We trust not:"—just as as if the dilemma propounded had been one that the author himself was disposed to maintain, and with reference to the present time; whereas his very next words, following the quoted paragraph, are, "*Thus it appears, at first sight, not unnatural for the Chief Consul to reason;*" and he proceeds to shew, in no small part of the work, the unsoundness of such reasoning, and the gross impolicy of the measures founded upon it. It is impossible, we repeat it, that the Quarterly Reviewer could mean to produce the unfair and fallacious effect which is thus produced. But it is, at the same time, very unfortunate that it was not prevented, by adding to his extract those two important lines, especially as the pamphlet is not now to be bought, and as the whole object of the citation is to mark the opinions of Mr. Stephen, who is styled (unquestionably with perfect truth) one of the most able and indefatigable advocates in the cause of abolition, as being incompatible with those he and his friends now entertain. Even if the Reviewer's intention was to cite this writer, not for opinions the reverse of those he really held, but for the fact of the neglect of agriculture at that time in St. Domingo, it was still no small breach of candour to withhold the explanation of that fact which the author subjoined. Mr. Stephen ascribed the aversion from agricultural labour among the Haytians, not to any native fault in their character, such as the Reviewer wishes to establish, but to the effects of that odious system which it is his object to palliate. He described the driving method in use upon sugar estates, and pointed out, among its other pernicious consequences, that it precluded the influence of those moral and rational motives, by which a repugnance to regular industry is overcome in the minds of free persons; while it rendered the particular species of labour formerly exacted by the lash, not only degrading, but odious, in the eyes of the enfranchised Negroes. . . .

Besides, if the experiment of St. Domingo had afforded a fair test of the disposition and habits of the African race in an unsophisticated state, it is strange that the Reviewer should go back, for the result of it, to the very commencement of the present century; and stranger still, that he should cite his facts from an author who sets out with carefully guarding himself from all responsibility as to his statements on this subject, on the score of the profound darkness which at that time prevailed in Europe as to the interior state of that island. "From the interior of St. Domingo," says Mr. Stephen, "scarcely one distinct ray has reached our horizon, and its affairs are almost as unknown to Europe, as those of any nation in the centre of Africa."

But soon after this publication, the French official accounts, and an abundance of private information, gave juster views of the effects of Toussaint's wise and beneficent policy; and it appeared, that, notwithstanding all the waste and all the disorders of revolution and of internal wars, agricultural industry had been in no small degree preserved. "The cultivation of the colony," said General Leclerc, in his first official dispatches, "*is in*

a much higher state of prosperity than could have been imagined." And as to the southern division of the island, where the revolution had not been attended, as in the north, with the general destruction of the mills, boiling-houses, and other works necessary for the manufacture of sugar, it was found in a very flourishing condition. These facts are stated at large by Mr. Stephen, in a work published two years later than "The Crisis," called "The Opportunity" (p. 10 to 21, &c.), in which, as well as in his "Life of Toussaint," published about the same time, he has fully vindicated the character of the Haytians from the charge in question, and has shewn that St. Domingo, at the period of Leclerc's invasion, was illustrating the happy effects of its altered system. This makes it the more unfair in the Reviewer to cite this writer's first impressions of the case, avowedly the fruit of dubious rumour, without notice of their subsequent correction. The fact proved to be, that at that period the whole island was in a rapid progress of improvement; and although Toussaint had possessed scarcely three years of peace, so much had been done by him to repair the effects of former anarchy, and of seven years of destructive war, that, had he been continued in the government, and the devastations of a new counter-revolutionary war avoided, there is reason to believe that St. Domingo would by this time have been restored, even as a sugar colony, to all its former value.

Unhappily, Buonaparte, like the Quarterly Reviewer, was under private colonial influence, as he has since frankly acknowledged; and, like him too, he was deluded into the belief that slavery and the driving-whip were necessary to the production of sugar. He lived not only to acknowledge, but to lament his error; and to confess that he had, in this instance, been the dupe of the ex-proprietors of the French colonies, with whom, through his wife Josephine, he was connected, and whose prejudices he fatally imbibed. But the truth flashed on his mind too late. He had reduced St. Domingo nearly to a waste, and destroyed no small part of its scanty population, before a new war with England arrested his career.

After this addition to their former calamities, and when it had become evident that the restitution of the dreadful yoke of West-Indian slavery could permanently be averted only by force of arms, it would have been preposterous to expect from the poor Haytians any early and large advances in agricultural industry and wealth, even if new internal commotions, and wars between the governments of Christophe in the north and Petion in the south, had not soon again, and for a long time, called a large part of the cultivators into military service; and if the conduct of France, since her peace with this country, had not been such as to make the maintenance of large standing armies necessary to secure their freedom.

When all these considerations, and others that might be named, are taken into account, the case of Hayti repels, instead of supporting, the Reviewer's injurious imputations on the general character of Negroes. Among what people of the earth would industry have prevailed, in an equal degree, under the same adverse circumstances? To the destruction of the sugar works, and the want of capital to rebuild them, must be added that chilling sense of the insecurity of property, under which it would be utterly vain to expect that men should toil for its accumulation. Yet the Haytians have not only laboured sufficiently to procure for themselves, in the greatest abundance, all the necessaries and some even of the elegancies of life, but to defray the whole expense of their establishments, civil and military, and to keep up copious magazines for the purposes of an arduous and ever-impending war. If the ene-

mies of their successive chiefs are to be believed, free labour in Hayti has enabled them to amass great wealth for public and private uses, after providing for all the immediate services of the state. But, at least, they have maintained themselves, and sustained their own government, and defended their independence against all its foes. This cannot be denied; for, during the long term of nearly thirty years, they have clearly had no foreign protection or support. Which of the colonies, cultivated by slaves, can make an equal boast? Certainly not Jamaica, nor any other of the British islands. They all lean continually on the mother country, not only for military defence and for the support of their own interior government, but for commercial privileges and premiums, in the shape of bounties to their own produce, and prohibitory impositions on the produce of other countries, in order to enable them to continue their boasted agriculture by means of slave labour without loss and ruin.

After all, if the most authentic public documents, and the reports of Parliamentary committees, concurring with the representations of the Assemblies themselves, deserve any credit, the business of sugar planting, by slave labour, has been, on a general average, productive, not of profit, but loss, during the whole era of Haytian freedom. It is not very modest, then, in the planters of Jamaica and their apologists, to arraign, as the Reviewer has done, their neighbours of Hayti, for not raising much of the same profitless commodity, though they have no mother country to give them for it a monopoly of her markets, and to pay them bounties on its exportation. Yet we are desired to infer from the smallness of their sugar crops, that they are indolent, and make a bad use of their freedom!

It may be perfectly true, as Mr. Stephen observes, that "free men and women will never be brought to work so intensely as slaves may be compelled to do by the coercion of the whip; for they will not labour more severely than consists with the preservation of health, with the ordinary duration of life, and with the maintenance and increase of native population;" points which, unhappily, have been too much disregarded by our West-Indian economists. But, independently of this consideration, if sugar, in our West-India islands, though aided by monopolies and bounties, has continued to be raised at a loss, is it any very clear indication of a want either of good sense or of *industry*, that it has not been raised in St. Domingo? *Industry* is a well-chosen word when used by the planters and their apologists in these discussions. But industrious labour, to deserve that honourable appellation, must be performed by choice, or at least without physical compulsion. It would be an utter mockery to praise a man for this virtue on his descent from the treadmill; but to ascribe industry to the field Negro, with a driver behind him, would be an insult still more cruel. His excess in this species of industry is too often a curse, instead of a blessing, and a premature grave is its natural reward.

Having had occasion to mention Mr. Stephen's name, it would be unpardonable to close the present article without adverting to the able and luminous work which he has lately published, entitled, "The Slavery of the West India Colonies delineated, as it exists both in Law and Practice." The first part of the work, that which respects the *Law* of Slavery, has alone appeared; but so fully and profoundly has Mr. Stephen investigated that branch of the subject, that its abominations now stand exposed in the full light of day. Whoever has not read this work is as yet but imperfectly acquainted with the evils of colonial bondage, however deep may be his abhorrence of it. And as Mr. Stephen has drawn all his

statements and his reasonings from the colonial laws themselves, or from the evidence or the admissions of colonists, it is impossible to controvert his main positions, without denying the very enactments of their own assemblies, the books they themselves have written, and the testimony they themselves have given. In short, his work forms by far the most triumphant exposure of the radical iniquity of the slave system which has ever yet been given to the public. The West Indians and their friends seem strongly inclined to suffer it, if possible, to be forgotten. They have not dared hitherto to attack it. Even their chief organ, the Quarterly Reviewer, has passed it by in silence. Nothing can shew more clearly than this their sense of its impregnable strength. But just in the degree in which they are anxious to consign the work to oblivion, in the same degree ought the enemies of slavery to exert themselves to make it known. The conviction which it is calculated to produce is irresistible; and we are persuaded, that if every member of our legislature (always excepting the West-Indian body) would but read Mr. Stephen's work with attention, the final extinction of the execrable system which it exposes could not be very remote.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Plain Sermons, chiefly for the use of Seamen; by the Rev. S. Maddock.

In the press:—Dissertations on the Book of Daniel; by the Rev. J. Wilson;—Death-bed Scenes; by the Author of "The Evangelical Rambler;"—Dunallan or the Methodist Husband, in 3 vols. 12mo.; by the Author of "The Decision," "Father Clement," &c.;—The Doctrine of Election viewed in Connexion with the Responsibility of Man as a Moral Agent; by the Rev. W. Hamilton, D. D.

A mixture of hydrogen and oxygen gases, in the due proportion for forming water, when issuing from the compound blow-pipe and set on fire, has been found to be capable of immersion, gradually, under water, without extinguishing the flame.

The late Colonel Lambton, just before his death, completed his calculations of a trigonometrical survey in India, extending from lat. 8 deg. 9 min. 38 sec. to 18 deg. 3 min. 23 sec., whence he inferred, from comparing in pairs the Indian, English, French, and Swedish lengths of measured arcs of their meridians, that the general average flattening of the terrestrial ellipsoid is 1 in 310.31; the measure of a degree on the equatorial circle is 60,850.17 English fathoms; and the length of the quadrantal elliptical arc is 5,467,756.0 fathoms.

So great is the perfection to which Chronometers have been brought, that one, now sent out with Captain Parry, did not, in twelve months, while in the Observatory at Greenwich, in its greatest variation, exceed in its mean daily rate of going one second and eleven hundredths of a second.

Much alarm having prevailed of late respecting Hydrophobia, it may be useful to state, that Sir Astley Cooper, in allusion to this subject in one of his lectures, says, "the best plan decidedly is the immediate excision of the part; and where this has been done directly after the injury, it has, I believe, in every instance been successful in preventing the disease."

That pest of society the Lottery, has been shewn, by parliamentary papers lately printed, to have netted to the public treasury no more than 24,809*l.* in the past year; whilst the payments to the Bank for managing this demoralizing concern have been 2,591*l.* for paying 553,600*l.*, the amount of prizes; being 10¼ per cent. on the profits. The various expenses of the system being deducted, how very small a compensation remains (even in a pecuniary view) for the evils inflicted on society by this nefarious gambling; though, even had the gains been much more considerable, this would have furnished no just

apology for a system so manifestly unchristian and immoral. We feel deeply grateful that the nuisance is now at length abolished.

In Kensington parish, the following notice is conspicuously displayed:—"Take notice, that, by order of the Magistrates, no drove of cattle will be allowed to pass through this parish on the Lord's-day."—We need not comment on an order so much to the credit of the parties who have issued it.

A new sect or society has been formed at Manchester, the members of which profess, as one of their leading tenets, to abstain wholly from animal food, and to live entirely on vegetables. They have for some time rigidly followed this practice, founded on their literal interpretation of the command "Thou shalt not kill."

FRANCE.

At a late meeting of the Royal Society of Arras for the Encouragement of Sciences, Letters, and Arts, a memoir was read on the culture of dry or mountain rice, in France. It had been introduced into the Lyonnois, but was lost, during the Revolution. It has been once more introduced, by a young man who returned from a voyage to Cochin China, who obtained it, by stealth, from the vigilant guardians planted by the Cochin China government to retain the exclusive possession of it.

At the last sitting of the Asiatic Society for Paris, the President announced the Chinese text and the Latin translation of a philosophical discourse of Mericeus, who lived in the fourth century prior to the Christian era, as being nearly completed in its lithography and printing.

GERMANY.

Professor Gruithausen of Munich has published the Third Part of an Essay "on the Inhabitants of the Moon." He undertakes to shew, that the vegetation on the moon's surface extends to 55 degrees of south latitude, and 65 degrees north latitude; that indications of the existence of living beings are found from 50 degrees north latitude to 37 degrees south latitude; and that there are appearances of artificial causes altering the surface. The author infers that there are artificial roads in various directions; and he also describes a great colossal edifice, resembling our cities, on the most fertile part, near the moon's equator!

ITALY.

M. Viesseaux gives the following account of the Chinese college at Naples, the only institution of its kind in Europe. The founder of this establishment was D. Matteo Ripa, a Neapolitan missionary. Ripa went to China, and resided several years at the missionary-house at Pekin, where his skill in painting recommended him to the Emperor and court. While living in that remote land, he conceived the plan, which he afterwards executed, of establishing a college in Europe for the education of young Chinese as Christian missionaries to their countrymen. Several trials were made, and at last Naples was fixed upon for this institution, as the climate appeared to be the most favourable and congenial to them. The youths destined for this place are smuggled out of their country at the age of thirteen or fourteen, by means of the Roman Catholic missionaries, who send them first to Macao, whence they are conveyed to Europe, generally in Portuguese vessels bound to Lisbon, from which place they proceed to Italy. The expenses are defrayed partly by this institution, and partly by the College de Propaganda Fide at Rome. "The college," says M. Viesseaux, "is situated on the slope of the hill of Capo di Monte, in a quiet retired spot, which commands a fine prospect of the bay. The house and the adjoining church are simply but neatly constructed; the apartments are comfortable and airy; and the whole place is kept remarkably clean, and in the best order, so as to form an agreeable contrast with the generality of Neapolitan establishments. The rector, a Neapolitan missionary, and a sensible well-informed man, politely shewed us every thing deserving attention. We entered first the hall, which is hung round with the portraits of the Chinese who have resided in this house since its establishment; they are about forty; and among them is that of Ripa, the founder. Those who have suffered martyrdom are represented with the instruments of their death; others have chains round their necks, as a sign of their having suffered imprisonment. There were six Chinese in the college when I visited it, one of them was insane, and another blind."

PRUSSIA.

M. Humboldt, in a discourse on volcanoes, lately read before the Royal Academy of Sciences at Berlin, remarks, that the substances which melt in the deep recesses of the earth, and are thrown up as lava from volcanoes, are the metals of the earth and alkalies, owing to the casual access of oxygen to such substances immediately before an irruption. He supposes, that the deeply-cleft crust of the earth in the primitive world radiated heat

from its fissures sufficient to occasion whole countries to produce, for centuries, palms and arborescent ferns, and to sustain animals of the torrid zone, where now frost and snow almost perpetually reign.

The King of Prussia has just granted more than half a million of crowns for building of a museum. Among the objects of art which are to be deposited there, is a fine collection of paintings.

NORWAY.

Professor Hansteen, of Christiana, who has been engaged in experiments on magnetic action, has made public some new observations, from which he concludes, that every vertical object, such as a tree, a wall, a steeple, has a relation to the state of a magnet. He considers the lower part as the boreal pole, and the upper as the austral; and observes, that an horizontal magnetized needle placed at the foot of any vertical object whatever, oscillates with more velocity when at the north than at the south of the object; and *vice versa* at the upper extremity.

RUSSIA.

The last Annual Report of the General Assembly of the University of Moscow, mentions various additions to the museum and library. A lithographic press had been established in the university. The committee of censorship had examined and approved 156 MSS., and the committee of inquiry had examined fifteen persons. The number of students in the university was 605; and that of young persons under instruction, in the district schools of Moscow, amounted to 10,914. The professors of the university are in number forty-eight.

EGYPT.

Mr. J. Burton, who is employed by the Pacha of Egypt in making geological researches, has discovered, in the desert east of the Nile, on the coast of the Red Sea, and in the parallel of Syout, a beautiful little temple, of the Ionic order, with an inscription, "For the safety of our ever-victorious, absolute, and august lord, Cæsar, and for the whole of his house, this temple and all its dependencies have been dedicated to the sun," &c. In the same track he came to a mountain called the Mountain of Smoke, the summit of which is covered with roads and paths leading to large quarries of antique red porphyry. He found immense blocks, rudely chiselled, lying in every direction: others, ready squared, lay fixed on props, that were marked and numbered. He found also an endless number of sarcophagi, vases, and columns of large dimensions. Hard by were huts, or booths, in ruins, and the remains of forges.

INDIA, &c.

The attention of Government having been drawn to the necessity which exists for medical officers being conversant in the native languages, an order has been issued, by the Governor of Bombay, that no medical officer shall be allowed to take charge of the office of vaccinator in any of the provinces under this government until he has passed an examination in Hindoostanee, or Mahratta, or Guzerattee.

The following is the translation of a petition presented to the Rev. Dr. Morrison, by some Chinese settlers near Malacca, for the establishment of a school at their village:—

"The Fuh Keen men, whose names are mentioned below, earnestly entreat that a school may be established at their village, to promulgate heavenly principles and practical virtue, that education and renovation may become illustrious. We originally belonged to Fuh Keen province, but our ancestors removed to a village in the neighbourhood of Malacca, where some families have lived during a space of one hundred and ten years; some fifty, and some thirty years. Now, although we are able to procure food for our children, yet, in consequence of being always employed in tilling the ground and planting, we know not how to instruct them; and, if children are not educated, how can they be fit for any useful purpose? Benevolent sir, we rejoice that you are come to Malacca: not only the widower and the widow, the orphan and the destitute, have been moistened by your rich beneficence, but also in every place righteous schools (the Chinese for *benevolent* or *free-schools*) have been established by you for the purpose of disseminating heavenly principles and true virtue, and many have been instituted and renovated. Our poor village, Kan Tang, being situated at some distance from the town of Malacca, our children are not able to attend the college morning and evening for the purpose of being instructed; therefore we have invited our neighbours to subscribe their names, and to use earnest entreaties that a righteous school may be opened in our village, and that a teacher may be sought for to communicate instruction. At a future time, when our children become men, they will feel a deep sense of your vast and unlimited virtue."

The conflagration of the ship in which Sir Stamford Raffles had just set sail for

Great Britain, has deprived the world of a collection of articles of great literary, philosophical, and political value. Sir Thomas says, in the affecting letter which gave an account of the melancholy disaster, "The property which I have lost, on the most moderate estimate, cannot be less than 20,000*l*. I might almost say 30,000*l*. But the loss which I have to regret beyond all, is my papers and drawings; all my papers, of every description, including my notes and observations, with memoirs and collections, sufficient for a full and ample history, not only of Sumatra, but of Borneo, and every other island in these seas; my intended account of the establishment of Sincapore; the history of my own administration; grammars, dictionaries, and vocabularies; and last, not least, a grand map of Sumatra, on which I had been employed since my first arrival here, and on which, for the last six months, I had bestowed almost my whole undivided attention. This, however, was not all—all my collections in natural history, and my splendid collection of drawings, upwards of a thousand in number, with all the valuable papers and notes of my friends Arnold and Jack. To conclude, I will merely notice, that there was scarcely an unknown animal, bird, beast, or fish, or an interesting plant, which we had not on board: a living tapir, a new species of tiger, splendid pheasants, &c. &c. all *domesticated* for the voyage. We were, in short, in this respect, a perfect Noah's Ark. All, all has perished; but, thank God, our lives have been spared, and we do not repine."

NEW SOUTH WALES, &c.

Mr. MacAdam's system of paving has been introduced into Sydney. A presbyterian church is to be erected at Sydney. A Religious Tract Society was formed in Sydney in September last. A bank is about to be incorporated in Van Dieman's Land. An agricultural society has been already established there. A new almanac, calculated for the meridian of the island, is also expected to make its appearance, under the sanction of the Government.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Memoirs and Confessions of a Justified Sinner. 12mo. 10s. 6d.

A Sermon on the Death of Lord Byron; by a Layman. 1s.

A Selection of Psalms and Hymns, designed for the use of a Country Congregation; by the Rev. F. Cunningham. 1s. 3d.

A Selection of Psalm Tunes of various metres, adapted to the above Selection of Psalms and Hymns; by the same. Bound with the Psalms and Hymns, 3s. 6d.

MISCELLANEOUS.

The Highlands and Western Isles of Scotland; by J. Macculloch, M. D. 4 vols. 8vo. 3l. 3s.

A Voyage to Cochin China; by John White. 8vo. 10s. 6d.

Five Years' Residence in the Canadas; by E. A. Talbot. 2 vols. 8vo. 21s.

Tour in Germany and some of the Southern Provinces of the Austrian Empire, in 1820-1-2-3. 2 vols. 16s.

The Library Companion; or, the Young Man's Guide and Old Man's Comfort in the Choice of a Library; by the Rev. T. F. Dibdin. 8vo. 27s.

Watts's Bibliotheca Britannica, in 11 parts, 1l. 11s.

Marshall's Royal Naval Biography; vol. 2, part 1, 8vo. 15s.

Memoirs of the Life and Writings of the late Rev. Edward Williams, D.D., with an Appendix, including Remarks on important parts of Theological Science; by Joseph Gilbert. 1 vol. 8vo.

Harding's (W.) Short-Hand Improved. 3s.

Views in Greece; by W. H. Williams. 8vo. 12s.; 4to. 21s.

Original Letters illustrative of English History; by Henry Ellis. 3 vols. 36s.

Letters on the Character and Poetical Genius of Lord Byron; by Sir Egerton Brydges. Post 8vo. 10s. 6d.

Past and Actual State of Trade carried on by Great Britain with all Parts of the World, from 1697 to 1822; by Cæsar Moreau. On a sheet. 10s. 6d.

Elements of Hydrostatics, designed for the use of Students in the University; by Miles Bland, B.D. 8vo. 12s.

Ingenuous Scruples; by A. C. Mant. 12mo. 5s.

Remains of Robert Bloomfield. 2 vols. fs.-cap 8vo. 12s.

Conchologist's Companion; by the Author of the Wonders of the Vegetable Kingdom.

Outline of the System of Education at New Lanark; by R. D. Owen. 8vo. 2s.

RELIGIOUS INTELLIGENCE.

PRAYER-BOOK AND HOMILY SOCIETY.

THE last Report of this institution states, that the twelfth year of the Society's proceedings has been one of the most successful which have marked its progress. At home, the patronage of the institution has been very considerably enlarged; and abroad, the Society's sphere of usefulness has continued to expand. The Right Honourable Lord Bexley has been elected President; and his Grace the Archbishop of Tuam, and the Bishops of St. David's, Norwich, and Lichfield and Coventry, Vice-Patrons; and the Earls of Gosford and Roden, with Lord Viscount Lorton and Lord Barham, Vice-Presidents.

The Report first adverts to the foreign operations and correspondence of the Society.

A Clergyman resident at Warsaw, after stating that he had distributed many Homilies in German, and that many more might be circulated with much advantage, proceeds to state, that numerous colonies of Germans are to be found in every part of Poland. "Many of these," he adds, "have no pastor. They assemble on Sunday, when a schoolmaster reads aloud a sermon. They sing hymns, but have no prayers. A reprint of the Morning and Evening Services of our Church, with the Epistles and Gospels, which reprint could be effected at a small expense, would be peculiarly useful to them."—He adds: "A great curiosity respecting the English Liturgy has been excited here by our English service; and very many foreigners have been inquiring after Prayer-books."

"In Poland," he then says, "the Reformed Church is Episcopal, being a branch of the Church of the Bohemian Brethren. Persecution, indeed, compelled them to lay aside the title of 'Bishop;' instead of which they use that of 'General Senior.' But the ordination has ever been preserved pure. Mr. Von Diehl, the present General Senior, was obliged to travel above 400 English miles to be consecrated by an old bishop, then on the point of death. To one of the Reformed clergy I presented a copy of the German Prayer-book; and so highly was he delighted with the prayers, that he said he should make use of parts of them. Indeed, all the ceremonies used in conducting our public worship have commanded the respect of those who have witnessed them." In consequence of this communication, a larger supply of books has been sent to Warsaw.

Considerable discussion having arisen among the Protestants in Prussia respecting the adoption of a Liturgy, the Committee have entered into correspondence with a pious Professor at Berlin, to whom they have sent a considerable supply of the Book of Common-Prayer, both in English and German. In a letter written by this gentleman, much pleasure is expressed on his finding that the Society was willing to extend its useful exertions to the Prussian dominions. "The theological students," he says, "who know your Liturgy book, are charmed with it; but few only do know it. I can positively assert that they would very gladly receive copies, and that these would be usefully put into their hands. Your Society, also, would give much pleasure to some of them, if they sent some English copies, as several of our students understand English. Respecting the Christian laity, I can only say, that those who know English, and have seen the Prayer-book, are very much pleased with it; but few of these know English, and fewer still have seen the book. I should think, accordingly, that among laymen also it would be gladly received."

By means of the Tract Societies in Hanover, and at Berlin, by friends at Bremen and Basle, and by others travelling on the continent, or who meet with Germans in this country, Homilies in that language are largely distributed.—"You will do well," writes a correspondent, "to urge all your friends in reference to your foreign operations. Tell them of the wide field that is opening in Germany and Poland. Tell them of the awful prevalence of Socinianism in its very worst form; of the deplorable want of religious instruction; of the profligacy of manners which prevails; of the millions who bear the Christian name, but are in a far worse state than the heathen in almost any part of the world. Tell them, too, that there is hope of a new and better spirit appearing and spreading itself in the north of Germany; that many young men of real piety are now to be found among the students for the ministry. And whither should they look for sound, judicious, practical divinity, to direct them and keep them from mysticism and enthusiasm, but to that church which seems to have been so wonderfully raised

up, preserved, and blessed, to be a bulwark of the cause of true religion in Europe and in the world?"

During the last year, several copies of the Prayer-book in Italian have been sold or distributed with acceptance in Italy. A correspondence has been commenced with, and Prayer-books in French, Italian, and Latin sent to, some pastors of the church in the valleys of Piedmont. When a friend of this Society lately visited a Protestant pastor in a town situated at the foot of the Alps, he saw on his table a Latin copy of our Liturgy. At a miserable village, lying between two mountains, where he had occasion to pass a Sabbath, he met with a Carmelite Capuchin friar, who comes, every Sunday, three good hours' march up the mountain covered with snow, to preach to the few poor people who inhabit the hamlet. Into the hands of this laborious missionary, and of his companion, the Society's friend placed two Italian Prayer-books, and two sets of Italian Homilies.

Since the last anniversary, the Committee have proceeded in causing some of the Homilies to be translated into Dutch; in which language they have also printed prayers, collects, and thanksgivings, selected from the Liturgy. Many copies of these, as well as of the Homilies in Dutch, will be sent to the Cape of Good Hope, where, it is said, there are many readers, and few books.

The Committee having requested their correspondent, the Chaplain to the British Embassy at Constantinople, to procure for them, if practicable, a good translation into Modern Greek of the Second Homily, "On the Misery of Mankind by Sin," he employed a Mr. Alexander Argyramo, who is superintendant of the Patriarchal press, and well acquainted with the modern European languages, to translate that Homily; which he has done to the satisfaction of his employer; and the Committee have consented to its being printed, after having been inspected by the Archbishop of Mount Sinai, who has the character of being a very learned and excellent person. The Ninth Homily also, "Against the Fear of Death," translated into Modern Greek by Mr. Theodore Racke, a Greek merchant at Marseilles, is to be submitted to the same revision. The Society's correspondent asks, "Did you ever think of translating any of the Homilies into Armenian? The Armenians are here a large body of Christians, probably about 200,000 in Constantinople and the villages of the Bosphorus. They are, moreover, a very religious people, fond of serious subjects, and are particularly anxious to purchase copies of the Bible in their own language. I am disposed to think that some of our Homilies, rendered into their vernacular tongue, would be very acceptable to them." To this suggestion the Committee willingly listened, and have requested further information as to the practicability of procuring the versions proposed.

The same correspondent mentions the following interesting incident. "A short time since a Jew was introduced to me at Constantinople, who wished to be instructed in the doctrines of Christianity. He informed me, that he was a native of Poland; and that, having associated much with Christians, and read the Scriptures, he wished to be further informed on the subject of religion. As he knew no languages but Hebrew and German, I should have found some difficulty in communicating with him as fully as I wished, had not your German Liturgy afforded me the means of supplying him with the most effectual information. He read it with avidity, expressed great satisfaction at its excellent spirit, and, after some interviews, requested to be baptized in the faith which it inculcated. The Sunday following being the Conversion of St. Paul, we fixed on that day for the ceremony. Three Germans attended him to the chapel of the British Embassy as his sponsors; and he was baptized and received into the church of Christ, in the presence of their Excellencies the British Ambassador and Prussian Minister, who witnessed the ceremony. He is a serious respectable young man, and was duly impressed with the solemnity of the occasion. He had studied with particular care the baptismal service, and was well acquainted with its nature and object. He had, moreover, read all the parallel parts of the New Testament, in a copy kindly supplied by the British and Foreign Bible Society. I presented him, in your name, with the Prayer-book, and he begged to become a member of the Society which had issued it."—This gentleman sent to the Society a donation of twenty-four piastres.

Our readers will perceive, from these statements and incidents, that the circulation of the formularies of our Church in foreign languages is an object of very great interest and magnitude, and deserving of far greater patronage and support than the Society has hitherto enjoyed. We most strongly recommend the object to all our fellow-churchmen. We shall take another opportunity of noticing the

Society's proceedings in distributing our established formularies in the vernacular tongue.

BRITISH AND FOREIGN BIBLE SOCIETY.

The following is an abstract of the Twentieth Report of this most useful and magnificent institution;—an institution for which we can never be sufficiently grateful to the Author of all good, who put it into the hearts of its first founders to devise, and of its numerous friends, during twenty years, to follow up, its truly scriptural designs.

In giving an abstract of the proceedings of the British and Foreign Bible Society during the past year, two or three facts in its domestic affairs seem to demand particular attention.

One of these facts is, that, during that period, 124 new Biblical Institutions have been formed, comprising Auxiliary and Branch Societies and Associations. Thus, after twenty years of continued operation, since the first establishment of the Bible Society, numerous districts had remained up to the present period comparatively inactive in the cause; and we may feel assured that a very great and widely extended space still remains in the same circumstances. On the other hand, the number of such new institutions holds out the encouragement that in other parts also, yet unoccupied by the labourers of the Society, there needs but the zealous exertion of some able and judicious friends to produce results the most favourable to its interests.

Another fact to be mentioned is, that the expenditure of the Parent Society during the year has been about 89,500*l.* while there has been an increase in the contributions, mainly derived from Auxiliary Societies, of above 1000*l.* There is, therefore, a call upon the liberality of the Christian public for continued and efficient support to operations carried on upon so vast a scale, and, at the same time, matter of thankfulness to the Great Disposer of the hearts and affections of men, that that support has been so largely afforded.

Another statement, connected with that immediately preceding, is, that the issues of Bibles and Testaments from the depository of the Parent Society have exceeded those of the former year by above 30,000 copies. Needs another word be added, to shew how far the want of the Scriptures is from being supplied even in our own islands?

In reference to the part where this want was greatest, perhaps, and most grievous, our sister country, Ireland, the Parent Committee have been able recently to avail themselves of opportunity for very extensive operations. Five thousand Bibles and 20,000 Testaments, in the Irish character and language, are printed or printing; and 43,000 copies of the Scriptures, or parts of them, have been granted, during the year, to the London Hibernian Society, whose numerous schools, containing nearly 90,000 scholars, afford the means of prompt and effective distribution. The Sunday School Society for Ireland, the Ladies' Hibernian Female School Society, and the Baptist Irish Society, have all received, to a greater or less amount, similar supplies.

Passing to our colonies in foreign parts, the beneficial influence of the Society is found to be almost universally felt and acknowledged throughout them.

In New South Wales, a depository has been established. At the Cape of Good Hope, and in the Mauritius, the Auxiliary Societies are in active operation. At Sierra Leone, the plan of domestic visits has been adopted with the most gratifying success; 679 Bibles and 561 Testaments are already in circulation, and demands have been made for 531 Bibles and 610 Testaments. From the West-India Islands equally pleasing accounts have been received. An Auxiliary Society is in active operation in Jamaica; that existing in Antigua has lately been revived, and promises to proceed with increased efficiency; and a great proportion of the Bibles and Testaments circulated by its means have been purchased by the Negroes on the island. In St. Kitt's also, and in other parts, the work of distributing the Scriptures is effectually making progress.

In British North America, while operations on an extended scale are carried on at Montreal and Quebec, copies of the Scriptures are continually being brought into circulation among families and individuals in the remotest settlements. A Clergyman in Nova Scotia writes, "I have sometimes found not one Testament in a house where the number of inhabitants has been from ten to thirteen. The nature of their employment leaves little leisure for attention to other pursuits; but a copy of the Scriptures, judiciously distributed, is of great value to the poor emigrant, who has many miles to travel to hear the word of God."

In proceeding to India, the Auxiliary

Societies at the three Presidencies, and in the island of Ceylon, are found all actively employed in the work of revision and translation. Three very important languages, more extensively spoken and understood than perhaps any other of the dialects of India, the Persian, Hindoostanee, and Bengalee, are at present occupying particular attention. To the translators at the well known establishment at Serampore, grants have been made to the amount of 5,500*l.* during the past year, such has been the magnitude of their expenditure, and such is the extent of the operations in which they are now employed. Though the versions so produced are necessarily, in the first instance, imperfect and defective, yet some of them have already passed through several editions and revisals; and no language can be more appropriately applied to those engaged in the production of them than that of the translators of our own Authorized Version, who, speaking of those who had preceded them in accomplishing an English translation of the Bible, say; "Therefore blessed be they, and most honoured be their names, that break the ice, and give the onset in that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand?"

Some copies of the Chinese Bible, printed at Canton, have lately been received in this country. They were brought over by the translator in person, the learned and indefatigable Dr. Morrison, and have made a valuable addition to the Society's stock of Eastern Versions. It will not be forgotten, that, at the Anniversary Meeting of the Parent Society in 1823, Dr. Marshman's son presented a translation of the Scriptures into the same language, accomplished by the missionaries at Serampore.

In the proceedings of the Auxiliary Society at Calcutta, one feature presents itself which must not escape notice, from its analogy to the operations of Auxiliaries in their respective districts in our own country. The system of those minor societies, formed for including the co-operation of the lower classes, which we are accustomed to call Bible Associations, has been carried to India, and one of these interesting institutions has been established in the heart of Calcutta itself. Results similar to those obtained in this country have attended its operations; and to read the statement of its proceedings and effects is indeed cheering and delightful. "At the close of the last year," it is stated; "nearly eight months after its establishment, the sums collected by this infant Association amounted to nearly 6000 rupees (above 700*l.*) a result which never could have been effected without the most active attention of the Committee to their laborious duties." This has been substantiated farther by the long list of small donations annexed to the Report which was read at their last general meeting. It was evident, from that interesting document, that the peculiar features of a Bible Association had been kept in view, by a patient following up of district labour. It is by such labours alone that the wants of the population can be adequately supplied, or their zeal embodied. To every reflecting mind, however, this must appear to be no easy task; especially considering the state of society in India, where, from the prejudices to be overcome, and the diversity of classes and languages, it must be peculiarly arduous. That the Calcutta Association should not only have entered on this undertaking, but have so efficiently held on its course, is therefore honourable to the persons concerned, and must afford the liveliest satisfaction to all who favour the cause." Such are the observations of the Committee of the Calcutta Auxiliary Society; observations in which their friends in England will doubtless cordially concur.

Passing from India to Egypt, we find the members of the Coptic Church in that country receiving, from time to time, from the hands of missionaries travelling among them, supplies of the Sacred Scriptures, forwarded to them from the Parent Institution, or its Auxiliary at Malta. And for the interesting and long neglected Church of Abyssinia, provision has at length been made by the publication, for the first time, of the four Gospels in the vernacular language of the country, which left the press in the course of the past year.

In Turkey and Greece, nations arrayed against each other in bloody warfare are alike experiencing the kindly and peaceful operations of the British and Foreign Bible Society. In the Turkish language, the New Testament has been published, and an edition of the whole Bible is advancing towards completion. In the mean time, thousands of Greek Testaments are distributing in that language in which the Holy books of the Gospel were first written, and to the inhabitants of those countries where the first Christian churches were established. A new translation into the modern language of Greece, and in a

style better adapted to the present state of learning than that formerly existing, has been undertaken by a Greek ecclesiastic, and is carrying on at the expense of the Society in London. The Syriac, Arabic, and Armenian languages are used by numerous bodies of Christians in the Turkish empire, and for these also large editions have been prepared, and extensive distributions effected. The operations of the Society in this quarter of the world have been carried on by the Rev. H. D. Leeves, and Mr. Benjamin Barker, the Society's agents, whose exertions, directed by prudence and discretion, have been eminently successful. Nor must the exertions of the Bible Society in the Ionian Islands be overlooked in this survey. This institution has rendered, as might, from its locality, be anticipated, very important services in the distribution of the Greek Scriptures.

In South America, it was last year announced that the Holy Scriptures had found admission. This opening has not been in vain; the demand for them in this quarter is now most extensive; and the facilities for the operation of the Parent Society, in this new and almost unbounded field, great and encouraging. Applications crowd upon the Committee with more rapidity than they are able to meet them. From Lima especially the most gratifying accounts have been received. The Bible is eagerly sought there, and a remittance of 299*l.* has been received from thence, accompanied with the most urgent request for further supplies. 5000 Bibles were requested; and indeed one correspondent has written, that were 10,000 sent, they would all meet a ready sale. Who can refuse to indulge the hope, that a day of clearer knowledge and purer light is beginning to dawn upon the benighted inhabitants of this immense continent?

The indigenous population of some parts of these same countries seem likely soon to participate in the benefits of similar operations, a version having been proposed and commenced in their behalf in the Peruvian language.

Before concluding a view of the Bible Society's operations, we must look literally to the "ends of the earth," and the most distant "isles of the sea." Letters have been received from the Missionaries in Labrador and Greenland, expressive of their warm gratitude for the seasonable supplies of the Scriptures which the Esquimaux and Greenlanders have received through the intervention of the Society; while the printing of the New Testament is at the same time carrying on, by its aid, in those islands of the Southern Ocean, which, from their recent profession of Christianity, offer at the present moment so interesting a spectacle. Some copies of the Acts of the Apostles in the Tahitian language, have just been received in this country, the Gospels having been previously printed.

Next to the operations carried on immediately by the Parent Society, it becomes necessary to notice those conducted by similar institutions in foreign countries, not indeed auxiliary to it, but closely connected with it. Most of them have been established by the instrumentality of the Society in London, have adopted the same fundamental regulations, and have been largely assisted by its grants of money and books.

Of these societies, that established among the Protestants of France, is one of the most interesting. The number of its auxiliary and branch societies has increased to seventy-five; the associations in Paris alone amount to the number of thirty-four; and in other places many new ones have been added. Nor is it the least gratifying part of the statement to find that some of these are Ladies' Associations. A very excellent address on this subject has been published by the ladies' committee at Paris, which will be found translated in a recent number of our work. The distribution during the past year has extended to 4,050 Bibles, and 8,304 Testaments. On occasion of a supply of the Scriptures being sent to Paris from London, it is observed, "We saw the moment approaching when we should have been obliged to suspend our issues of Bibles, had not your Society come to our assistance by this fresh grant. Our warehouses and our depositories, in various places, are unable to answer the great demands." Many pleasing instances of the beneficial operations of this most important society and its auxiliaries have been from time to time recorded in the Monthly Extracts.

The Netherlands Bible Society have distributed in the last year above 8000 Bibles and Testaments; they have, moreover, extended their attention to the Indian possessions of their country, where a translation into the Javanese language has just been completed under their auspices.

In Germany and Switzerland Bible Societies are established in most of the principal towns, which are making silent and steady progress in supplying the inhabitants of their respective cantons and dis-

tricts with copies of the Holy Scriptures. Where all are active in their own spheres, it might appear unjust to particularize; but the societies of Wuertemberg and Basle seem peculiarly to deserve honourable mention, having so far enlarged their spheres of action, as to have found the means of distributing, the former 97,811, and the latter 146,630 Bibles and Testaments in various languages. The tour of Dr. Steinkopff in these quarters, during the past year, has been productive of the best effects.

To the Societies of Prussia, Denmark, and Sweden, the same remarks are applicable as to those of Germany and Switzerland. A brief account of the proceedings of each particular branch may be gathered from the detailed Report of the British and Foreign Bible Society. Suffice it here to observe, in general, that, by means of these institutions, depositories have been established at every central point of Protestant Europe, which promise, under the Divine blessing, to prove permanent sources of supply, whence the inhabitants of these countries may confidently expect that their children, and their children's children, will be able to draw abundantly of the waters of Eternal Life. Nor are these benefits confined to any particular communion. Many members of the Catholic church enjoy them in common with their Protestant brethren: and many enlightened ministers of that church see with delight their flocks enjoying the fruits of the labours of such men as Dr. Leander Van Ess. Of this indefatigable servant of Christ, it will be sufficient to state one fact, that, in the course of the past year, he has been instrumental in putting into circulation nearly 50,000 Bibles and Testaments, making the grand total, since the commencement of his labours, upwards of 500,000 copies.

Of the great Bible Society established in the Russian Empire, it is difficult to speak fully, and yet briefly. Its various auxiliaries, forming a chain of Biblical institutions from Georgia to Archangel, and from Riga to the interior of Siberia, continue their important operations. During the past year, the Moscow committee has distributed above 4,500 copies of the Scriptures; that at Woronesh 6000; that at Riga above 2000; and similar results might be collected from other points. Versions have been completed, or attempted, in almost every dialect spoken throughout this vast extent of country; and those before in existence have been reprinted; some of them have reached a second, a sixth, and even a fifteenth impression. One single circumstance, the recent translation of the Scriptures, for the first time, into the Modern Russ language, enabling at once so large a portion of the inhabitants of the empire to read of the wonderful works of God in their own tongue in which they were born, is almost in itself sufficient to indicate the peculiar blessing of God upon this great society. When we consider the struggles which other nations of Europe, under circumstances not very different from those of Russia at the present day, have had to make for similar versions, we shall be better able to appreciate the extreme importance of the peaceable acquisition of such a work as the modern Russ translation. Twenty thousand copies of the New Testament in this dialect have been already printed; and an edition of 10,000 copies of the Pentateuch is now carrying through the press.

One other important institution remains to be noticed, the National Bible Society in the United States of America. Its auxiliaries amounted, by a recent statement, to 396; and 307,205 copies of the Scriptures had been distributed since the establishment of the Society. Many places, however, it is remarked, have been discovered, where hundreds, and thousands, and tens of thousands of families are still destitute of the Scriptures. The exertions of the friends of the Society continue, nevertheless, to increase, and to be crowned with success in various quarters. From Philadelphia especially, in addition to domestic operations, opportunities being afforded of frequent communication with South America, supplies of Spanish Scriptures have been from time to time forwarded to that interesting quarter of the globe.

Such have been the operations of the Parent Society, and of the foreign institutions connected with it, during the past year. The unlooked-for opportunities which have presented themselves, both for preparing new versions, and giving an increased circulation to those already in existence, have seemed indeed to say, in the language of Scripture, "Go in, and possess the land, for I have given it unto you; fear not;" while, at the same time, they afford a pledge that every country now inaccessible to the light of Divine truth, shall not always remain so. They encourage us to trust that He who before his anointed Cyrus opened the gates of brass, and cut the bars of iron asunder, and delivered Babylon, deemed impreg-

nable, into his hands, will also grant his word a free course; that word which is a spiritual weapon, mighty through God to the pulling down of every strong-hold in which ignorance, error, delusion, and iniquity, have been, and now are, but too firmly entrenched.

PARIS BIBLE SOCIETY.

Whatever relates to the progress of true religion in France deserves to be regarded with intense interest, especially at the present anomalous period of French history. Amidst many dark clouds, we have had the satisfaction of witnessing various hopeful indications, of which the formation and progress of the Paris Bible Society are among the foremost in importance. The Fifth Report of that Society contains the following particulars of its progress during the last year.

The sum received from auxiliary societies amounts to 9387 francs, and far surpasses their contributions in any preceding year. By following up the system of establishing branch societies, which the Committee has uniformly recommended, the Auxiliary Society of Castres alone, in the department of Tarn, was enabled, at the close of the first year of its establishment, to remit the sum of 1500 francs.

"Nor can we," says the Report, "pass over in silence another class of subscribers, who will no doubt awaken a lively interest in their behalf; we mean the pupils attached to our Protestant schools and institutions. We more particularly allude to those belonging to the churches of Bourdeaux, Nismes, Asnières, Chatillon sur Loire, the obscure villages of Sulzern in the Upper Rhine, and to various establishments in this capital. The donations of these dear children will be regarded by you as doubly precious, when considered as affording a speaking proof of the excellent feelings which animate the rising generation, and as announcing the dawn of a new life and godly zeal among all the Protestant churches of France. May the Lord vouchsafe his blessing to these generous children; and preserve in their hearts a holy ardour for distributing the word of life, and for every thing which is good and well-pleasing unto God!"

The associations established in the capital have already produced the sum of 1222 francs by subscriptions, and 625 francs by the sale of Bibles. The number of copies disposed of during the year amounted to 12,251; making the aggregate number of volumes circulated by the Society since its establishment 42,129, besides the copies which Auxiliary Societies may have obtained from other sources. The number of Bibles and New Testaments issued by the different Bible Societies in France is estimated at 50,000; "yet," add the Committee, "what has hitherto been done is but trifling, when compared with what still remains to do;" for, how much soever we may be inclined to underrate the Protestant population of France, we are far, very far, from having satisfied all the wants of our religious brethren in this country.

NEWFOUNDLAND SCHOOL SOCIETY.

We announced in our Number for August 1823, p. 521, the formation of this Society, and presented an outline of the proceedings which took place on that occasion. We cannot too strongly express our conviction of the great necessity which existed for such an institution; and we rejoice to find, that it is liberally patronized by his Majesty's Government, and is daily gaining the confidence and support of the public. The Society has just published its first annual Report, from which we collect the following account of the progress of its operations during the year.

The British population of Newfoundland is about seventy thousand souls, and there are not more than sixteen schools in all the island—that is, one to about four or five thousand inhabitants. It must be obvious, that such a state of things is utterly incompatible, not only with intellectual advancement, but with moral and religious culture.

In furtherance of the objects of the Society, the Committee have been engaged, during the past year, in circulating information throughout the country, respecting the need of schools in Newfoundland, and have endeavoured to obtain the necessary patronage and support to their institution. Mr. Codner, the friend and founder of the Society, has advocated its cause, either personally or by his friends, at those places which are more especially connected with the Newfoundland Trade, namely, Edinburgh, Glasgow, Greenock, Liverpool, Birmingham, Lichfield, Bristol, Hereford, Gloucester, Exeter, Dartmouth, Bridport, Teignmouth, and Torquay. In addition to contributions at home, the Society has called forth considerable interest in Trinity Bay, Newfoundland, where an auxiliary

has been established, which has remitted the sum of 35*l*. The whole amount of the receipts during the past year, is 1140*l*.

Encouraged by this success, and believing it to be the promise of greater prosperity, the Committee have engaged two schoolmasters and a schoolmistress, who have been duly instructed in Dr. Bell's system of education, and have sailed for Newfoundland.

It having been represented by the Committee to Lord Bathurst, the principal Secretary of State for the Colonial Department, that the Society, in order to commence its labours with advantage, would require a grant of land in some convenient place in the colony, to be appropriated for the site of the intended schools of the Society; and also, that it would be exceedingly desirable to procure for the schoolmasters and schoolmistresses, going from this country to Newfoundland, a free passage on board his Majesty's ships of war or transports; his Lordship was pleased to communicate his compliance with their request. His Lordship has also promised to issue such instructions to the local government of Newfoundland, as he may consider adapted to the purpose of supporting the extension of school establishments on the proposed footing, within that colony. His Majesty's Government has also testified its cordial approbation of the views of the Society by a pecuniary grant of 500*l*. towards the expense of the buildings, and of 100*l*. per annum for the salary of the master.

The Committee particularly mention the prospect of general advantage likely to result to the population of Newfoundland, from the wise and truly British system of government lately established by the Legislature in its favour—a system, which, by substituting civil for naval authority, confers on our fellow-subjects there an equal participation with ourselves in the civil and judicial privileges of our common country. By thus wisely giving to Newfoundland a native government, a solid foundation is laid for the gradual rise of those institutions, which are at once the earnest and the effect of moral improvement and social order.

The Committee remark, that, "while they record with feelings of the most grateful respect the considerate and well-timed liberality of his Majesty's Government, they are nevertheless bound to declare, that it is to the piety, benevolence, and feeling of the British public that they must look for the substantial and permanent support of their institution;" an institution, they add, "fraught with incalculable benefits, not only to the present settlers in Newfoundland, but to generations yet unborn."

Subscriptions are received in London by Messrs. Whitmore and Co., Lombard street; Messrs. Hatchard, Piccadilly; Messrs. Seeley, Fleet street; and Mr. Nisbet, Berner's street: by Samuel Codner, Esq., Teignmouth; Messrs. Sanders and Son, Exeter; Mr. W. Richardson, bookseller, Bristol; and by the Secretary, Percival White, Esq., Clapham. Communications may be addressed to the Assistant Secretary, Mr. Mark Willoughby, at the Society's office, No. 13, Salisbury square.

SUBSCRIPTION FOR THE WIDOW OF THE LATE REV. JOHN SMITH OF DEMERARA.

We are requested by the Committee for managing this Subscription to state, that the amount of the donations already received for the benefit of Mrs. Smith is 824*l*. 19s. 9d.; that, though disappointed in the smallness of this amount, the Committee have sufficient proof that there is no want of proper feeling on the subject, but that the failure has originated in the supposition that the subscription would be so general as far to exceed what should be required; and that, to obviate this error, the Committee make a further and earnest appeal to the religious public for subscriptions, stating, that their object is to raise the sum of 2500*l*. to provide therewith a life-annuity for Mrs. Smith of about 150*l*.; and that this sum it is fully believed the friends of missions will deem but a reasonable provision for the widow of a persecuted missionary, having herself also suffered in health to a degree perhaps irreparable.

AMERICAN MISSION TO THE BURMAN EMPIRE.

The differences with the King of Ava having brought the circumstances of the Burman empire prominently before the British public, our readers will feel interested in the following particulars respecting the only Christian mission hitherto made to that extensive and populous country, that of the American Baptists. We trust that the painful circumstances which have brought us into closer, though hostile, contact with that nation, will at least have the ultimate good effect of exciting towards these unhappy Pagans the sym-

pathy of British Christians, and especially of our Anglo-Indian countrymen, their immediate neighbours, for the supply of their spiritual necessities, so soon and as far as circumstances may permit.

The American Baptist Mission to the Burmese was formed in 1813, at Rangoon, the chief sea-port of the empire, about 670 miles south-east of Calcutta; and several missionaries have been appointed to the station. The necessity for native teachers to perpetuate and extend the mission, has led to the establishment of an association in the city of Washington for the maintenance of a Burman missionary, the annual expense of which is estimated not to exceed sixty dollars.

During the first half of 1822, Mr. Judson was chiefly occupied with the translation of the New Testament into Burman. He had attempted this work after about four years' residence in the country; but laid it aside, from a conviction that a fuller acquaintance with the language was necessary for the production of a good translation. In the early part of 1821, after nearly eight years' study of the language, he entered, with settled purpose, on the work. Family prayer also was held every evening, in Burman; and public worship on Sunday afternoon, when from thirty to forty persons attended.

About this time an important change took place in the circumstances of the mission. Reports of Dr. Price's medical and surgical skill had reached the ears of the King; in consequence of which an order was dispatched from Ava, requiring his attendance at the palace. The improving state of the mission rendered the absence of any of the missionaries from Rangoon at that time very inconvenient, but their duty was clear. Mr. Judson had proceeded far in the translation of the New Testament, and thus writes of the state of the people in August 1822:—"This morning I administered baptism to the eighteenth Burman convert. Two more still remain; the one deterred by the fear of Government, and the other by fear of her husband. Add to these a desirable number of hopeful inquirers; and I feel that I am leaving, at least for a time, one of the most interesting fields of labour that was ever opened to a missionary. But the path of duty seems to lead to Ava."

Mr. Judson and Dr. Price, leaving the mission in charge of Mr. Hough, set out for Ava on the 28th of August, and reached that place on the 27th of September. They were favourably received by the King, with whom and some of his chief courtiers conversations were several times held on the subject of Christianity. About four months were spent in Ava. Leaving that place in January 1823, the missionaries arrived at Rangoon early on the 2d of February. A piece of ground had been obtained, and Dr. Price and Mr. Judson were to return to Ava, and settle there under the sanction of the King. No disposition to tolerate the Christian Religion had yet been manifested by him, but he had never persecuted the disciples of any creed; and it was hoped that the removal of the missionaries to Ava was only a preliminary to the unimpeded introduction of the Gospel into the Burman empire.

WESLEYAN MISSIONS IN THE WEST INDIES.

The Committee of the Wesleyan Missionary Society have published an account of the objects and effects of their missions among the slaves in the West India colonies, chiefly for the use of members of the West-India proprietary, who may wish to obtain information on the subject. From this account we extract the following interesting statements.

"To those who think that religious principles are the basis of all improvement in the condition of our fellow-creatures of any class, we can appeal with confidence for the proof of our success; and can state, that in the minds of the many thousand Negroes we have enumerated, and in upwards of 10,000 children of this description, 6,000 of whom at least are taught in Sunday schools, and the remainder catechized without being taught to read, either from objections on the part of their owners, or from the want of opportunity, the principles of religion have displaced the darkness and ignorance of African superstition, and that they are made acquainted with all the leading truths of the Christian religion, and their application to the heart and to the life. This, considering their natural ignorance and their peculiar circumstances, has been a work of no small labour and sacrifice; a work of prayer, and tears, and persevering exertion, by the men whose names have been cast out as evil, and of whom of late in some of the colonies the most opprobrious epithets have been thought fitting and characteristic. That work, however, has been achieved; and from year to year rays of indirect light and influence have been shed into the surrounding mass of ignorance and vice, from those who have exemplified in their holy lives

the principles of Christianity, and imparted what they have received of its sacred truths to their families and associates.

"The habits of immorality which formerly prevailed without a check, have been in a great number of instances entirely removed; and honesty, sobriety, and industry have been fixed in them as opposite habits, and have operated, as all good examples must do, to raise the standard of morals, and to promote a somewhat better morality in even the uninstructed. Punishments have unquestionably been lessened, wherever religious instruction has prevailed. Of this the testimonies which the Committee have received are numerous."

"The institution of marriage has been a great and constant object with the Committee, and through difficulties which none but those who are intimately acquainted with the West Indies can estimate, it has been enforced, till in our old societies it has become a settled practice, and accounted an 'honourable estate.' Where it has gone hand in hand with the inculcation of religious principles, though unsanctioned by law, and of course a religious ceremony only, it has been observed in the majority of cases with sanctity, and has had the same moralizing effect as in all Christian societies. The domestic affections have been awakened; home, though the hut of a Negro, has been regarded under new and milder associations; and parents and children have been connected in all the unchecked strength of a moral and hallowed relationship. Polygamy is entirely and without exception forbidden to all our Negro members and catechumens; no man having two wives is admitted into society; he must choose one, and be formally married to her; and any deviation from this purity is, by our rules, followed by expulsion. With this formidable evil the missionaries have had long and seriously to struggle. If the doors of our society were opened to the Negroes who have two or more wives, or who change one at pleasure, the number of our members might be doubled in a few months; but the Committee have acted on the principle of not lowering the rule of the Gospel to circumstances, in any degree; being persuaded, that, by keeping this up to its true standard, happiness and morality, and every strong and healthful virtue, would rise with it. Their attention is now still more sedulously directed to meet the difficult cases, and the opposition to marriage which arise occasionally from different quarters."

The Committee append various communications of a most satisfactory kind, from official and other respectable persons conversant with the West Indies and interested in slave property, in confirmation of their statements.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

FRANCE.—The object of the restitution of the censorship, at a time of more than usual apparent quietude, is now explained, as was indeed tacitly understood at the time, from the critical circumstances of the King's health, which have since terminated in his decease, after a painful and protracted struggle with his complicated maladies. His Majesty is succeded on the throne by his brother, now Charles the Tenth, who expresses himself as determined to adhere to the line of policy adopted by his predecessor. The succession has taken place without disturbance, and apparently with but a very moderate degree of public sensation; at least the strictness of the censorship, both before and since the death of the king, has not allowed of any discussions which might have elicited popular feeling in a way hazardous to the present schemes of court policy. The King, we need scarcely add, died in full communion with the church of which he had been a most staunch member.

SPAIN.—The indications of discontent in Spain continue most unequivocal, in spite of the arbitrary decrees of the King, the restraints of the press, and the presence of the French army. Relying probably upon this spirit, and the latent attachment of a large portion of the people to the constitutional system, a body of constitutionalists, composed chiefly of refugees from Gibraltar, under the command of the ex-colonel Valdez, prepared an ex-

pedition against the town and island of Tarifa, and, surprising the garrison, took possession of the place. They were subsequently expelled by the French and Government troops, and considerable numbers of the prisoners have fallen by the hands of the executioner. Blood continues still to flow, and the hour of peace to that unhappy country appears to be still very distant. The strictest search continues to be made for malcontents, especially Freemasons, or members of secret societies, on whom are denounced the penalties due "to treason against God and the king!" And, what is even still more to be lamented, the country continues to be shut against the entrance of that sacred light which would "make manifest" and "reprove" its deeds of anarchy and blood. We hear nothing of the circulation of the Bible, or the institution of schools, or of any other measures calculated to lessen the prevalence of religious bigotry or political despotism. Happily such a state of affairs cannot, either in the nature of things, or in the obvious aspect of society, or consistently with the declarations of Inspired Truth, be any where of perpetual duration. A better, a brighter day, will sooner or later arrive, when the kingdoms of this world shall become "the kingdoms of our Lord and of his Christ," and, under the principles of his holy religion (we speak not of a literal millennium), kings and nations shall mutually recognise and practise all that can tend to the welfare of the community, and the well-ordered liberty and happiness of individuals. Let every Christian, in his respective station of life, endeavour, by every means in his power, to hasten on the approach of a consummation so devoutly to be desired.

Greece.—The intelligence of the recapture of Ipsara by the Greeks has been confirmed. The Turks, in addition to their expulsion, suffered greatly, and their invading armament is said to be so crippled as not to be in a condition speedily to give the Greeks much trouble. Greece seems reanimated by this new victory.

Mexico.—The ex-emperor Iturbide, who lately sailed from this country for the scene of his former successes and defeats, was arrested immediately upon his landing, and shot without ceremony, as a traitor and an outlaw. It was considered by the existing government that Iturbide's return to Mexico was either in the pursuit of objects of personal ambition, or as an agent of the friends of the Holy Alliance in Europe; and that, if suffered to set his foot within the limits of the Mexican empire, he would be the means of renewing those scenes of civil warfare which had begun to close, and perhaps of crushing their nascent liberties.

DOMESTIC.

There is no subject of domestic intelligence which occurs to us as deserving particular notice. The country enjoys profound tranquillity, and a large measure of prosperity. Let us be grateful for our privileges, and solicitous to make use of them for the high ends for which they were graciously afforded.

ECCLESIASTICAL PREFERMENTS.

Rev. C. J. Blomfield, D.D. to be Bp. of Chester, *vice* Dr. Law, Bp. of Bath and Wells.

Hon. and Rev. James Somers Cocks, M.A. a Prebendary of Hereford.

Rev. Wm. Vansittart, Prebendary of Carlisle, *vice* Bp. Law.

Rev. Edw. Fane, M.A. a Prebendary of Salisbury, *vice* Bp. Carr.

Rev. C. Benson, St. Giles's in the Fields R. Middlesex.

Rev. Mr. Sherlock Cacey, Peter Javy R. Devon.

Rev. Augustus Campbell, Childwall V. Lancashire.

Rev. James Donne, jun. M.A. St. Paul's V. Bedford.

Rev. Charles Drury, M.A. second portion of Pontesbury R. Salop.

Rev. Dr. French, Master of Jesus College, Cambridge, Creetingham V. Suffolk.

Rev. W. S. Gilly, one of the Preachers to the Philanthropic Society, London.

Rev. Henry Gipps, B. C. L. St. Peter's V. and St. Owen's R. Hereford.

Rev. T. S. Gossett, Old Windsor V.

Rev. Cornelius Pitt, Hasleton R. with Enworth Chap. co. Gloucester.

Rev. H. G. Liddell, Kenaldkirk R. Yorkshire.

Rev. J. P. Grant, Butlerlagh R. Devon.

Rev. Alexander Stewart to the Church and Parish of Cromarty.

Rev. Robert Tredcroft, West Itchnor R. Sussex.

Rev. Hen. Michael Wagner, Brighton V. Sussex.

Rev. W. E. L. Faulkner, Domestic Chaplain to Duke of Sussex.

Rev. Wm. Hart Coleridge, D.D. Bishop of Barbadoes and the Leeward Islands.

Rev. T. H. Mirehouse, South Grantham Prebend at Salisbury, *vice* Rennell.

Rev. John Hen. Sparke, Prebendary of Ely, to be Chancellor of Ely.

Rev. G. P. Marriot, (Vicar of Eynesford, Kent, and Rector of Haseleigh, Essex), a Minor Canon of Canterbury Cathedral.

Rev. R. Empson, B.A. West Butterwick Perpetual Curacy, Lincolnshire.

Rev. Mr. Gale, Taunton St. James V.

Rev. James Holmes, Compton Abdale Perp. Cur. Gloucestershire.

Rev. Leonard Jenyns, West Dereham Perp. Cur. Norfolk.

Hon. and Rev. Mr. King, Chesterford R. Essex.

Rev. William Logie, Kirkwall and St. Olay Church, in the presbytery of Kirkwall, and county of Orkney.

Rev. Francis Metcalf, Rigton V. co. York.

Rev. Archdeacon Pott, Kensington V. Middlesex.

Rev. John Owen Parr, Durnford V. Wilts.

Rev. J. B. Smith, Martin R. near Horncastle, Line.

Rev. Mr. Spry of Birmingham, to be Minister of the New Church, Langham-place, Middlesex.

Rev. W. Wilson, D.D. Oakely R. Hants, and St. Cross V. in town of Southampton.

Rev. H. Donne, Chaplain to Dowager Marchioness of Salisbury.

Rev. James Blomfield, one of Domestic Chaplains to the Bp. Chester.

Rev. Robert Hodgson, D.D. Dean of Carlisle, is appointed Chaplain-General to the Forces.

Rev. Henry Law, to be Archdeacon of Richmond, in the diocese of Chester.

Rev. T. H. Biggs, Dormington V. with Bartestree Chap. annexed, co. Hereford.

Rev. Edward Gwyn Blyth, Burnham Deepdale R. Norfolk.

Rev. H. Law, West Camell R. Somers.

Rev. Geo. Macfarlan, Gainford V. Durham.

Rev. R. Moore, Cley next the Sea R. Norfolk.

Rev. James Dewhurst Spriggs, Brockley R. Suffolk.

Rev. H. Stebbing, Ilketshall, St. Laurence, Perp. Cur. Norfolk.

Rev. Henry Taylor, Stoke near Grantham V. Lincolnshire.

DISPENSATION.

Rev. J. S. Hewett, D. D. to hold Ewhurst R. with Rotherhithe R. Surrey.

ANSWERS TO CORRESPONDENTS.

R. H.; CURATOR; PUBLIUS; R. K.; A. B.; J. P.; C. W.; P. M. H.; Y. S.; T. N. P.; W. M.; E. M. B.; J. G. H.; are under consideration.

A. S. L. had better send his receipt to one of the Medical Journals.

We admit, with our reprover R. L., that Mr. Wilson's account of the elocution of "the resident English Chaplain at Geneva" might have been spared in the published Letters, or at least had better have been given only in blank. We certainly should not have quoted it, had it occurred to us that it might wound the feelings of any individual. We rather felt pleased at the "excellence" of our countryman's sermon, notwithstanding his alleged "feebleness and unimpressiveness" of style and manner; and our only reason for inserting the passage was, as we said in the review, "to convey a useful hint to our own Clerical Countrymen," of whom it has been repeatedly remarked, that, *as a body*, they fall as short of the Continental preachers in pathos and energy, as they usually excel them in solidity and scriptural correctness of sentiment.

It is not our plan to insert deaths, births, or marriages.

We see no advantage in entering further upon the discussion to which C. C. C.'s communication relates. If he meant no more than that a deaf and dumb person should not be merely taught manual signs, without also learning (not attempting to articulate) a language, we can only ask C. C. C. in return, if he ever heard of any person advocating or attempting such a process. There can be no doubt whether a deaf and dumb person shall learn to understand a language, and also to read and write it, but only whether he shall attempt to speak it; and this, which our correspondent now professes to be a point of "very minor import," is, in our view, the very point of greatest importance, indeed the only one in discussion. Let him fairly meet this part of the question if he can; and we will candidly weigh his arguments.—We are much obliged by the American communication which he has forwarded to us; and are also happy to learn that he by no means objects to the plan of teaching the deaf and dumb in National Schools being tried, though he continues to doubt its practicability.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

MEMOIR OF THE REV. THOMAS COTTERILL.

(*Concluded from p.* 535.)

IN 1808 Mr. Cotterill married; and when his family increased he was compelled to add to his other labours the care of pupils: for his income, while at Lane End, never exceeded a hundred pounds a-year. He could not consequently now devote every evening in the week to his parochial labours: but he had an extraordinary art of finding time for all his duties; and he debarred himself even of necessary rest, in order to prepare a volume of family prayers, which have met with general approbation.

At the commencement of 1817, he obtained the perpetual curacy of St. Paul's, Sheffield, in a manner as honourable to the worthy vicar on whom the appointment devolved as to himself. That gentleman having formed a favourable opinion of Mr. Cotterill's character and talents from general report, and from the perusal of a visitation sermon which he had published, was so anxious to ascertain how far his qualifications as a preacher fitted him for so important a situation, that he went over to Lane End for the purpose of being present during divine service. Every thing which he there heard and saw convinced him of Mr. Cotterill's ministerial excellence, and the result was the removal of the latter to Sheffield in the following summer. In this new situation, which was in every respect one of increased importance, he shewed himself, as he had ever done, "ready to every good word and work." For a time his character was by some persons ill understood, and his motives were suspected; so that he met with considerable opposition, especially on account of his having introduced a new Book of Psalms and Hymns. This dispute was, however, at length amicably adjusted by a reference to his Grace the Archbishop of York, who, with great kindness and conciliation, engaged to revise a selection subsequently prepared by Mr. Cotterill, which he allowed to be dedicated to himself *; and he liberally supplied the congregation of St. Paul's with copies at his own expense. Of the kind and judicious conduct of the Archbishop in this affair, as well as on various other occasions, Mr. Cotterill always spoke with feelings of the liveliest gratitude.

After the favourable termination of the misunderstanding alluded to, the voice of opposition was heard no longer, and the strongest bond of union was formed between Mr. Cotterill and the flock committed to his care. His ministerial duties (till a few months before his death) consisted of two services at his own church, and a sermon once a month at the parish church on the Sunday, and also on the Wednesday evening, besides occasional services. In turn with the other clergy of the place, he visited the infirmary and workhouse. He also regularly gave instruction of a more private nature to some of the poor who, from old

* A large edition of these Psalms and Hymns, which have been very extensively adopted, was lately published by Messrs. Cadell.

age or other circumstances, stood in peculiar need of it; and once a-week he assembled the teachers and scholars of the Sunday school connected with his church. It needs scarcely be remarked, that he was also in the constant habit of visiting the sick and afflicted. Being no less able than willing to give suitable advice in most exigencies, either of a temporal or spiritual nature, a considerable portion of his time was occupied in attending to such applications. He delighted in the office of a peace-maker, and he was peculiarly fitted for it by his quick discrimination of character and his unfailing sweetness of temper. He never thought of himself when an opportunity occurred of doing good to others. Every one could read in his countenance, "Here I am: employ me as you will for your benefit, provided the object be a lawful one." With such a disposition, and such unusual powers of usefulness, his employments, amidst so large a population as that of Sheffield, would have been quite as much as his strength would allow, even if he had not unhappily been obliged, from the smallness of his income, to receive pupils into his house, who occupied seven or eight hours of his laborious day. The consequence was, that he seldom had leisure for the preparation of his sermons, an occupation which afforded him the highest enjoyment, till late in the evening; and sometimes he devoted whole nights to that object. No constitution could long bear up under such a pressure of engagements; and, about six months before his death, his friends saw with anxiety that his health was gradually declining. At their earnest solicitation he reluctantly gave up preaching at the parish church, and about the same time spent a few weeks for the benefit of the sea air, at Bridlington, chiefly, however, on account of the ill health of his wife. But this was a season only of comparative rest. While there, he preached regularly in the church, and exerted himself in various ways with such unaffected modesty and humility that he will be long remembered at Bridlington as a faithful and affectionate minister of "Christ's flock scattered throughout the world."

On his return to Sheffield, his friends were grieved to find that he had derived little benefit from change of air, yet he continued the performance of his usual duties, till Sunday, November 23d, when he was so much exhausted after the morning service, that he gladly accepted an offer of assistance in the afternoon. In a few days he was attacked by a fever, which appeared soon to yield to the remedies employed; but, attempting to resume his labours with his pupils, he brought on a relapse, which assumed a very alarming aspect. From this time he was evidently impressed with the idea that he should not recover; and even during his delirium eternity seems constantly to have occupied his mind. Often would he imagine his beloved flock before him, and address to them the most affectionate and awakening expostulations on the vanity of the world, the nearness of eternity, and the necessity of a heavenly mind for the enjoyment of future blessedness. Sometimes he would call successively for his children; and, reminding them of their peculiar failings and dangers, he would address them on that great subject which filled his mind, with all the authority of a father, yet with a sweetness of voice and manner which was peculiar to him, and never forsook him. "Upon more than one occasion," Mr. Price states in his sermon, "in the earlier part of his illness, when he was quite himself, calling me by my name, he said, with great affection and solemnity, '*The day, the day* is nearer than you conceive.'" Mr. Price adds several remarks which he made during his mental wanderings, but which he mentions merely as shewing the habitual bent of his thoughts.

He gives a most affecting account of him in one of his lucid hours. His wife and his friend had been praying by his bed-side. "When his friend," continues Mr. Price, "had ceased praying, your lamented minister raised himself upon his left elbow, and with his right hand earnestly stretched out towards heaven, and with a voice in its full strength, addressed one of the most clear, connected, pertinent, and awful prayers to God that was perhaps ever uttered by man. It comprised a reference to his wife, his children, himself, and his friend; and then distinctly to his own flock, and all the people of the place, and to the extension of Christ's kingdom throughout the world." His chief request was, that "they might be prepared to stand before the Son of Man." At the close, he sunk down powerless and exhausted on his bed. He continued for about ten days in a state of the greatest danger, and twice he seemed rescued from the grasp of death by the assiduity and skill of his medical attendants. At the end of that time, a favourable change in the disorder renewed the hopes of his anxious friends. The delirium gradually subsided, but he was too weak to admit of conversation. Still the peaceful state of his mind was evident to all around him, and his gentle affectionate spirit made him endeavour by words and looks of kindness to shew his gratitude for their attentions and services. The extraordinary interest felt for him was not confined to his own family and congregation, but seemed to pervade the whole population of the town in which he resided.

The hopes which had been excited were soon crushed by a return of fever, which in two days put an end to his sufferings. The same holy calm reigned within his breast to the last. Not a shadow of a doubt seems ever to have crossed his mind with respect to his future prospects; and his own will seemed annihilated, being absorbed in the will of God. The day previous to his death, his brother having remarked to him that heaven was a blessed place, his countenance lighted up, and he exclaimed, "O yes, it is indeed." "And you," his brother replied, "will soon be there." He paused, and, with an expression of voice and countenance, as if he dared not indulge a wish for immediate blessedness, he rejoined, "*That* must depend on the will of Him with whom are the issues of life and death." Just before he expired, his afflicted family being assembled round his bed, he prayed for a considerable time in the most fervent and energetic manner, with all his faculties evidently in full exercise. At last his strength failed, and he continued his intercourse with Heaven in a lower tone, when the word "temptation" struck the ear of his anxious brother; but, on listening attentively, he perceived with delight, that he was praying for his children that they might be kept from "the temptations of the world, the flesh, and the devil." His voice then gradually sinking, in a few minutes, without a sigh or a struggle, he closed his earthly labours, and entered into his eternal rest. The feelings of all present during the heart-affecting stillness which succeeded, were in perfect unison with the expression of one amongst them, "Blessed are the dead which die in the Lord." They who witnessed this scene can never forget it. May their last end be like his!

When Mr. Cotterill's death was announced, it seemed as if every one who heard the mournful intelligence had lost a son, a father, or a brother. A few days after his decease, a meeting of the seat-holders of St. Paul's was held, for the purpose of expressing their sorrow for the loss of their minister, and their respect for his memory. The whole congregation were requested to put themselves in mourning; and as if they felt every mark of kindness and attention to their de-

parted *friend* (the name by which they affectionately designated him) as a personal favour to themselves, votes of thanks were passed to the medical gentlemen who had attended upon him with unwearied assiduity, and to those ladies who had watched over him and ministered to his wants with maternal tenderness. His funeral was attended by all the clergymen in the town, and by many from the surrounding neighbourhood; almost all the Dissenting ministers in the place also requested leave to pay this last tribute of respect to his memory. Nearly the whole of his congregation followed his remains to the grave; and many thousands of sincere mourners were assembled.

It was well known to Mr. Cotterill's congregation, that his family, consisting of a wife and five children, were left without provision, and they hastened to afford them effectual aid. The day after the funeral a meeting was convened which was marked by a truly generous flow of Christian feeling and benevolence. Nor were this feeling and benevolence confined to the neighbourhood of Sheffield. In Staffordshire, where Mr. Cotterill had previously exercised his ministry, and indeed wherever his character was known, the esteem and affection with which he was regarded, have been evidenced by liberality towards those whom he left behind him *.

Though the character of Mr. Cotterill has been, to a considerable extent developed in the preceding historical sketch of his life, it may be desirable to advert more particularly to some of its leading features, with a view, chiefly, of illustrating the cause of his ministerial usefulness. He was remarkable, not for originality of genius, but for vigour and soundness of intellect; not for the exhibition of one dazzling talent that attracted the admiration of one class of hearers, but for possessing a union of mental endowments which rendered him interesting and useful to all. His mind was so constituted and so balanced as exactly to fit him for his work. It was quick in perception, strong in apprehension, happy in combination, and ready, honest, and argumentative in the development of its stores. His intellectual powers were much assisted by his moral qualities. An unusual freedom from selfishness, vanity, and irritability, made him see every subject in the clear day-light of truth, and stamped a peculiar value on the decisions of his judgment. In attempting to pourtray this part of his character, the language of his friend, Mr. Price, must again be adopted. "If there be one quality more than others which in him manifested itself with singular felicity, it was sweetness of temper. When sweetness of temper is combined with strength of understanding, soundness of principle, and corresponding exertions, it constitutes the greatest charm of earthly existence. Oh! what an appalling sum of misery in domestic and social life is the product of violent, of sullen, of envious, of obstinate, of jealous and froward temper! Throughout the whole of our thirty years' friendship, some of which were passed in almost constant and close intercourse, although we occasionally thought differently, and came to opposite conclusions upon subjects which cannot be deemed of minor importance, and in which both of us were seriously interested, yet during that period of thirty years I never heard one unkind word, I never saw one unkind look, I never had known cause to suspect, and I never did suspect, him of one unkind thought towards me. Nay more, I never knew him (and I think I was continually admitted to his inmost privacies), I never knew

* The relatives of Mr. Cotterill here acknowledge with unfeigned gratitude the extensive bounty of the Christian public to his widow and children, for whose benefit upwards of Four Thousand Pounds were collected within a few months after his decease.

him utter, or appear secretly to entertain, one unworthy thought of any human being! Hence it was that with due allowance for the decided opinions which such an understanding as his could not but form, and the decided line of conduct which such principles as his could not but pursue, no man living perhaps, within an equal circle, ever had fewer open enemies, and more private friends. Wherever he went, affectionate and warm hearted friends seemed to spring up around him at once, to hail him as almost of a higher order of created beings, and to increase in numbers and in demonstrations of increasing regards. An effect so happy was the result of a most felicitous combination in which sweetness of temper beaming in a countenance which was its most suitable index, seemed to hold a very prominent place. This temper when combined with such principles, such talent, and such exertions as his, seems to form what the holy Apostle has distinctly designated the good man, for whom peradventure some would even dare to die."

"In juxta-position with this very conspicuous feature which disposed him to uniform cheerfulness in himself, and to the promotion of it in others, I would place (what might surprise many) a constantly prevailing and most powerfully operative impression of the vanity of life, and the nearness of every man to his final destination. He ever appeared to me, from the very first of his religious impressions to the last, to have upon his mind a more habitual and realizing impression of the near approach and certainty of future judgment, than most other men. He had less of prospective plan, and looking forward to years to come, than most other men; and was always, though unobtrusively, disposed to that seriousness of view which easily admitted the possibility of that day or that night then passing being his last. This possibility, which others would coldly allow, he would feelingly believe; and where a strong shock would be necessary to impress it vividly upon the mind of others, an apparently trivial incident would suffice for a most operative influence on his own. It was not death, nor any of its circumstances; it was not alarm of dying, for I know not that he ever had any; it was not apprehension of pain or disease, or any violent or lingering mode of dissolution;—it was the moment after death; it was the instant passing into the presence of his God; it was the 'hour when the Son of Man cometh;' it was 'the swallowing up of time into eternity;' it was the sudden burst upon immortal scenes; it was the instantaneous call to a state to be fixed for ever, be it what it may; it was an awful though adoring apprehension of the unutterable Majesty of the Most High; it was the act of giving account to God; it was something, perhaps, stronger and clearer than I can state to you, which in an instant, and at any instant, could impart a holy solemnity to his cheerful mind, which could as instantly dispose it to the more direct impulses and acts of religious duties. Thus to him, time, and eternity were (if I may so express it) closer together than to most men. To him the veil which hung between them was of thinner texture; the line which separated them of shorter length. Hence, perhaps, he was habitually nearer to his God than many other real Christians; and without a particle of unbecoming levity on the one hand, or of severity and harshness on the other, was at once the humble, the earnest, the energetic minister of Christ."

But, one of the most striking features in Mr. Cotterill's character was his disinterestedness. They who best knew the interior of his mind, and who, during a series of years, had abundant opportunities of discovering its real tendencies, never could perceive the least approach to an undue consideration of himself. On the contrary, he was ever willing to give up his own just

rights, if he could thereby contribute to the happiness of others. In the intercourse of social life, tests of character in this respect are of constant recurrence and of various description. Many who may be disinterested in pecuniary concerns, are extremely selfish with regard to their personal gratifications. They will sacrifice their money, but not their ease, their reputation, their feelings, or their opinions. But the disinterestedness of Mr. Cotterill was of a very different order; it extended to *all* those particulars, and plainly proved to those who had any knowledge of him, that he sought "not his own, but the things of Jesus Christ." In public and in private life, the glory of God, and the good of his fellow-creatures appeared to be his constant and undivided aim; and, though he could have turned aside into the paths of ease and worldly emolument, he deliberately chose the path of labour and comparative poverty. It is evident that these qualities of mind and heart, for which Mr. Cotterill was chiefly distinguished, were peculiarly adapted to give effect to his ministerial instructions. And when a strong sense of duty constrained him to oppose the plans or wishes of others, these qualities were all brought into active exercise, and produced the happiest results. His moderation was known unto all men; and sooner or later all who had an opportunity of viewing his conduct, were convinced that he was influenced by the purest motives. While this conviction abated prejudice, and the sweetness of his disposition won affection, the unshrinking firmness of his character would not allow him to make any undue concessions, even for the sake of that peace which he so greatly prized. His conduct was uniformly consistent with a remark which he frequently made, that he was always ready to sacrifice *feeling*, but never *principle*.

To those who were not personally acquainted with Mr. Cotterill, the character which has been here given of him may possibly appear partial or exaggerated; but they who knew him best, will, it is firmly believed, most clearly acknowledge its faithfulness. Did he then, it may be asked, possess all this excellence without any countervailing defects? It may perhaps be questioned, whether, whilst he was ever ready to attend to the temporal wants of others, he paid all that regard which was necessary to his own worldly circumstances: but, if he did fail here, this did not arise from indolence or self-indulgence; few men were ever more free from these vices. It was the infirmity of human nature which, in avoiding one error, verged towards another. He had a very strong conviction upon his mind, of the extreme sinfulness of a worldly-minded spirit in a minister of Christ, which made him shrink from every approach to it. Beyond this it would not be easy to fix upon any thing in his conduct of a questionable nature. Doubtless he partook of that depravity of heart which has spread itself through the whole family of fallen man; and whatever he was, as he himself would have been the first to declare, "he was by the grace of God." The differences in natural disposition are so great, that the conflict between the two opposing principles of the flesh and spirit which takes place in the heart of every Christian, is far less observable in some characters than in others. But we must not therefore rashly conclude that they have had less to overcome, because their trials and temptations have been of a different nature. Nor should any omit to follow their example on the ground that they do not possess an equally happy temperament of mind. With respect to those virtues which are peculiarly adapted to recommend religion in the world, it is indeed strange that any persons can neglect to exercise them, and yet imagine that they are actuated by a supreme desire to promote the glory

of God and the salvation of men. Had there been no express command in Scripture to adorn the doctrine of God our Saviour in all things, it would have been included in the law of love; and it is difficult to believe that man, sincere in his Christian profession, who alleges any natural disposition, whatever, as a sufficient excuse for not exhibiting religion in an attractive form. There are so many subordinate motives to impel men to the cultivation of what is amiable and praise-worthy in the sight of their fellow-creatures, that it might have been imagined an Apostolic injunction to this effect was unnecessary. But the Spirit of God knew better the backwardness of the human heart to all that is good, even when renewed by Divine grace. St. Paul therefore was taught to urge his beloved converts to the study and practice of the social virtues, by positive precept, by personal example, and by the promise of the Divine favour, and of that blessedness which is inseparable from an intimate communion with the God of peace. "Finally, brethren," he says, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned and received, and heard, and seen in me, do, and the God of peace shall be with you"

FAMILY SERMONS.—No. CXC.

Psalm xcvii. 1.—*The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof.*

EVERY thing within us and around us should perpetually recal to our minds the presence and the perfections of Him in whom "we live and move and have our being." But unhappily this is not the case with the great bulk of mankind; they habitually forget him, they think not of his presence, they seek not his mercy, they are not grateful for his gifts. And, what is worst of all, their forgetfulness is wilful: they neglect him, because they do not love him; they are unwilling to be reminded of him, because they dread his righteous displeasure, and have no wish to walk in the way of his commandments. Far from rejoicing when told that the Lord reigneth, they would conceal themselves, if possible, from his omniscient eye, and withdraw themselves from his dominion; they would live as beings of to-day, who have no souls, and no concern beyond the grave. But is this reasonable? is it the return which even our natural conscience tells us we owe to our Creator? Above all, is it conduct becoming those who say that they believe in Divine revelation; who acknowledge his being and perfections, as disclosed to us in his word; and who profess to worship him in the Gospel of his Son? Far otherwise! God ought ever to be near to us in our thoughts, as he is near to us in reality; and if we learn to know him aright, and to seek an interest in his favour, the remembrance of his presence, far from filling us with gloom and apprehension, will be a daily source of repose and consolation. Our ignorance will be enlightened, our weakness will be strengthened, our sorrows will be assuaged; we shall rejoice that he reigneth, and shall feel it to be our highest wisdom and privilege to submit ourselves to his righteous government.

In pursuing the consideration of this subject, the text will lead us, in the first place, to contemplate the universal dominion of God; and, secondly, to inquire why we should rejoice in his superintendence.

First, then, we learn from the passage before us, that "the Lord reigneth."—The right of the Almighty to this supreme dominion,

is founded on the highest of all titles, that of creation. A belief in God as the Maker of all things, is a fundamental article of our religion; for "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Indeed, it is the very first declaration of Scripture, that "in the beginning God created the heavens and the earth." When nothing as yet existed, he willed, and he spake, and the universe came into being. No one, therefore, can dispute with him the first claim to a right and property in all things; all things being made by him, and for him. "O Lord of hosts, thou art the God, even thou alone, of all the kingdoms of the earth; for thou hast made heaven and earth."

The universe, thus created by his power, he upholds by his continual providence. Who would have skill to reign over this vast and complicated creation, but its Almighty and infinitely perfect Author? Who could guide the stars in their courses, and raise and support the successive races of the vegetable and animal tribes; and, above all, who could rule in the armies of heaven, and amongst the inhabitants of the earth, but He whose wisdom and power brought all creation into existence? Even man, though endued with reason, and master of many arts and sciences, could not preserve his own life a single moment, without the providential care of his gracious Creator. No creature is, or can be, independent of him: he sustains us in life, he clothes us, he feeds us, he shelters us, he wards off disease and danger, and he follows us with his loving kindness and tender mercy. He reigns in every department of his creation. If we look to the heavens above, it is he who "telleth the number of the stars, and calleth them all by their names." "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number (He calleth them all by their names) by the greatness of his might; for that he is strong in power, no one faileth." If we look beneath, we see him year after year replenishing the earth with his treasures: "He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which stengtheneth man's heart." Though he has contrived all his works with infinite skill, he has not so made them that they should continue without his constant care. The Psalmist David beautifully describes this never ceasing dependence of all things upon him. "These," that is every living thing, the inhabitants of the air, of the earth, and of the waters, "these all wait upon thee, that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good; thou hidest thy face, they are troubled; thou takest away their breath, they die and return to their dust; thou sendest forth thy Spirit, they are created, and thou renewest the face of the earth." Especially is his providential care visible with respect to mankind. He describes himself in his word as looking down from heaven to behold all that concerns them; as numbering the very hairs of their head. "Thou knowest," said David, "my downsitting and mine uprising; thou understandest my thoughts afar off; thou compassest my path and my lying down, and art acquainted with all my ways." Nor is he a mere spectator, but an active disposer and agent in our affairs. It is he that maketh poor and maketh rich: he appoints our stations in life; he allots to us our portion of health, and strength, and the ordinary bounties of his providence. He promised the Patriarch Abraham that his posterity should enjoy the land of Canaan, and he accomplish-

ed his promise, though at that time no event appeared less probable. He taught Jacob to acknowledge, with heartfelt gratitude, that all his prosperity was derived from the same infinite source: "O God of my father Abraham, and God of my father Isaac, the Lord which said unto me, Return unto thy country, and unto thy kindred, and I will deal well with thee; I am not worthy of the least of all the mercies and of all the truth which thou has shewed unto thy servant." David, in like manner, in his thanksgiving, when the people had offered willingly of their substance to build the temple, said, "Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all." We might bring forward almost innumerable other passages of Scripture, of the same nature, all shewing the strong sense which devout men in every age, and, above all, the sacred writers, have entertained of the presence and dominion of God.

But, most of all, he reigns in his kingdom of grace; and to this the Psalmist appears particularly to refer in the text, the whole Psalm being considered to be a prophecy of the conversion of the Gentiles, and the spiritual dominion of the promised Messiah. The knowledge of the one true God, and of salvation through the sacrifice and death of Christ, which had hitherto been confined to the Jewish people, was to be at length diffused throughout "the multitude of isles:" the "isles were to wait for his law:" "the Sun of Righteousness was to rise with healing in his wings," and "the Gentiles were to come to his light, and kings to the brightness of his rising." The Messiah was to reign King of kings and Lord of lords; and of his dominion there was to be no end. In this view of the subject, the Creator reigns in the souls of men, in a new and peculiar manner. The throne of the human heart had been yielded to an usurper; for Satan is described as the god of this world, reigning without opposition in the children of disobedience. His evil dominion is marked by whatever is unholy and unlike God, whether in word, or thought, or action. But it was the office of Christ, as a conqueror, to expel this enemy of souls, and to re-assume the reins of government in the hearts of men: he died to purify to himself a people zealous of good works. His kingdom is love, and joy, and peace, and holiness. He dwells in us by faith, and shews the efficacy of his dominion, by causing us to abound in the fruits of repentance, and in every good word and work, to his praise and glory. He inclines us by his Holy Spirit willingly to submit to him as our rightful Sovereign, and to banish from our hearts whatever opposes his hallowed sway. He reigns, subduing our evil passions, calming our unchristian tempers, conquering pride, self-will, and worldliness, and exciting in us love to God and to our neighbour, and whatever is lovely and of good report. Nothing can more strikingly prove the presence and power of God, than such a change of character effected in a fallen and guilty creature like mankind. Not more certainly did he reign in his providence, when he made the stars in their courses to fight against Sisera, or when he discomfited the Philistines, or put to flight the army of the Assyrians, or levelled the walls of Jericho, or caused the sun to stand still upon Gibeon, and the moon in the valley of Ajalon, than he does, in his spiritual kingdom, when he thus regenerates and sanctifies a human soul, and builds up his church, a spiritual dominion, rescued from the midst of apostacy.

and impending destruction. And this spiritual kingdom is but the beginning of that universal dominion, which he will one day assume, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever, all enemies being subdued, and the whole universe acknowledging his rightful supremacy.

But our text, in the second place, speaks of the dominion of God over his creation, and especially in the affairs of his church, as a subject of gladness and rejoicing. He has not left us to our own skill or wisdom, or made us dependent upon our own frail and feeble energies. He has not consigned us to the dominion of chance; or, what would be still worse, to the wayward passions and desires which sin has introduced into a fallen world. He exerts a constant providential government for our advantage; and it is only in proportion as we voluntarily withdraw ourselves from his sway, and seek for other lords to rule over us, that he suffers us to feel how sinful and wretched we are, destitute of his guidance and protection.

We shall perceive abundant cause to rejoice in the government of God, if we consider the character of those over whom he reigns, and the nature of his dominion.

1. Over whom and what does he reign? He exerts an organizing and disposing power over all the elements of nature, without which constant vigilance, the universe would become a wreck, and no animated being could continue in existence. But it is his moral government which we are particularly called upon to consider; and this extends to angels, to devils, and to men. In heaven and in hell his government is of an unmixed character: in the former, it is infinite love and beneficence; in the latter, unmitigated justice and severity. Upon earth he reigns with a mingled sway; exhibiting, on the one hand, a sceptre of mercy and forbearance, and, on the other, of righteous judgment and rebuke. In these various departments of his creation, he adapts the form of his goverment to the character of those whom he governs; but in all with an unfailing consistency with his own Divine perfections, which never vary amidst all the changes and exigencies of his creation. Now, with regard to our own world, viewing the fallen character of mankind, we may judge what a scene of evil and inextricable confusion would ensue were there not an all-wise and all-powerful Disposer, who sits, as it were, at the helm, and guides the vessel amidst the storms and contentions of human life. Were it not that he mercifully restrains the evil passions of mankind, the world would be one vast field of misery and every evil work, without any abatement or mitigation. Looking then no farther than this, we have cause to rejoice that the Lord reigneth, that he turneth the hearts of men as the rivers of water, and maketh even their wrath eventually to praise him. Happy is it for us that we are under a better guidance and protection than our own; and that a sinful and rebellious world is not at once consigned to a state of justly merited banishment from the care of its offended Creator.

2. The character also of God's government is a just cause of rejoicing. He rules not feebly, or ignorantly, or unjustly, or unmercifully. Human governments are a blessing to communities in proportion to the excellence of their laws and the justice of their administration. But the laws of God are perfect; like their Author, they are holy, just, and good; and in keeping them there is great reward. They are also administered as perfectly as they are planned. God governs *omnipotently*; there is no event that he cannot control; nothing can impede his designs; he makes all things work together after the good pleasure of his will. He governs also with *infinite wis-*

dom. All his plans are marked by unerring judgment: he can bring good out of evil; he "disappointeth the devices of the crafty, so that their hands cannot perform their enterprise; he taketh the wise in their own craftiness, and the counsel of the froward is carried headlong." "With him is strength and wisdom: the deceived and the deceiver are his." Every part of his creation displays this wisdom, and especially the human frame so "fearfully and wonderfully made." His providential government, as described and illustrated by numerous examples in his word, exhibits this wisdom still more strikingly; and most of all, the affairs of his spiritual kingdom, his wonderful provision for the redemption of lost mankind, and his restoration of his degraded and sinful creatures to his own image in righteousness and true holiness. He governs also with *infinite justice*. He has no designs but what are as equitable as they are wise. We cannot understand the reason of all his proceedings; his government often appears, to our feeble conceptions, to be involved in much obscurity; but of this we may ever rest assured that "the Judge of all the earth will do right." The future world will clear up all doubts, and will shew that, though "clouds and darkness are often round about him," yet that "righteousness and judgment are the habitation of his throne." He rules also with *boundless goodness*. His infinite wisdom and power are not exerted for the injury, but for the benefit of his creatures. To cease to be under his dominion would be their greatest calamity. "The Lord is good to all; his tender mercies are over all his works:" "the earth is full of his goodness." His very threatenings and punishments are intended in mercy: they are designed, like the warning given to the Ninevites, to bring us to repentance, that we may live and not die. He "pardoneth iniquity, transgression, and sin;" he is the "rewarder of them that diligently seek him:" though he is "the Lord strong and mighty," and is "provoked every day," he yet bears with a sinful and apostate world; he is willing, even at the eleventh hour, to receive the returning prodigal; he has no pleasure in the death of the wicked, but rather that he should turn from his wickedness and live.

And is it not a subject for rejoicing that we live under the sway of a Being such as this? Could we choose so well for ourselves as he can choose for us? Could we in any way be so happy for time or for eternity, as by submitting to his wise and good and righteous dominion? But, then, the important question arises, Have we really done so? Are we by choice and self-dedication his obedient subjects? Let us examine our hearts in this particular, for his government is not to be trifled with. It is not a subject of indifference whether we are classed among the number of his friends or his enemies; among those who shall reign with him in endless glory in heaven, or those who shall be cast out from his presence into the blackness of darkness for ever. Let me then address you on behalf of your Creator, Preserver, and Benefactor. Do you acknowledge him as such, and this practically as well as in words? Do you cherish towards him a reverent spirit, submitting to his dispensations and humbling yourself under his mighty hand? Do you adore him; do you fear him; and do you desire and endeavour to love him with all your heart and soul and mind and strength? Do you shew an eagerness to serve him; do you account his service perfect freedom; do you avoid whatever interferes with your obedience to his laws, and do you make it the great study of your life to know and to do his will? Do you acknowledge his mercies, and does an habitual sense of them bind your heart in grateful affection to him?

Do you view with admiration the long-continued lenity of his government towards you; that he has not cut you off in your sins, but has given you a space for hope and repentance? Do you feel deeply thankful for his infinite mercy in Christ Jesus; by which he permits, yea solicits, you to return to your obedience, and promises pardon and grace to all who accept his gracious invitation? Do you seek the aid of his Holy Spirit, without whom you can do nothing, in order that you may henceforth live to his glory, as a willing subject of his spiritual kingdom? Do you lament your past disobedience, and pray for strength to resist every temptation to wander from him in future? By such inquiries may you ascertain how you stand affected towards him. Submit then to his authority; wield no longer the arms of a feeble and impious rebellion; but "kiss the Son, lest he be angry;" live constantly under the dominion of his golden sceptre of mercy, and then, come what may, for life or death, for time or eternity, you shall be safe beneath the shadow of his almighty protection.

To the Editor of the Christian Observer.

I AM tempted to request admittance for a few additional remarks, by way of appendix to the short article in your Number for June, on a circumstance connected with the cure performed by our Lord on the blind man (John ix.), and the deaf and dumb person (Mark vii. 33), &c.; chiefly for the purpose of introducing an apposite extract from *Blunt's Vestiges of Ancient Manners in Italy*. The subject may not seem of great moment; but, as connected with the sacred narrative, it deserves its share of consideration, especially as such circumstances have been made a very unfair use of by sceptics and infidels, with a view to bring the Scriptures into disesteem and contempt.

Some scholars have supposed, that the popular ascription of miraculous properties to *human saliva originated* in its adoption as a connecting sign by our Saviour; but there appears no reason why Christ should specially select for this purpose a thing so repugnant to *our* ideas at least of delicacy; and further I should scarcely imagine, that the superstitious heathen would borrow a practice from one whom they regarded with detestation and horror as the enemy of those very gods, through whose blessing their charms were to work. But waving these considerations, we may by direct reference prove at once the existence and the prevalence of the belief in question, at a period *previous* to our Gospel narrative. Varro, who flourished several years *before* the Christian era, informs us *, that amongst the Hellespontines saliva had *long* been employed as an antidote against the bite of serpents. From Persius †, who was born about the close of our Lord's ministry, we incidentally learn, that the *lustrales salivæ* had, *from generation to generation*, been decreed highly efficacious in counteracting the noxious influences of fascinations, &c. Pliny ‡, the naturalist, his contemporary, states at length the various virtues, which, *from time immemorial*, had been ascribed to this singular specific; and amongst them he particularly notices its frequent application in disorders of *the eye*. It is evident, then, that our

* Apud Plin. Nat. Hist. vii. 2.

† Sat. ii. 31—34.

‡ x. 52. xxviii. 4.

For these references I am indebted to Mr. Blunt, who employs them to prove a somewhat different point. To them may be added the frequent notices of another superstitious custom amongst the ancients, that of *spitting into the bosom*, by way of averting any harm that might arise from the sight of a bad omen, the utterance of an unlucky word, the glance of an evil eye, &c.—See Theophrast. Char. xvi.; Theocr. v. 39, xx. 12; Lucian Apolog. de Merced. Conduc. Petron. p. 131; Casaub. Lect. Theocr. 8., and Heins 2.

Saviour neither was nor could be the author of a notion, which had been in vogue, not only at Jerusalem and Alexandria, but likewise on the shores of the Hellespont, and in the streets of Rome, centuries, for ought we know, before he himself came into the world. It was necessary to clear up this point the more fully, as on it depends the whole force and propriety of the explanation which was suggested in the preceding paper, and which is so well argued in the extract which shall now be presented.

"A curious subject of inquiry here suggests itself, as to our Saviour's intention in making saliva the instrument of restoring sight to the blind, and hearing to the deaf. That he used it designedly there can be no doubt; but it was with a view to demonstrate that the virtues of which that, or any such indifferent substance, was the vehicle, were not to be referred to the substance itself (as many vainly supposed), but to Him who had it in his power to convert the most contemptible of his works into means of displaying his greatness. And by what better method than this which was adopted by our Saviour, could the people have been convinced of the absolute nullity of a charm so reputed? For might he not be understood to argue practically as follows: 'You say that there is a healing power in saliva; yet can any individual amongst you anoint the eyes of a blind man with it, and restore him to sight; or touch the ear of one who has been deaf from his birth, and create in him a new sense?'

"There are many instances in which it has pleased the Almighty Governor of the universe to act in a similar manner. He seems sometimes to allow the spirits of darkness, as it were, to select their own weapons, and then convinces them upon equal terms, that 'the Lord he is God.' Thus it was, perhaps, in consequence of the serpent being an object of idolatry in Egypt, that Jehovah thought fit to make that very reptile subservient to his glory. For is it not remarkable that he should have caused this same animal to be both a blessing and a curse to his people? That he should have commissioned fiery serpents to bite them 'till they died,' and should then have commanded Moses to make a fiery serpent, that they who looked upon it might live? Could there be a stronger proof given than this, that his authority over matter was absolute; or that the animal which they might have once worshipped as a god was altogether his creature, and wholly at his disposal?

"The same observation applies to another circumstance in the Mosaic history. The rod, or wand, was peculiarly appropriated to the purposes of magic. It was used by the sorcerers and enchanters of Pharaoh. Yet this did not prevent the Almighty from permitting his servant Moses to employ that same instrument in manifestation of his omnipotence. The magicians might throw down their wands, and, by their connexion with the powers of darkness, transform them into snakes; they might smite the water with them, and turn it into blood; they might bring up by them frogs upon the land of Egypt: but all this the wand of the great leader of Israel could perform, and more than all this;—it could communicate a blessing, as well as a curse; it could remove, as well as inflict calamity. Pharaoh applied to his magicians to contend with Moses in producing evil; but in banishing the evil, when produced, they could yield him no assistance whatever."—*Blunt's Vestiges*, pp. 114...171.

Ουτις.

To the Editor of the Christian Observer.

THE rabbinical writers have indulged themselves in apparent information concerning personages in the Old Testament, of very little im-

portance; such as, that *Balaam* was the son of either *Jannes* or *Jambres*, who withstood Moses in Egypt. (2 Tim. iii. 8.) But the desire of circumstantial knowledge in such matters, is not confined to the Jews: it is to be regretted that Christians have followed the example. For instance, it is often asserted that Mary Magdalene had been a woman of grossly licentious life, on no better foundation than that of identifying her with the woman of whom St. Luke, chap. vii. 37, &c. gives an affecting account; and who is said to be "a *sinner*,"—a term used in this sense only for those whose conduct or profession brought them under public censure, as in the case of *Zaccheus**. The Evangelists have informed us, concerning Mary (*of Magdela*), that she, who, with others, had been healed and delivered out of most distressing circumstances (Luke viii. 2), ministered to our Lord in his state of humiliation, of their substance; and surely we may not venture to imagine that our Lord would have condescended to receive any part of that substance (contrary to his own law, Deut. xxiii. 18), if it had been the wages of iniquity.

Some, on the other hand, have identified the woman in Luke, chap. vii., with Mary, the sister of Lazarus, from the supposed similarity of the anointing with that in Simon's house, recorded by St. John. But, not to urge that both the date of the narration, and its circumstances, are at variance with this idea, it ought to be considered that the name of Simon was common among the Jews;—that the master of the house is, by St. Mark, called Simon *the Leper*;—that Mary anointed the *head* of Jesus, which the woman in St. Luke did not venture to do;—also, that this unction of perfumed oils was an accustomed civility to honoured guests, and therefore its occurrence in different places of the evangelical history might naturally be expected.

E. M. B.

* I apprehend that *his profession* as chief of the publicans had procured him the appellation of *a sinner* (Luke xix. 7), since our Lord's testimony, that he was "*a son of Abraham*," implied, I think, not merely his lineage as a Jew, but also the general uprightness of his conduct; for ver. 8. I consider to relate to his *past*, not to his *future*, mode of action. Also it may be questioned whether the *false accusations* do not intend such as were brought before Zaccheus, (he being *chief* of the publicans,) and afterwards discovered to be ill-grounded, and too hastily (perhaps) credited by him. If I am right, a vindication, in which he judged our Lord's honour was concerned, and *not* a confession and purpose of amendment, is the meaning of the 8th verse.

To the Editor of the Christian Observer.

It is probable that most persons will agree with your correspondent MAÇARIUS, page 417 of your Number for July, respecting the utility and necessity of a plan for specific clerical education; but what plan to adopt, without interfering with our present ecclesiastical discipline, is a question which requires very calm and serious consideration. In the neighbourhood of the place from which I write, there are two Dissenting Academies; and part of their plan is to allow the students to go out and preach in the surrounding villages: and this is considered as of great utility, in connexion with their classical and theological studies, as preparatory for fitting them for being set apart for the pastoral office. But I apprehend that nothing of this kind can be allowed, or could be at all proper, in the candidates for Holy Orders in the Church of England. Your correspondent, however, is desirous of eliciting such suggestions as may lead to some satisfactory result. I would therefore ask why our candidates, for a year after taking their degrees at the University, or after completing their studies elsewhere, may not act as *catechists* in our Sunday and national schools?

The duty of catechizing is a most essential part of that plan of instruction which our church requires; and there can be no doubt but that it was the design of our church originally that a deacon should accompany a priest for the purpose of assisting him in that office; but as there is a manifest alteration in this respect, why should not every graduate act as a catechist for a year under a parish priest, whereby he would not only communicate religious knowledge to the children, but learn much for his subsequent instruction, when he entered upon a more public sphere?

The Church Catechism must be allowed to contain a summary of Christianity. Let it be divided into fifty-two catechetical themes or lectures, with Scripture proofs, explanations, &c. by the candidate for Orders, and inspected weekly by the resident minister previous to being delivered to the children on the Sunday; then let the young divine examine a Sunday school, or a national school for an hour, either *memoriter*, or from his manuscript; and I am of opinion that his own mind will be much improved and prepared for the work of composing and delivering sermons by such a process.

Many clergymen in populous places, and in large churches, cannot on the Sabbath, on account of other overwhelming duties, pay that attention to catechizing which they wish, and which the church requires; but a plan of this sort would be a useful auxiliary to *them*, as well as of use to the *candidates*. The officiating minister may do his duty more efficiently to the children, after they have been thus trained by his probationary assistant. The labours of the regular teachers and masters of the school would be also much assisted, and that chasm between them and the minister would be profitably and respectably filled up.

To me there appears nothing contrary to the Canons or Rubric in this plan; and I will venture to say, that, when a candidate who has been thus employed enters into Orders, he will find that a year thus spent was perhaps the most useful of his life. At all events, the plan is worth a trial.

Allow me to add, that I have found, in common with my clerical friends and brethren, the difficulty of obtaining proper instructors for Sunday schools. We frequently see two or three of the superior classes committed to the care of those who are totally incompetent to give them *religious* instruction, and the clergyman himself is so engaged, especially in populous places, with occasional duties, that he is unable to supply the deficiency: the consequence of which often is, that the Sunday school is only a place where the children learn to read without expense to their parents; and the chief benefit designed is not only lost, but they are prepared to read any book that may be cast in their way. The proposed plan turns the system to its right end, and in a few years the good effects of it would be very visible.

The candidates might also accompany the minister in visiting the sick, in reading to them, in distributing religious tracts, in superintending parochial libraries, and be rendered useful in many other ways consistent with church order and discipline: but it is as a *catechist* that it appears to me that he will chiefly be of service to himself and to others. I know two candidates for Orders who are at this very time thus employed; and I can testify, that their improvement has exceeded my most sanguine expectations.—I should be glad to see further suggestions in your pages on this subject, as its importance is unquestionably great.

W. M.

MISCELLANEOUS.

To the Editor of the Christian Observer.

A FEW considerations having suggested themselves to me in the perusal of a large number of tracts for children and the poor, and more especially of those little stories which are just now published in such abundance, I shall be obliged by your inserting them in your pages, when not occupied by subjects of more importance. Many of these little publications are so excellent, and so well calculated to answer the end proposed by their benevolent authors, namely, the cultivation of devotional feeling, and the communication of religious instruction to the poorer classes in an inviting form, that I feel grieved they should be defective, and, as appears to me, occasionally even injurious to the interests they are designed to promote.

The stories to which I allude, are such, for example, as those written by the authors of "Lucy Clare," "Margaret Whyte," "Jessie Allan," "The last Day of the Week," and others of a similar nature. They are great favourites, and deservedly so, with the children of the lower classes; but I have been often withheld from circulating them, as freely as I have felt inclined to do, by several considerations; particularly by the apprehension that they might engender a taste for novel reading. I have myself observed, that after reading these beautiful narratives, other books, even other stories, if less ornamented and highly wrought, have been perused with indifference, often with evident distaste; and is it not probable that the appetite thus excited will require to be gratified sometimes at an undue expense, and will, when the innocent and beneficial works are exhausted, seize indiscriminately on those of Smollet, and Fielding, and others equally injurious. Nor must it be supposed that these latter works are inaccessible to the class of readers under consideration; for I know it to be a fact, that pedlars and hawkers bring them within the reach even of the inhabitants of country villages. Can we wonder if most of the useful or instructive books to which the poor can have access should prove insipid, after the beautiful history of Lucy Clare, whose pathetic story finds a ready way to the heart even of the most illiterate? It contains much that is excellent. Its simplicity is suited to common capacities; and at the same time its elegance and refinement must tend to soften down, in the most desirable way, the rough feeling and coarse manners which generally exist among the poor; and Lucy's devotion is so simple and natural, and the quotations from Scripture are so apt and appropriate, that the mind cannot fail to be strongly impressed in favour of that religion which could comfort, guide, and support her so effectually throughout life. But, notwithstanding these excellencies, to none of these works does the above-mentioned objection apply with greater force than to this; for the scenery, the sentiment, much indeed of what constitutes its charm, constitute also one of its principal sources of danger.

Another objection to which these stories appear to me to be liable, is, that they are made so entertaining as cause a danger of their occupying the time which is, or should be, given to the Bible, and of lessening the interest with which it would otherwise be perused. The poor, the manufacturing poor more especially, have scarcely any leisure for reading: the men have very little; the women, at least those engaged in household duties, still less; and whether they should not wholly

devote that little to the diligent study of their Bible, is a question deserving of serious consideration. Certain it is that the whole of the time they can or ought to devote to reading will be found barely sufficient for their acquiring such a knowledge and understanding of the Scriptures, and such an intimate acquaintance with them, as will afford a prompt supply of comfort and assistance in every situation of life. It has also occurred to me, when I have witnessed the avidity with which many of these stories are devoured, that they might hereafter prove a powerful temptation to poor girls and women to neglect the less agreeable but very important occupations of keeping their clothes, and those of their families, "tight and clean," and assisting in household duties.

There is another objection which, if well-founded, wears a more serious aspect than any of the former. It is generally found that the human mind experiences unspeakable difficulty in bringing the pure and simple motive of pleasing an Invisible Being to bear on the hourly temper and conduct: it will seize unconsciously, but eagerly, on any motive that presents itself, in a form more tangible, and more present to the senses, as an assistant in the arduous task of exciting its energies, and repressing its corruptions. We should beware, therefore, how we strengthen this downward tendency, by suggesting motives of a less pure and spiritual nature, or assigning any prominent place to subordinate principles of action. Is not this effect, however, to be apprehended from the publication of these various lives, these "stories founded on *facts?*" Will they not naturally suggest to many persons the possibility that *their* conduct may likewise excite notice, that *their* history also may some time appear in print? Or even, without suggesting any distinct idea, will they not tend to destroy that singleness of heart which can alone render our humble endeavours acceptable with God? And will not this effect be strengthened by the manner in which many of these stories introduce spectators to observe, admire, and comment on what they see; thereby laying before their readers, unintentionally it is true, a motive of action against which our Saviour expressly and repeatedly warns his disciples. "The Dairyman's Daughter," and "Little Jane," are particularly open to these animadversions; but the evils to which I have alluded are yet more strikingly illustrated in a little story lately published, entitled, "The Last Day of the Week." The relator of the narrative represents himself as intruding, rather impertinently as appears to me, into several families, and often during their most private and sacred moments, with the avowed intention of watching their proceedings. It is a boasted privilege of England, and one which the author, while he infringes, acknowledges, that every man's house, how poor soever the owner, is his castle; and some delicacy at least ought to be felt and expressed in invading it, whether in fiction or real life. Another consequence too of the injudicious and clumsy introduction of this spectator is, that an air of ostentation is thrown over Mary's excellent conduct and rules, which detracts much from their beauty, and will lessen the influence of her example. And *those* who *do* admire, and begin to put in practice these rules, when they have finished the work of the week, having set their cottage in order, and prepared every thing for the morrow, will they not be apt to look towards the door for the expected visitor? Will they not seek their reward in his anticipated approbation, or imaginary presence, rather than in the favour of that God who seeth in secret? And if, as is most probable, no spectator appears, will not a secret feeling, that their labour has been in some degree in vain, throw a damp over any subsequent exer-

tions? If this be the effect, even in a very slight degree; and, that this would be the effect with some, I have little doubt; then will this work, with all its merits, have lent a helping hand to one of the prevailing corruptions of our nature; it will have drawn off the attention from God to fix it upon man, and may have been accessary to bringing many under the condemnation, "They loved the praise of men rather than the praise of God." There is likewise in the forced and artificial manner in which, in this story, religious topics are indiscriminately introduced on all occasions, something quite opposed to the simple, unostentatious, mode which Jesus Christ continually recommended both by his precepts and example. It is true, religion cannot too constantly occupy the thoughts or actuate the conduct, but by its dwelling continually on the lips, and by the introduction of Scripture language into common use, in reference to the every-day occurrences of life, that feeling of sacredness and awe which has proved so congenial to the spirit of genuine religion, and so conducive to its purity, must, from the very constitution of the human mind, be essentially injured. Surely this feeling of holy fear ought always, in some degree, to exist between creatures and their Creator: nor should we forget the admonition it once prompted; "The Lord is in heaven, and thou upon earth; therefore let thy words be few."

The above serious objections to this little work are the more to be lamented, because it has in it much that is excellent, and much that is substantially useful. The principal lesson it inculcates is quite invaluable, and was greatly needed to be impressed; and many other minor duties are enforced by the way, with a minuteness of detail, and a particularity of time and circumstance, which will render them peculiarly easy and inviting in application.

Another objection remains, to some of the stories, of equal weight with any of the former. I mean, their tendency to impair those feelings of filial tenderness and respect which many circumstances in the present condition of the poor are but too much calculated to undermine. In consequence of the high wages and early employment of the children amongst the manufacturing poor, they soon become independent of their parents; and, if not gratified in all their desires, they make no scruple of quitting them, to seek a lodging elsewhere, where they may be freer from restraint, and more their own masters. The idea, that any gratitude or return is due for the care and support of their infancy, never appears to occur to them. The effect of this, on their manners and morals, is injurious in a degree to be estimated only by those who have witnessed it. Under these circumstances, which render a strong counteracting influence peculiarly necessary, it is with considerable uneasiness that I have observed so many authors of tracts, and other works written expressly for the poorer classes, rather aggravate than mitigate the evil, by continually representing children as the instruments of their parents' conversion, and by rendering the ignorance and vice of the parents a foil by which to set off the child's superior piety. In this view there is much that is objectionable in Little Jane. It is also too much the custom in such publications as those to which I have alluded, to recommend Sunday schools, by advertising them as places of refuge from bad parents and wicked homes. One tract actually has for its title, "A good Sunday-school Child the Means of reforming a whole Family." Surely they have advantages sufficient to recommend them without resorting to such invidious comparisons; a mode of promoting their success that cannot be too strongly deprecated. The natural, the known effect of this mode of writing, is to lessen parents in the eyes of their

children, to diminish the child's respect, occasionally to justify its disobedience, and to excite in its mind a feeling of superiority and self-complacency, utterly inconsistent with that humility which is a first essential of Christianity.—The story of Margaret Whyte, though more than usually free from any of the former objections, is not altogether exempt from this. The morality is false throughout. Margaret's intentions were good, and she acted nobly up to them; but her idea of duty was quite erroneous. A child's first duty, after its duty to God, is to its parents, (which indeed is only a branch of its duty to God,) and that duty should instruct it to conceal nothing from them which it may concern them to know. It should also make the child feel that it has no right to inflict suffering on its parents, in order to promote the good of others. Had Margaret been the only sufferer from the concealment of the truth respecting the coin, it would have been all well; but in her desire to save poor Dickey, she overlooked a more clear and imperative duty.

In the admirable story of Jessie Allan, the superiority of the child to its parents, which, as it does sometimes exist in common life, I am far from intending to imply should never be assumed in fiction, is managed less objectionably than in most others: sorrow and distress appear to have been the only feelings which it excited in Jessie's mind; indeed, this story is but little obnoxious to any of the forementioned objections. The scene is laid, not in an ornamented and beautifully situated cottage, but in an indifferent dwelling in the town of Glasgow; the incidents are interesting, but also natural and probable; the religion is plain and simple, and is seen to influence the daily conduct and happiness of the heroine, supporting her under painful trials, guiding her safely through situations of great difficulty, increasing gradually in strength, and clearness of conception, till it finally succeeds in divesting death of its terrors, and renders her last moments tranquil and full of hope.

I have now laid before your readers the principal considerations which have made me afraid to circulate even the least objectionable among these stories, lest evil should result where good only was intended. My object, in so doing, has been to suggest to the authors of such works, whose sole object I believe to be the desire of instructing and assisting their fellow-creatures, whether, by a little alteration in their mode of writing, they might not better secure the end they have in view, effect equal good, without danger of strengthening or giving rise to any thing of evil tendency, and render their works almost or altogether unobjectionable. They contain so much that would afford innocent pleasure; so much that is calculated to cultivate the affections, soften the feelings, and civilize the manners; and the doctrines and precepts of Christianity are so repeatedly brought home to the feelings, that it is earnestly to be desired they should contain nothing which renders it matter of doubt whether their tendency be, on the whole, beneficial.

To the Editor of the Christian Observer.

I BEG leave to inclose a paper entitled "Observations on the Language of Signs," read last year before the New-York Lyceum of Natural History, by Samuel Akerly, M.D., which I think will prove interesting to your readers.

C. C. C.

"In compliance with the duty which you have assigned to me for this evening, I was about to continue the inquiry in relation to that class of animals, called *Zoophytes*, which I commenced at a former meeting; but as my attention has been forcibly arrested by that part of Major Long's Expedition to the

Rocky Mountains, which treats of the *language of signs* employed by the aborigines of our western territory, I beg you will indulge me in some observations on the subject.

"The elucidation of a sign language is peculiarly attractive to me, as connected with the interest of the Institution in this city for the instruction of the Deaf and Dumb, over which I have a superintending care. I therefore hope to fix your attention for a few minutes on a subject which, although novel in this society, may be made agreeable, and, I hope, interesting to its members.

"The Indians, Tartars, or aboriginal inhabitants of the country west of the Mississippi, consist of different nations or tribes, speaking several different languages, or dialects of the same language. Some of these tribes have stationary villages or settlements, while others wander about the country, resting in their skin tents or lodges, and following the herds of bisons or buffaloes, upon which they principally depend for support. These tribes are not able to hold communication with each other by spoken language; but this difficulty is overcome by their having adopted a language of signs, which they all understand, and by means of which the different tribes hold converse without speaking.

"This circumstance may be considered as something novel in the history of man; for although temporary signs have been occasionally resorted to by travellers and voyagers, where spoken language was inadequate, yet we know of no nation, tribe, or class of human beings, possessed of the faculty of speech, besides the Indians of this country, who have adopted any thing like a system of signs, by which they could freely express their ideas.

"Philosophers have discussed the subject of a universal language, but have failed to invent one, while the savages of America have adopted the only one which can possibly become universal. The language of signs is so true to nature, that the deaf and dumb, from different parts of the globe, will immediately on meeting understand each other. Their language, however, in an uncultivated state, is limited to the expression of their immediate wants and the few ideas which they have acquired by their silent intercourse with their fellow-beings. As this manner of expressing their thoughts has arisen from necessity, it is surprising to me how the Indians have adopted a similar language, when the intercourse between nations of different tongues is most usually carried on by interpreters of spoken language.

"If we examine the signs employed by the Indians, it will be found that some are peculiar and arise from their savage customs, and are not so universal as sign language in general; but others are natural and universally applicable, and are the same as those employed in the schools for the deaf and dumb, after the method of the celebrated Abbé Sicard.

"In comparing a few of these signs, it will be seen wherein they agree. Among them is found the sign for *Truth*.

"*Truth*, in spoken language, is a representation of the real state of things, or an exactness in words conformable to reality. In the language of signs, *truth* is represented by words passing from the mouth in a straight line without deviation. This is natural and universal; it is the same as was adopted by the Abbé Sicard, and is used in the schools for the deaf and dumb in the United States. It is thus described in Major Long's Expedition, as practised by the Indians:

"*Truth.*—The fore-finger passed in the attitude of pointing from the mouth forward in a line curving a little upward, the other fingers being carefully closed.

"A lie, on the other hand, is a departure from rectitude, a deviation

from that straight course which inculcates truth. The Indians represent a lie by the following signs:—

'*Lie.*—The fore and middle fingers extended, passed two or three times from the mouth forward, they are joined at the mouth, but separate as they depart from it, indicating that the words go in different directions.'

"This sign is true to nature, and radically correct, though in the instruction of deaf mutes we simplify the sign, by the fore finger passed from the mouth obliquely or sideways, indicating a departure from the correct course.

'*House* or *lodge.*—The two hands are reared together in the form of the roof of a house, the ends of the fingers upward.'

"This sign is true and natural, though we add to it by placing the ends of the fingers on each other before they are elevated in the position of the roof, to indicate the stories of which a house in civilized life is composed.

'*Entering a house* or *lodge.*—The left hand is held with the back upward, and the right hand, also with the back up, is passed in a curvilinear direction down under the other, so as to rub against its palm, then up on the other side of it. The left hand here represents the low door of the skin lodge, and the right the man stooping down to pass in.

"This sign, though peculiar, is natural as respects the mode of living of the Indians, but is not universally applicable. It corresponds with the sign for the preposition *under*.

The sign for an object discovered, as distinguished from the simple act of seeing, is made by the aborigines with much nicety and precision, and may with propriety be adopted in a universal language.

'*Seeing.*—The fore finger, in the attitude of pointing, is passed from the eye towards the real or imaginary object.'

"'*Seen or discovered.*—The sign of a man or other animal is made; after which, the finger is pointed towards, and approached to your own eye: it is the preceding sign reversed.'

"The Indian sign for a *man*, is a finger held vertically, which differs from the deaf and dumb sign. Their sign for a *bison* is the same as the deaf and dumb sign for a cow; namely,

"'The two fore fingers are placed near the ears, projecting so as to represent the horns of the animal.'

Now when a party of Indians are out on a hunting or warlike expedition, they may *discover* a man, the scout of a hostile party, or an herd of buffaloes. The sign for *discovery*, in such a case, will be different from that of the simple act of seeing.

"In general we cast our eyes upon an object with indifference, and in *seeing* simply distinguish a man from an animal, a tree from a shrub, a house from a barn; or we determine the relative shape, size, or distance of an object. This is done by the *coup d'œil*; and therefore the act of seeing, in the universal language of signs, is to direct the finger from the eyes to the object.

"But when we *discover* an object, we look and look again, and then in the true natural language of signs it comes to our eyes, as the Indians have correctly represented it, because we have repeatedly directed the eyes to the spot where the discovery is made, and not seeing it the first, second or third time, the object clearly comes to our eyes; and hence the distinction between sight and discovery is founded in the universality of sign language.

"To *see*, is a radical word in sign language; from which may be derived the words to look, to gaze, to behold, as well as to discover. These are all sensible actions of the visual organs, or, in the language of Sicard, 'operations of the organic

"The signs for *eating*, *drinking*, and *sleeping*, are naturally and universally the same, and cannot be mistaken. They are thus described in the account of the expedition:—

"*Eating.*—The fingers and thumbs are brought together in opposition to each other, and passed to and from the mouth four or five times, within the distance of three or four inches of it, to imitate the action of food passing to the mouth.

"*Drinking or water.*—The hand is partially clenched, so as to have something of a cup shape, and the opening between the thumb and finger is raised to the mouth as in the act of drinking. If the idea of water is only to be conveyed, the hand does not stop at the mouth, but is continued above it.

"*Night or sleeping.*—The head, with the eyes closed, is laterally inclined for a moment upon the hand. As many times as this is repeated, so many nights are indicated; very frequently the sign of the sun is traced over the heavens from east to west, to indicate the lapse of a day, and precedes the motion.

"In the work from which the preceding signs are taken, no other divisions of time are explained except different periods of day, by the passage of the sun through an arch in the heavens under the word sun, in which the fore-finger and thumb are brought together at the tip, so as to form a circle, and held up towards the sun's track. In the school for the deaf and dumb, we distinguish the periods of a year, the seasons, a month, a week, a day, a night, and parts of a day or night, as dawn, sunrise, morning, noon, evening, midnight. A year may be represented by a great circle in the air, indicating a revolution of the earth about the sun; but this sign is rather philosophical than natural. It may more naturally be represented by tracing with the finger the course of the sun's declination from the summer to the winter's solstice, and back again. But that which is easiest understood and the most natural, is by the sign for one hot and one cold season.

"*Spring* is represented by the springing up of the grass, and the expanding of blossoms; summer by the heat, autumn by the ripening of fruits, and winter by the cold.

"A week is represented by seven days, or the hands placed together before the breast in the attitude of prayer, indicating the return of the Sabbath.

"To indicate a day, the left arm is bent, and held before the body to represent the horizon, and a semi-circle is traced above it, beginning at the elbow and ending at the hand. An artificial horizon being formed, it is easy to designate the parts of the day by shewing where the sun would be at such periods, as dawn, sunrise, morning, noon, afternoon, sunset, evening, night, midnight.

"The sign for a month is one moon, and the Indians use the correct natural sign.

"*Moon.*—The thumb and finger open are elevated towards the right ear.

"The Indian sign for *good*, for *death*, and *pretty*, are nearly the same as those of the deaf mute.

"*Good.*—The hand, held horizontally back upwards, describes with the arm a horizontal curve outwards.

"*Death.*—By throwing the fore-finger from the perpendicular into a horizontal position, towards the earth with the back downwards.

"*Pretty.*—The fingers and thumb so opposed as to form a curve, are passed over the face nearly touching it, from the forehead to the chin, then add the sign of good.

"The signs for *theft*, *exchange*, *riding on horseback*, *fish*, *be quiet*, *fool*, and *snake*, are the same as those employed in the tuition of the deaf and dumb.

"'*Theft.*—The left fore-arm is held horizontally a little forward or across the body; and the right hand, passing under it with a quick motion, seems to grasp something and is suddenly withdrawn.'

"'*Exchange.*—The two fore-fingers are extended perpendicularly, and the hands are then passed by each other transversely in front of the breast, so as nearly to exchange positions.'

"'*Riding on horseback.*—The index and middle finger of the right hand are straddled over the left index finger, representing the rider and the horse; these are then jolted forward to represent the trotting motion of the horse.'

"'*Be quiet*, or be not alarmed, or have patience. The palm of the hand is held towards the person.'

"'*Fish.*—Hold the upper edge of the hand horizontally, and agitate it in the manner of a fan, but more rapidly, in imitation of the motion of the tail of the fish.'

"'*Fool.*—The finger is pointed to the forehead, and the hand is then held vertically above the head, and rotated on the wrist two or three times.'

"'*Snake.*—The fore-finger is extended horizontally and passed along forward in a serpentine line. This is also used to indicate the Snake nation of Indians.'

"The Indian sign for a *squaw* is natural, but would not answer for a universal sign for a woman: it is, however, applicable to the general habits of the natives west of the Mississippi.

"'*Squaw.*—The hands are passed from the top down each side of the head, indicating the parting of the hair on the top, and its flowing down each side.'

"In the two excellent volumes of travels, entitled, 'Long's Expedition to the Rocky Mountains,' compiled by Dr. Edwin James, one of the party, is found a collection of 150 or more words defined by signs, as used by the Indians."

To the Editor of the Christian Observer.

In the last Number of your work, page 502, a circumstance is by mistake attributed to the late Lord Byron, which does not belong to him; and which, therefore, no lover of truth would desire to add to the already too awful list of delinquencies which cannot be detached from the name of that unhappy man. Some relater of the anecdote has (in all probability unconsciously) transferred to Lord Byron that which referred to a friend and associate of his; who was greatly indeed his inferior in genius and intellectual qualities, but, it is to be feared, of congenial opinions and moral dispositions.

In July 1816, an English party visited the mountains and glaciers around the mighty Mont Blanc. In several of the albums or registers at the hotels, they had the pain of reading the autograph of *Percy Bysshe Shelley*, with the uniform appendix of impious sentiments expressed in studious boldness of phrase, sometimes in dogmatical brevity, and sometimes with declamatory affectation. Some of these, so far as I can recollect, were in French, and others in English. In one of the books, and I think it was that in the Hôtel d'Angleterre at Chamouni, Mr. Shelley had annexed to his name,

——δημοκρατικος, φιλανθρωποτατος, και αθεος.

Immediately under this horrid avowal, the person who is now addressing you wrote,

Ει μεν τ' αληθες λεγει, μωρος· ει δε μη, ψευστης.

Though I have no memorandum of these inscriptions, and am writing from recollection, I have the impression on my memory so strongly fixed as to be persuaded that there is no material error. It can scarcely be necessary to say, that the allusion in the reply is to Psalm xiv. 1. "The fool hath said in his heart there is no God."

Many of your readers will recollect that Mr. Shelley was drowned, some months ago, by the sudden oversetting of a pleasure boat in the sea near Leghorn.

S.

To the Editor of the Christian Observer.

Observing that many clergyman never wear their university hoods, I think it may not be improper to direct their attention to the 58th canon; which ordains, that "every minister saying the public prayers, or ministering the sacraments, or other rites of the church, shall wear a decent and comely surplice with sleeves, to be provided at the charge of the parish. Furthermore, such ministers as are graduates shall wear upon their surplices, at such times, such hoods as by the orders of the universities are agreeable to their degrees." And in the 17th canon it is enjoined, that "such as are graduates shall agreeably wear with their surplices such hoods as do severally appertain unto their degrees."

It appears to me that every graduated clergyman who does not wear his hood, may with equal consistency lay aside his surplice, as the canon makes no distinction in favour of the one above the other. It will not surely be urged by the most negligent observer of established forms or formularies, that an exact conformity to the letter of the law can in the present case be attended with any inconvenience. I hope therefore that those graduated clergymen who have hitherto shewn so little inclination to display the badges of their relationship to their "alma mater," will in future appear in their proper habiliments. It can only be negligence that prevents it; for no clergyman surely in the present age is actuated by the scruple of the old Nonconformists.

"Non hic placet mihi ornatus."

T. N. P.

REVIEW OF NEW PUBLICATIONS.

The House of Bondage, a Dissertation upon the Nature of Service or Slavery under the Levitical Law among the Hebrews in the Earliest Ages, and in the Gentile World, until the Coming of Christ; the Import of the Words expressive of Service or Slavery in the Holy Scriptures, with Reflections on the Change which Christianity has made, and continues to make, in the Condition of that Class of People who are Servants. By the Rev. B. Bailey, A. M. Curate of Burton-upon-Trent, and Domestic Chaplain to the Right Hon. Lord Torphichen. London: Rivingtons. 1824. pp. 74. 2s.

2. *Is the System of Slavery sanctioned or condemned by Scripture? With two Essays upon the State of the Canaanite and Philistine Bondsmen under the Jewish Theocracy.* 8vo. 3s.

In our last Number we selected, from the extensive list of recent publications on the subject of slavery, a few which we used for the purpose of elucidating some material facts connected with it. We have reserved the two pamphlets which stand at the head of the present article, for the purpose of bestowing a more extended consideration on the alleged sanction given to slavery in the sacred Scriptures. For ourselves we feel no difficulties

whatever on the subject; but as the advocates for slavery are for ever pressing the point, as an excellent *argumentum ad hominem* to "the saints," (with just about as much reason as they might bring forward the extermination of the Canaanites to sanction the French massacres in St. Domingo); and as some unreflecting persons may possibly be swayed, by this absurd argument; or others may affect to be so, in order to gloss over their own indifference or hostility to the cause of emancipation; we think it right to devote a few pages to the subject. The adroitly theological bearing which the question is made to assume seems indeed almost to force it upon our notice as "Christian Observers."

The first pamphlet before us, we grieve to say, is from the pen of a British clergyman—a defender of West-India slavery. But our readers shall judge of his publication for themselves; and this they will be fully able to do from the notice which we are about to give of it. Our notice will be more particular than the pamphlet itself deserves, for the sake of the answers which we shall append to it, partly from the other pamphlet under review, and partly from another and most interesting source. Our own opinions are too well known to render it necessary that they should be very largely expressed on the present occasion; and we are not reluctant to avail ourselves of the armour of our colleagues in this warfare to serve and strengthen the common cause. It is but justice, however, to other authors to add, that the theological part of the question has been touched upon with convincing effect in various other recent publications; among which we may mention a sermon by the Rev. J. K. Hall; another by the Rev. R. Watson, reviewed in our last Number; and the "Observations" of R. Lindo, M. D., setting forth, "that to hold the principle of slavery is to deny Christ." But our wish to confine the present discussion within a very limited range compels us to pass over many of these works, and to take a single pamphlet on each side as a specimen of the controversy.

The other source to which we have alluded, as supplying us with aid on this occasion, is a work published in 1789, entitled, "Considerations on the Abolition of *Slavery* and the Slave Trade, upon Grounds of natural, *religious*, and political Duty." Our attention was directed to this publication, in consequence of its having been recently acknowledged by the venerable Bishop of St. David's, in a list which his lordship has lately published of his works, amounting to nearly one hundred in number. After some research, we have obtained the sight of a copy of this treatise, which, though published five-and-thirty years ago, is so powerfully applicable to the existing circumstances of the slavery question, that we think we shall serve the cause of truth and humanity, by conveying to our readers an outline of its valuable contents. The arguments of Mr. Bailey are answered in it by the most triumphant anticipation, and often with so remarkable a coincidence of language, in quoting the objections of the advocates of slavery, that we should suspect that Mr. Bailey had borrowed his arguments from the forgotten and obsolete work, by a Mr. Harris, to which the Bishop's treatise is an answer. We will present our readers, in passing, with a single illustration of this coincidence. "The relative duties," says Mr. Bailey, "of master and servant (meaning slave) are founded upon this religious principle,"—namely, the principle of being "servants of Christ." Mr. Harris also had, it seems, talked very gravely, like Mr. Bailey, of "the relative duties of master and slave." But what says the Bishop of St. David's of these reciprocal duties? "Reciprocal duties!" he exclaims, with indignation; "Reciprocal duties! ... To have an ade-

quate sense of the propriety of these terms, we must forget the humane provisions of the Hebrew law, as well as the liberal indulgence of Roman slavery, and think only of WEST-INDIA SLAVERY! of *unlimited, uncompensated, brutal* slavery, and then judge what *reciprocity* there can be between absolute authority and absolute subjection; and how the Divine rule of Christian charity can be said to enforce the *reciprocal duties* of the West-India slave and his master. Reciprocity is inconsistent with every degree of real slavery." "Slavery cannot be called one of the species of civil subordination. A slave is a non-entity in civil society." "Law and slavery are contradictory terms."

But let us begin with the beginning. Mr. Bailey gives us a motto from Juvenal, which we might perhaps freely translate, "There are few men who, like Mr. Bailey, have the sagacity to discover the luxuries of slavery:"

Omnibus in terris——
——— pauci dignoscere possunt
Vera bona, atque illis multum diversa, remotâ
Erroris nebulâ.

The Bishop too has some mottos, with which we shall indulge Mr. Bailey in return for the one just transcribed. Mr. Bailey is an advocate for expediency: he dreads "peril to the colonies," and so forth. Now the Bishop has in his title-page two mottos on expediency, which, though taken from a heathen (Cicero de Officiis), would well become the pages of a Christian divine: "*Utilitatis* specie in republicâ sæpissimè peccatur. *Nihil quod crudele utile est;*" and, again, "Si enim cogitans est istud quidem honestum verum hoc *expedit*, res a naturâ copulatas audebit errore divellere; qui fons est fraudium, maleficiorum, scelerum omnium." If any apologist of slavery doubt the honesty of our quotations, he may refer to a copy of the Bishop's treatise which is happily preserved in the British Museum. The volume of tracts which contains it is lettered, "Political Tracts from 1780 to 1799."

But we have not done with the Bishop's mottos; for he has still a third, which we recommend for adoption both to the friends and to the despisers or calumniators of the poor slaves. The former might aptly prefix it as the heading of all their benevolent anti-slavery transactions. "Servi sunt? imo homines. Servi? imo contubernales. Servi sunt? imo humiles amici. Servi sunt? imo conservi, si cogitaveris tantundem in utrosque licere fortunæ." (Seneca. Epist. 47.) This is truly scriptural and Christian doctrine, though in the mouth of a heathen philosopher.

The Bishop's treatise appears deserving of being recalled to notice at the present moment, were it for no other reason, yet for this, that it clearly proves what was the opinion, and what were the feelings, of wise and honest and well-judging men from the commencement of the slave-trade contest. We admit, indeed, that some of the Abolitionists might, in a judgment of charity, have hoped for too much from the spontaneous exertions of the slave-holders: they judged also, that, provided a total stop could be put to the trade, illicit as well as legal, the master must, for his own interest, ameliorate the condition of his slaves; and these concessions have since been made use of against the Abolitionists, as if, provided they could gain the abolition, they had pledged themselves to pursue their object no further. Even *had* they done so, we do not think that the present generation would be bound to stop in the course of humanity, because their predecessors had hoped that the goal was already attained. But the Bishop of St. David's treatise is one among many proofs that the Abolitionists *from the first* contemplated the amelioration and ultimate extinction of slavery itself, to which they naturally ex-

pected that the suppression of the slave trade would almost necessarily lead the way. Mr., now Bishop, Burgess holds as little compromise with slavery as with the slave trade. Nay, he carries his views to an extent to which the majority of the friends of emancipation have not yet ventured to follow him, but which the pertinacious opposition of the planters to a *safe* and *gradual* extinction of the evil is likely to render a more general opinion, that "such oppression," to be abolished at all, "must be swept away at one blow;" at least by such a decisive prospective enactment as may prevent all possibility of future subterfuge or evasion. This has been the case in the South-American States, and in some of our own Southern and Eastern colonies: the blow was one and decisive, though, to use Mr. Buxton's emphatic expression, the nuisance was suffered to die away, and burn down to the socket. Let us hear the Bishop's reasoning on this subject:—"Such oppression (meaning the state of slavery), and such traffic (meaning the slave trade), must be swept away at one blow. Such horrid offences against God and nature can admit of no medium. Yet some of the more moderate apologists of slavery think that a medium may be adopted. They think that slavery ought not to be abolished, but modified and meliorated by good laws and regulations. It is well observed by Cicero, that 'incidunt multæ sæpe causæ quæ conturbent animos utilitatis specie, non cum hoc deliberetur, Relinquendane sit honestas propter utilitatis magnitudinem (nam hoc quidem improbum est,) sed illud, Possitne id quod utile videatur fieri non turpiter.' But it is impossible for slavery 'fieri non turpiter.'" pp. 82, 83.

The Bishop proceeds to shew why, in his opinion, mere laws, enjoining the planters to improve the condition of their slaves, can produce no effectual benefit while the slaves remain in their servile state. "All the laws hitherto made have produced little or no benefit to the slaves. But there are many reasons why it is very improbable that such provisions *should* produce any effectual benefit. The power which is exercised over the slaves, and the severe coercion necessary to keep an immense superiority of numbers in absolute obedience to a few, and restrain them from insurrection are incompatible with justice or humanity, and are obnoxious to abuses which no legal regulations can counteract. The power which a West-Indian master has over his slaves, it is impossible for the generality of masters or managers not to abuse. It is too great to be intrusted in the hands of men subject to human passions and infirmities. The best principles and most generous natures are perverted by the influence of passion and habit *." If these arguments of

* The poet Cowper seems to have entertained much the same opinion as the Bishop of St. David's; for in one of his lately published Letters, dated April 1788, we find him saying: "Laws will, I suppose, be enacted for the more humane treatment of the Negroes; but who shall see to the execution of them? The planters will not, and the Negroes cannot. In fact, we know, that laws of this tendency have not been wanting, enacted even amongst themselves; but there has been always a want of prosecutors, or righteous judges, deficiencies which will not be very easily supplied. The newspapers have lately told us, that these merciful masters have, on this occasion, been occupied in passing ordinances, by which the lives and limbs of their slaves are to be secured from wanton cruelty hereafter. But who does not immediately detect the artifice, or can give them a moment's credit for any thing more than a design, by this show of lenity, to avert the storm which they think hangs over them. On the whole, I fear there is reason to wish, for the honour of England, that the nuisance had never been troubled; lest we eventually make ourselves justly chargeable with the whole offence by not removing it. The enormity cannot be palliated: we can no longer plead that we were not aware of it, or that our attention was otherwise engaged; and shall be inex-

the Bishop be well-founded, it follows, first, that the great mark at which every friend of humanity ought to aim, by all prudent and lawful expedients, is complete and irrevocable emancipation; secondly, that in the interim, as laws, when committed to the guardianship of the slave-holder, are merely waste paper, the Government and Legislature of this country should take the matter into their own hands, and shape their course to an ultimate extinction of an evil from which they cannot extract all the venom but by slaying the hydra itself; and thirdly, that too much weight should not be given to the representations of persons even of the "best principles and most generous natures," when "perverted by the influence of passion and habit," to apologize for, or to wish to perpetuate, the enormities of this accursed system.

But we are forgetting Mr. Bailey, to whom we now recal the attention of our readers. Οἷον δὲ τὸ πραγμα ἐγένετο ἀκουσατε· καὶ γαρ ἀξιον. This clergyman, then, is a decided enemy to slavery in the abstract; yes, he is "a warm and steady friend to freedom," and one "that would leave the human mind as little fettered as possible;" and yet, so it happens, that his whole book is an apology for West-Indian slavery, and an apology founded on that most unmanly, canting, and Jesuitical argument, that Negro slavery is a Divine appointment. The professed purpose of his Dissertation is "to survey the dispensations of Providence in relation to this unhappy people." The dispensations of Providence! Judas himself might have talked of the dispensations of Providence, and have quoted Scripture to his purpose, when he betrayed his Divine Master: but did a permission, or even the pre-ordination of events, obliterate the guilt of the betrayer; or were his perfidy and injustice the less towards the Victim of his machinations? But we will present our readers with a string of extracts, partly for the purpose of shewing how the Curate of Burton-upon-Trent conducts and enforces his *Scriptural* argument, and partly, and especially, with a view to oppose to his remarks the counter arguments of the learned and pious prelate who has so ably confuted, by anticipation, his thread-worn hypothesis. Mr. Bailey writes as follows:—

"Man was created by his Divine Maker a free agent. Why then should he become subjected to his fellow-men? Why should his freedom of action be restrained by so abhorrent a thraldom as slavery? A little calm attention to facts,—which can be only adequately supplied by the Scriptures, and the fulfilment of their predictions, and corroboration of their detailed facts by profane history,—will account for this apparent anomaly. And, I think, we shall discover in the sequel, that these facts necessarily grow out of the constitution of our common nature, *as it was framed by the hand of God.*" p. 3.

"The whole continent of Africa, which was peopled by the descendants of Ham, has been successively galled by the relentless oppression of the Romans and the Saracens, and is now chiefly under the dominion of the Turks. But by what nations have not the miserable Negroes been enslaved? The very cattle of our markets have not been bought and sold in more cold-blooded traffic, more publicly and universally, and with less sense of shame, than these wretched outcasts of society. What nation of Europe, what nation of the earth, is there that hath not dealt in the blood of these denounced children of the wicked Ham? Had not God's providence, for the punishment of vice, been visible to the eye of religious faith; did we not look upon them as the victims of the crimes of others, and mysteriously fulfilling ancient prophecies for wise, though to us inscrutable, purposes; did we not behold them as living evidences of the earliest ages of the world; did we not contemplate this wretched people as an awful warning of the wrath of God,

excusable, therefore, ourselves, if we leave the least part of it unredressed. Such arguments as Pharaoh might have used, to justify his destruction of the Israelites, substituting sugar for bricks, ['Ye are idle, ye are idle,] may lie ready for our use also; but I think we can find no better."

and believe, that, in another state, they will be placed in a condition of progressive moral and intellectual advancement; did we not, I say, regard the sufferings of this ignorant and servile race *with feelings chastened by religious faith* [*! ! !*] we could hardly endure the reflection of their sufferings without indefinable sensations of horror." pp. 22, 23.

"We have seen that, according to the course of Divine Providence, this wretched race hath been prostrated in subjection to their fellow-creatures from the earliest ages. We must not arraign God's providence, neither can we divert its course. To do the one, or attempt the other, were equally presumptuous. Man is a free agent, and is left to his own devices. But God will over-rule the event of his actions. We can as easily wield the thunder, as shape the will of God to the capricious or interested inclinations of men." p. 34.

"There is something repulsive to our feelings in the very idea of slavery particularly to Englishmen. Nor, until we look more deeply into the nature of service, can we at all reconcile our minds to a species of service so revolting. But the knowledge of the course of Providence, and the various states of society in different countries, and at different periods of the history of mankind, corrects and chastens that exuberant passion for liberty, which influences all young and unsophisticated minds."—*Bailey*, pp. 54, 55.

The tenor of these extracts is, first, that God is the direct author of cruelty and moral evil; slavery in particular "was framed by the hand of God;" next, that though Negro slavery has been unspeakably dreadful, though "the very cattle of our markets have not been bought and sold in more cold-blooded traffic," though the sufferings of this race have been such as humanity can "hardly" (why this reservation?) "reflect upon without sensations of horror," and that though, to an Englishman in particular, there is something utterly "revolting" and "repulsive" in the whole system, yet that this Christian divine can contemplate "this course of Providence with a steady mind" (p. 23), that while nature shudders and reason stands aghast, *faith*, Christian faith, faith in the God of infinite mercy, "chastens these feelings;" "the knowledge of the course of Providence" corrects such exuberant passions; the inquisitors can sit with complacency and gaze on the writhings and throes of the tortured victim, because the penance is inflicted *in majorem Dei gloriam!* It is an *auto da fe!* "Feelings chastened by religious faith!" Ye Paines, and Hones, and Carlisles, how powerless are your weapons! You would storm an impregnable fortress! Your shafts recoil on yourselves. But learn from a Christian divine how to sap religion! Assume that it makes men callous to the dictates of humanity; that it forces back the tear that rises at another's woe; that it paralyses the arm of benevolence, and inculcates a sublimity of faith that surveys with "steady" eye scenes which would impress a mere infidel, or "a young and unsophisticated mind" with "indefinable sensations of horror." Dip your deadly arrows in the waters of Trent. Reverse the glowing attributes of faith, as depicted by St. Paul in the eleventh of the Hebrews, and shew its power in supporting the mind to witness with calmness in *others* the "sufferings" which, according to the Apostle's description, it enabled the victim *himself* to bear. Or if you would see faith in still more exalted development, go at once to the scene of "suffering" and "relentless oppression." The faith of the Curate of Burton preserves his "steady mind" at a distance: but then he hears the lash only as it echoes feebly across the wide waste of the Atlantic; he witnesses the blood and tears of the victims of this "oppression" only when diluted by many a distant wave: but what must be the faith of a Demerara planter, who can listen, within the sound of a murmur, to the eight hundred or thousand lashes inflicted on the naked and bleeding body of a misguided or refractory slave; nay, whose calm constancy is not shaken by the heart-breaking moan of the

widow forbidden to follow the corpse of her martyred husband to its untimely rest? Here is faith indeed! But we will not express all we feel on this subject: we will only quote the words of the Bishop of St. David's, which are most fully coincident with our own sentiments, and which we recommend to the consideration of all who defend or connive at West-India slavery as a "dispensation of Providence," and, indirectly at least, sanctioned by the word of God. "Many attacks," says his lordship, "have been made on the authority of Scripture; but nothing would more effectually subvert its authority [the Bishop has not, it seems, the strong faith of the Curate of Burton] than to prove that its injunctions are inconsistent with the common principles of benevolence, and inimical to the general rights of mankind. It would degrade the sanctity of Scripture; it would reverse all our ideas of God's paternal attributes, and all arguments for the Divine origin of the Christian religion drawn from its precepts of universal charity and benevolence." "That any custom so repugnant to the natural rights of mankind as the slave trade, *or slavery the source and support of the slave trade*, should be thought to be consonant to the principles of natural and revealed religion, is a paradox which it is difficult to reconcile with the reverence due to the records of our holy religion."

If these passages from the Bishop of St. David's work appear as interesting and conclusive to our readers as they do to us, they will not be displeased at our presenting them with the general heads of his lordship's discussion, which are as follow. To shew, 1st, That slavery and the slave trade are inconsistent with the principles of nature [in allusion to his opponent's argument], deducible from Scripture. 2d, That no conclusion can be drawn in favour of West-India slavery or the African slave-trade [which the Bishop always classes and brands together] from particular transactions recorded in Scripture, both because the trade in slaves bears no resemblance to the slavery and slave trade in question, and because transactions merely recorded in Scripture history are not sanctioned by the record. 3d, That no conclusion can be formed from Hebrew laws respecting West-Indian slavery, because the conditions are by no means analogous; and because, even if they were, laws neither introduce nor justify every custom which they regulate. 4th, That the clearest and fullest permission of slavery to the Jews under the Law of Moses does not make it allowable to Christians, because the new law has succeeded the old in all its ritual and judicial ordinances; and we cannot reason from one state of religion to another when any great revolution has intervened in the progress of religion. 5th, That, however such permission might appear to make slavery in any degree allowable to the first Hebrew Christians under the Roman government, it does not by any means make it allowable under the free government of this country, because we cannot reason from one form of government to another. 6th, That whatever may be the commercial and national advantages of slavery, [which however the Bishop does not estimate very highly; on the contrary, he strongly insists on its improvidence, and the vast superiority of free labour,] it ought not to be tolerated, because of the inadequacy of those advantages to their many bad effects and consequences. 7th, That slavery and the slave trade ought to be abolished on account of the good which would follow to religion, to mankind, and to ourselves.

We have not space to condense the whole of the Bishop's arguments, but we shall present our readers with a few succinct notices; especially where he touches upon the old but newly vampt allegations of Mr. Bailey and similar writers.

The Bishop begins with taking

up the subject in as abstract a form as Mr. Bailey himself could wish. He does not commence with the atrocities of the African slave-trade, or the cruelties of West-India slavery, because he says there is nothing alluded to in Scripture that is parallel to either; but he shews that "slavery itself [in every form] is inconsistent with the law of nature deducible from Scripture, and therefore with the will of God;" and that therefore "*much more so* are the cruelties of West-India slavery and the African slave-trade." Slavery, he further remarks, "even in its mildest sense, considered as unlimited, involuntary, uncompensated subjection to the service of another, is a total annihilation of all natural rights." This forcible abduction of liberty he contends is inconsistent with the natural rights of society, as deducible from Scripture. In God's first commission to man he gave him dominion over the brute creation; but there is no expression by which Adam or any of his posterity could collect that they had a right of dominion over their own species. The extent of this primary charter, remarks the Bishop, cannot be more forcibly expressed than in the language of our great poet:

> O execrable son, so to aspire
> Above his brother, to himself assuming
> Authority usurped, from God not given.
> He gave us only over beasts, flesh, fowl,
> Dominion absolute. That right we hold
> By his donation: but man over man
> He made not Lord; such title to himself
> Reserving, human left from human free.

Mr. Bailey remarks (p. 29), that we do not find that "the Divine Founder of Christianity ever condemned that species of service which we denominate slavery." Let that pass for the present: Mr. Harris had intimated the same, and had gone so far as to maintain, that "our Lord's golden rule, applied to the case of Christian masters and their slaves, serves to enforce their reciprocal duties in their different spheres." Our readers have already heard the Bishop's justly indignant exclamation about "reciprocal duties." He is equally indignant at this application of the golden rule. "Detestable perversion," he exclaims, "of the most benevolent of all precepts!" Yet there is one very obvious view, he justly adds, in which the precept applies to the case of slavery; "for as no person would wish to be reduced to slavery, *or to continue so*, no person whatever should reduce a fellow-creature to slavery *or keep him in that condition*." The Bishop seems to consider that "all the reciprocity is on one side;" and though, for the sake of all parties, it may be, and is, expedient that the slave should be taught submission to his master, and none but a knave or a fanatic would preach any other doctrine amidst a slave population, yet if the slave should reply, that the compact between him and his master was not reciprocal, that he was no party to it, and owed no obedience, having neither forfeited nor yielded any natural right, we see not what claim but force any legislature or master could urge to retain him in servitude. Sure, at least we are, that Mr. Bailey himself, if entrapped by an Algerine pirate, and reduced to slavery, would not make such a conscience of "the relative duties of master and servant founded upon religious principle" as to think it a sin to endeavour to escape from his prison. We are convinced that it is the consciousness of this natural principle of right that keeps our West-India cultivators in a constant ferment, and makes them dread the diffusion of knowledge among their slaves. They well know, that neither "God nor nature" has given them a claim on their involuntary services; and they dread, lest the slave, knowing this also, should refuse to yield what neither the master, nor the legislature that sanctions his claim, has any warrant but the law of force to demand. We are told indeed, that the children of slaves are naturally slaves: but would the assertors say the same of their own posterity to

the latest generation, in case they had the misfortune to meet with pirates on the northern coast of Africa, as the West-India slave did on the western. But without entering further into this subject, we fully coincide in the following remarks of the truly philanthropic Bishop of St. David's. "The precept above mentioned," he observes, "may enjoin the submission of the slave to his master, but it does not enjoin slavery: it neither makes the occasion nor justifies it. Submission is a virtue in a slave, but the exercise of this virtue neither justifies the making of slaves nor the keeping of them. Offences must come, and injustice will prevail, but woe be to them by whom the offences come. It should not be forgotten that, if the precept enjoins submission in the slave, it applies *doubly* to the master; for it enjoins humanity in the treatment of his slaves, AND CONDEMNS HIM FOR KEEPING THEM AT ALL."

Mr. Bailey considers the treatment of our colonial slaves "as much more humane than formerly," and their condition amended." There certainly was room enough for amendment; and though we are not by any means so clear (very far from it) of the truth or extent of this amelioration as Lord Torphichen's Chaplain seems to be, and would recommend him to look at the statements which have lately been published on this subject (particularly the pamphlet entitled Negro Slavery, and Mr. Stephens's publication before alluded to), yet suppose that we give him the full benefit of the concession, to what does it amount? The slave is viewed as a mere brute, and then forsooth if he is treated with a portion of the common care and humanity due to a brute, as directed by the interest of the master, he is in a most happy condition, "far better off than the British peasantry." This is another old argument, which has of late been newly furbished; and the Bishop of St. David's well replies to it, as well as to the absurd opinion, that where there is no positive physical cruelty, (and would there were nothing even of this!) there is nothing to complain of. "If no *other* circumstance could be proved," says the Bishop, "yet the mere privation of liberty, and compulsion, to labour without compensation, is great cruelty and oppression. If no other fault could be alleged, the involuntary submission of so many thousands to a few individuals implies, beyond a doubt, the employment of means the most tyrannical and oppressive to secure such subjection." "The condition of West-India slaves," he continues, "some of the apologists for slavery have endeavoured to recommend by asserting that the slaves are happier than the poor of our own country. However inadvertently this opinion may have been admitted by many, it could have originated only from the possession of inordinate authority and insensibility to the blessings of a free country. Where the poor slaves are considered mere brutes of burden, it is no wonder that their happiness should be measured by the regular supply of mere animal subsistence. But the miseries of cold and want are light when compared with the miseries of a mind weighed down by irresistible oppression. The hardships of poverty are every day endured by thousands in this country for the sake of that liberty which the advocates of slavery think of so little value in their estimation of others' happiness, rather than relinquish their right to their *own* time, their *own* hovel, and their *own* scanty property, to become the pensioners of a parish. And yet an English poor-house has advantages of indulgence and protection which are incompatible with the most humane system of West-India slavery. *To place the two situations of the English poor and West-India slaves in any degree of comparison is a defamation of our laws, and an insult to the genius of our country.*"

On the whole of this subject, we

perfectly concur with the Bishop of St. David's in denying both the fact and the inference. It is not *a fact* that the condition of the large mass of the slaves is comfortable, even as to their physical condition: let those who think it is, refer to the shewing of the West Indians themselves, in Mr. Clarkson's paper in our Number for August last. But, even if the fact *were* so; if, instead of the harsher life of a post-horse, they had all the indulgences of a favourite palfrey; would this be all that is necessary to the happiness of a member of the human species? To be the chattel of another, to have no rights or privileges as a member of society, to be saleable, transferable, a mere beast of burden, a tool, a mechanical spring or lever in the hands of a master, to know nothing of the blessings of the marriage life *, his children not his own, but the slaves of another!—but we will not go on with the picture; let our readers fill up its dark shades for themselves, and then decide, whether West-Indian slaves are "better off than the British peasantry."

In the above remarks we have said nothing of the infinitely important fact, that the slave has a soul; that, like his master, he is an heir of eternity! Now, to our minds, the only consistent way of upholding slavery, in whole or in part, is at once to deny this fact, and to view the slave as a mere brute animal. Mr. Lawrence, in his celebrated "Lectures," has argued this point, of Negroes having no soul, so excellently well that we recommend his arguments to the advocates for slavery, and the opposers of Christian missions among the slaves. He attempts, it is true, to shew, that the European also himself has no soul, no immaterial or immortal principle; but this is a mere trifle, and does not affect his general argument. How triumphantly does he prove, not only that the Negro is not, but that he *cannot* be, "a religious animal!" To attempt to raise Americans or Africans to an equal height, either in morals or intellect, with Europeans, he states to be "as unreasonable as to expect that the greyhound may be taught to hunt by scent like the hound, or the mastiff rival in talents and acquirements the sagacious and docile poodle!" True it is, that Mr. Lawrence "respects the feelings of philanthropy, and the motives of benevolence which have prompted many of our countrymen to exert themselves in behalf of the unenlightened and depressed:" he "cannot contemplate without strong admiration, the heroic self-denial and the generous devotion of those who, foregoing the comforts, luxuries, and rational enjoyments of

* We have heard indeed much of late of slave marriages; but to this moment there is, in almost all our slave colonies, no such legal institution. The Rev. G. W. Bridges boasts much of the marriages which he has solemnized in his parish of Manchester, in Jamaica; but we have yet to learn by what provisions of law such marriages are there protected from violation or forcible disruption. Religious slaves will, from principle, attach themselves to one partner only, and for life; but they gain no legal rights of marriage from their ceremonial union, or from their continence, any more than slaves "married" in duplicate, triplicate, or multiplicate, such as are exhibited in the following advertisement in a Jamaica newspaper.

"Grant's Green, Manchester,
Oct. 15, 1823.

"Run away some time ago from the Subscriber, a Negro Man named Marcus, *alias* John Shakespeare, about 5 feet 7 inches high, stout and well made: Also a Sambo Man named Robert Ball, about 5 feet 10 or 11 inches high. They are both extremely plausible, and are suspected to be harboured at Mr. Laird's Prospect, or on Lancaster Estate, in St. Elizabeth's, *on both of which Properties the former has a wife and family.* A Reward of Eight Dollars shall be paid to any person who will lodge each of them in any Workhouse, and a further Reward of Twenty Pounds on proving to conviction by whom harboured, on application to the Subscriber. MARY GAUNTLETT."

polished society, expose themselves to noxious climates, and to all the perils of unknown countries, in order to win over the savage to the settled habits, the useful arts, and the various advantages of civilized life; to rescue him from the terrors of superstition, and to bestow on him the inestimable blessings of mental culture and pure religion." But, alas, all this exertion and philanthropy are utterly vain: organization is too strong for Christianity. "The retreating forehead and the depressed vertex," he remarks, "of the dark-coloured varieties of man, make me strongly doubt whether they are susceptible of these high destinies; whether they are capable of ..... understanding and appreciating the doctrines and the mysteries of our religion!" Here the professor of anatomy goes on to correct an error into which even Mr. Bailey himself has fallen; for though Mr. Bailey had very judiciously reprobated "such visionary and dangerous proceedings as are carried on by English missionaries in the West Indies," he had committed the mistake of supposing, that, by means of education and "the establishment of schools," the slaves may be gradually prepared for better things. But Mr. Lawrence scientifically corrects this mistake. "These obstacles," he says, namely, "the retreating forehead and the depressed vertex," that is, the want of half an inch of scull in the right place, "will, I fear, be too powerful for Missionaries and Bible Societies, for Bell and Lancaster schools." They have not, indeed, been too powerful in Sierra Leone, or the West Indies, wherever the experiment has been fairly tried: but, again, let that pass; for mere facts are of little weight against such learned demonstrations as those on which Mr. Lawrence's theory is grounded, and of which the following is his own summary. "The characters of the Ethiopian variety, *as observed in the genuine Negro tribes*, may be summed up thus:—1. Narrow and depressed forehead; the entire cranium contracted entirely; the cavity less, both in its circumference and transverse measurements. 2. Occipital *foramen* and *condyles* placed further back. 3. Large space for the temporal muscles. 4. Great development of the face. 5. Prominence of the jaws altogether, and particularly of their alveolar margins and teeth; consequent obliquity of the facial line. 6. Superior incisors slanting. 7. Chin receding. 8. Very large and strong zygomatic arch, projecting towards the front. 9. Large nasal cavity. 10. Small and flattened *ossa nasi*, sometimes consolidated, and running into a point above." Now is it not clearly impossible to make Christians of such creatures as these? The tales from Sierra Leone, Antigua, and various other islands, must be mere fables. Preach to men whose scull is hung on its hinge, some lines further back than an Englishman's! Absurd! Pray for men the bones of whose nose run into a point above! Ridiculous! Attempt to educate men with slanting teeth! Utterly romantic: the dentist is the only missionary. To think that a soul can dwell where the temporal muscles are large, and the face greatly developed! Our intensitives are exhausted for expressing such folly. A Negro himself might be ashamed of it.

We will, however, tell Mr. Lawrence, and Mr. Bailey too, what it really is that has so long impeded the effective influence of schools, and Christian missions, and Bible Societies among this "dark race of mankind." It is not a depressed skull, or muscular face: it has been the slave trade in Africa, and its originator slavery in the West Indies. The Bishop of St. David's justly remarked, five and thirty years ago, that "all attempts at present to inculcate among them the religion of Christ must be vain, while West-India slavery, through the slave trade, continues the oc-

casion of perpetual hostilities, and encourages practices in the highest degree repugnant to the doctrines of Christianity."

But, assuming with Mr. Lawrence, that Negroes are semi-monkeys, may they not then be treated as such? "Is it not a fantastic refinement to have a Smithfield Act of Parliament for their protection? Upon this subject we recommend to the West-India farmer the further remarks of Mr. Lawrence, shewing how Negroes ought to be treated, on his own hypothesis of their being a mere "approximation to monkeys;"—and, *à fortiori*, what ought to be their treatment, if by any possible chance they should turn out, after all, to be men like ourselves in all that constitutes the true nature and dignity of the human character. "The Abolitionists," Mr. Lawrence had said, "have erred in denying their natural inferiority;" "but," he adds, "it was only an error of fact, and may be the more readily excused, as it was on the side of humanity. Their opponents have committed the more serious *moral mistake* of perverting what should constitute a claim to kindness and indulgence, into a justification or palliation of the revolting and anti-Christian practice of traffic in human flesh; a practice branded with the double curse of equal degradation to the oppressor and the oppressed. The very argument which has been used for defence, seems to me a tenfold aggravation of the enormity. Superior endowments, higher intellect, greater capacity for knowledge, arts, and science, should be employed to extend the blessings of civilization, and multiply the enjoyments of social life; not as a means of oppressing the weak and ignorant, of plunging those who are naturally low in the intellectual scale still more deeply into the abyss of barbarism." "Those who possess higher gifts" "should remember the condition upon which they are enjoyed; 'From him to whom much is given, much will be expected.' What a commentary on this text is furnished by Negro slavery, as carried on and permitted by Christian kings, Catholic majesties, defenders of the faith, &c.!" We are only grieved that Professor Lawrence should have been furnished with any occasion for such a commentary. He did not, however, seem to be aware, with Mr. Bailey, that "faith" might make men view these enormities with a "steady mind."

Mr. Bailey iterates the old assertion, that West-Indian slavery is not so severe as the slavery of the ancient Romans. He remarks:

"We hear indeed much of the oppression and cruelty sustained by the Negroes in our western colonies; and it is to be feared, though the accounts may be exaggerated, that their condition requires much amelioration. But let any one, who is familiar with the treatment of slaves in the West Indies, compare with it the following accurate account, by a learned writer, (Dr. John Taylor's Elements of Civil Law: see also Potter's Antiquities of Greece, book I., and other authors), of the wretched condition of slaves, according to the laws and customs of the Romans; and he will, I think, concur in the justice of the above remarks.

"'The common lot of slaves in general was, with the ancients, in many circumstances, very deplorable. Of their situation, take the following instances:—They were held *pro nullis, pro mortuis, pro quadrupedibus*—for no men, for dead men, for beasts; nay, were in a much worse state than any cattle whatsoever. They had no head in the state, no name, no tribe, or register. They were not capable of being injured; nor could they take by purchase or descent; had no heirs, and therefore could make no will of course. Exclusive of what was called their *peculium*, whatever they acquired was their master's: they could not plead, nor be pleaded, but were excluded from all civil concerns whatsoever; were not entitled to the rights and considerations of matrimony, and therefore had no relief in case of adultery; nor were the proper objects of cognation or affinity. They could be sold, transferred, or pawned as goods, or personal estate; for goods they were, and such were they esteemed; might be tortured for evidence; punished at the dis-

cretion of their lord, and even put to death by his authority; together with many other civil incapacities, which I have not room to enumerate.'"—*Bailey*, pp. 35, 36.

Now, supposing it were true, that West-India slavery is not so severe as the slavery of ancient Rome, is it saying much in its favour even to make the comparison? Christian masters are not more brutal than heathens! Britons are quite as humane as the proverbially tyrannical Roman! The enlightened laws and customs of the eighteenth century after Christ are not *more* unjust, tyrannical, and Draconic than those of barbarous antiquity, and scarcely *so much* so! The professed disciples of Christ are as generous and benevolent as the avowed worshippers of Mars and Bellona! But let Mr. Bailey read what Mr. Stephen has written on this part of the question, and he will find that, worthless as the argument would be, even if it were true, it has the superadded misfortune of being utterly false. We wish we could find room, which we cannot at present do, for Mr. Stephen's painfully interesting and convincing statements on this subject. But, even taking Mr. Bailey's own quotation as a test, are not West-Indian slaves held "pro nullis, pro mortuis, pro quadrupedibus," or, at least for brute *bipedibus*? Have they any "head in the state; any name, or tribe, or register?" Are they "capable of being injured," that is, of obtaining legal redress for an injury? or can they inherit "by purchase or descent;" or "have heirs," or "make (valid) wills;" or even *legally* claim the little "peculium" which the Roman laws allowed the slave beyond the grasp of the master? Can they "plead or be pleaded," or enter into "civil concerns," or enjoy "the rights and considerations of matrimony," or "have relief in case of adultery," or be objects of "cognation and affinity?" May they not be "sold, transferred, or pawned;" and though not *legally* "tortured for evidence," or "put to death by authority of their lord," yet reduced to such a state of helplessness and degradation, that this addition to their calamities would, in point of fact and practice, be scarcely a perceptible addition to their misfortunes? If Mr. Bailey had quoted the above passage as in *illustration*, we should have admired its aptness; but to offer it as a *contrast*, is an insult to the understanding of his readers.

Mr. Bailey most strangely concludes his defence of slavery with a tirade on British liberty.—

"O never, never, may the freedom of the people, and the liberty of the press of England, be prostituted to other purposes than the support of the altar and the throne! Let Englishmen [and why not, we would ask, Africans and Mulattoes?] be free as the air they breathe; for that is as the breath of God, and obeys his mandate. Let them be free as the waves which beat against the rocks which bulwark our sea-girt isle. But let them never be deaf to the voice of Him, who stills the roaring of the waters, and 'walks upon the wings of the wind.' Let Englishmen be free without licentiousness, loyal without servility, pious without fanaticism. And let not the fields of old England, which her poets have loved, nor her rocks, on which with hearts firm as themselves, her heroes have stood to defend our civil and religious liberties, reproach us with the memory and virtues of our forefathers. Let them not be damning evidence against us, that we have abused our liberty and our literature with the unhallowed embraces of democracy, fanaticism, and infidelity. Let the love of old England be indelibly engraved upon the tablets of our hearts, in unison with those sound principles, which our forefathers have maintained with the prowess of their arms, and which they have bequeathed to us in the deathless offspring of their immortal pens."—*Bailey*, pp. 48, 49.

This bombastical eulogy on liberty and the British constitution, in an apology for slavery, extorts from us in reply the following passages from the Bishop of St. David's treatise. They are strictly in point; and we think it most probable that Mr. Harris had let off a similar eulogium. "The inconsistency between

slavery, and the slave trade, and *the general principles of our law and constitution*, between the *permission* of such usages and *our high pretensions to civil liberty*, appear to contain arguments for the abolition of slavery, not less powerful on the one hand, than the injunctions of Scripture and the rights of nature on the other." "If slavery, *however modified*, is suffered to exist, British law cannot be in force. Why then attempt to modify what is in its very principle inhuman, unchristian, and inconsistent with British law, and the spirit of our constitution; *and which, however its concomitant circumstances might be diminished, could never be rendered not inhuman, not unchristian, not unconstitutional.* If justice to our nature, to our religion, and our country demand the sacrifice, why should an act of such accumulated duty be done by halves? Why not, rather, by one generous effort of public virtue, cut off all occasion of inhumanity and oppression, with all the pernicious effects of slavery on the slave, the master, and the state?" "Even if the experience of two centuries did not forbid us to suppose that the *abuses*, as they are called, of slavery and the slave trade, could be effectually checked and prevented by legal authority, yet the very nature of the offences complained of resists the supposition. Oppression, cruelty, the degradation of the human species, *and repugnance to the British constitution*, are evils inseparable from slavery and the slave trade."

The Bishop even apprehends, and not without reason, injury to the mother country, by the baneful effects and reaction of her colonial slave-system. He greatly dreads the influence of West-Indian residents, on their return to England. "The air even of this land of liberty," he remarks, "may not be able to dissipate their West-Indian habits of absolute dominion." Had the Bishop prophetically anticipated the anti-slave-trade and anti-slavery struggles of the thirty-five years which have elapsed since his treatise was written, he could not have uttered a more correct judgment.

With these views of the subject, our readers cannot wonder that the Bishop maintains, that "no British subject can be exempt from the duty of doing every thing in his power towards procuring the abolition both of West-India slavery and the slave trade; customs in every way repugnant to religion, humanity, and freedom." He particularly urges the subject upon his brethren of that sacred order to which the Reverend gentleman on whose pamphlet we have been constrained to animadvert belongs. The clergy, it seems, had been reproached by the West-India party for their zealous efforts for the abolition of the slave trade and slavery. The Bishop vindicates them; remarking, that if *no* British subject is "exempt from the duty of doing every thing in his power towards preventing the continuance of so great a political as well as moral evil, more especially are not those subjects whose business it is to teach what it is every man's concern to know, the interpreters of God's word, which is so flagrantly violated by West-India slavery and its consequences." "Instead of wishing to restrain the exertions of any order of men or individuals, in this cause of human nature, let us rather of all ranks, professions, and persuasions unite—in the name of the *common Father* of mankind—in the name of Him who died to save us all, in the name of Faith, of Charity, and of Liberty, to implore those who have the power, to extirpate a system of cruelty and oppression, which has been so long suffered to exist, to the dishonour of human nature, the discredit of a Christian nation, of a generous and enlightened people, and the disgrace of a free constitution!"

But we have too long detained our readers from the interesting pamphlet which we have drawn up

in file with Mr. Bailey's Dissertation. It is anonymous: and it evinces the singular modesty of the author, who, we understand, is a lady, that it is so; for it is eminently calculated to reflect honour both on her virtues and ability. Her inquiry is, whether the system of slavery is sanctioned or condemned by Scripture; and it is impossible to imagine a position more conclusively and triumphantly established than that slavery, meaning what is currently understood by that term, and above all West-Indian slavery, is not, and never was, consistent with the letter or the spirit of the inspired volume. If Lord Torphichen's Episcopal Chaplain is really honest in his argument, and is desirous of ascertaining the truth on the subject of his inquiry, we earnestly invite him to peruse this pamphlet; and if, having carefully done so, he will still maintain that there is any thing in the Scriptures to sanction, directly or indirectly, the state, or the continuance, of West-Indian slavery, we pledge ourselves, if he will favour us with his conclusion, to record it for the information of the public, and for the astonishment of future generations; who will perhaps be somewhat incredulous that an idea so unfounded, and so disgraceful to the oracles of God, could ever have been entertained by any disciple, much less any minister, of Christ.

The points to which the author devotes her attention, and which she irrefragably establishes, are:—"That servitude was in Judæa always voluntary, or else inflicted as a judicial punishment: That it was, in either circumstance, only temporary, and was in every case cancelled by gross ill usage: That the civil and religious privileges of slaves in Judæa, whether Hebrews or strangers, though different, were yet equally assured to them: That the law of God assured to slaves, equally with masters, a full participation in every religious and civil privilege belonging to their class: That the state of servitude implied no personal degradation; but that servants and freemen equally formed one social body, the members of which were continually interchanging."

The author begins with a description of the inhabitants of Palestine, whom she thus classifies:—

"The inhabitant of Palestine consisted, under the Jewish Theocracy, of two classes of persons; who, though equally under the protection of the civil law, and equally invited to the worship of the one true God, were yet totally distinct as to their political privileges and their religious observances.

"The first were the *Hebrews*; under which term we comprehend all persons, either derived from the original stock of Israel, or engrafted into it by the rites of proselytism. These persons were the lords of the soil, and were alone eligible to the post of supreme rule, either in the state, tribe, or city. They were the only landholders; and hence their occupation was chiefly agriculture: they, in times of war, formed the militia of which the Jewish army was composed. Being all members of the Jewish covenant, either by birth or proselytism, they were bound by all the obligations, and entitled to all the privileges, of the Mosaic law.

"The second class were *the strangers within the gates*, or *bondsmen*, or *bond-servants*; for all these terms were alike applied to them. These were the remnants of the seven nations of the Canaanites and of the five lordships of the Philistines, whom Joshua conquered."

"In every respect, excepting in circumstances arising from the distinction of the Hebrew being within the pale of the peculiar Jewish covenant, and being lords of the soil, they appear to have been perfectly equal. There was one law to the Hebrew and to the strangers within the gates. There were rich individuals of both societies, and there were poor members belonging to both. There were servants of each, and masters of each. The bondsman or bondservant, or stranger within the gates, was simply so denominated from being subject in the single article of tribute, or furnishing a quota of service from which the Hebrew was free; and sojourning in a land in whose soil he could acquire no property. In every other respect, both classes were equally free; and individuals belonging to both were equally liable, from the same cause, to forfeit their liberty. The Hebrew might become a slave to the opulent stranger,

as well as the stranger to the opulent Hebrew.

"It is absolutely necessary to the understanding of Jewish servitude, to bear in mind, that the distinction of *Hebrew*, and that of *bondsmen, or strangers within the gates*, implies no signification in the least analogous to free, in opposition to enslaved; but that it simply indicates lords of the soil, within the pale of the Mosaic covenant—in contradistinction to tributaries, without the pale of that peculiar covenant."—*System*, pp. 1—4.

Servants among the Jews were of two sorts:—*hired* servants: see Exod. xii. 45; Lev. xxii. 10, xxv. 40 and 53; Deut. xv. 18;—and *purchased* servants, or what we term slaves: see Lev. xxii. 11; Gen. xvii. 23, and 27; Exod. xii. 44; Lev. xxv. 39, 44, 45, 47, 51. Our author considers at large the case of each of these two classes. The description of the first we pass by as irrelevant to our present question. It is the case of the second class on which the advocates of West-India slavery affect to found their "Scriptural" sanction. Let us see, then, whether the parallel applies.

"Purchased servitude amongst the Jews was either, like hired servitude, voluntary on the part of the servant, or else the deprivation of liberty was a punishment annexed by the Jewish law to certain offences.

"First, liberty was lost by a voluntary surrender. When a person in reduced circumstances, or temporary difficulties, but of education and habits superior to the lowest class, wished an occupation in which skill and fidelity might be exerted, and consideration and a participation in his former comforts be retained, he sold himself voluntarily, either to one of his Hebrew brethren, or to one of the opulent strangers within the gates. Both instances of such voluntary surrender are contemplated by the Mosaic law; Lev. xxv. 39—47, and Isaiah l. 1.

"Under this head we may also include that of a father burthened with a large family of small children, and selling them, which he might do, till they were of age; see Exod. xxi. 7. A boy amongst the Jews is considered of age at thirteen, and a girl at twelve: beyond that age the parent could not sell them.

"Secondly, liberty was forfeited by a judicial sentence, inflicted under the following circumstances:—

"Insolvent debtors were sold by their creditors, to defray their own debts, Matt. xviii. 25; or those of their parents, if maintained by them, Matt. xviii. 25; or if, their parent being dead, they inherited his property, 2 Kings iv. 1, 7, and Isaiah l. 1.

"Thieves, who had not wherewith to make full restitution, both of the thing stolen, and also of the legal fine, which was in many cases quadruple or quintuple its value, became by that means insolvent debtors, and were sold by the magistrate: see Exod xxii. 3, 4, and i.—iii.; also 2 Sam. xii. 6; Luke xix. 8; Prov. vi. 31.

"Thirdly, in case of war. If the garrison of a city and its male inhabitants had been destroyed by Hebrews, they were bound to adopt the daughters of that city, unless Canaanites, into their households, as handmaidens; Deut. xx. 14.

"Fourthly, children whose mothers were slaves, remained so themselves till the sons were thirteen, and the daughters twelve—when both children and mother were free. Thus masters were compelled to maintain and provide for their handmaidens and children, till they were of an age to maintain themselves. Were this custom borne in mind, the sending forth of Hagar and Ishmael would appear in a very different light to that in which it is generally viewed. Ishmael had very long since attained the age when it was usual to emancipate both mother and son—when their obligation to remain, and that of Abraham to retain them in his household, ceased. Children amongst the Hebrews always followed the mother's condition.

"There was also another case in which slavery partook both of a judicial sentence and a voluntary choice. This was when persons had become slaves by a judicial sentence or by birth, but, after their legal period of servitude expired, chose still to remain in the family, which they in truth considered as their own. This in fact was the case with most Hebrew servants. Thus we trace Eleazar, the home-born slave of Abraham, for sixty years in his family. Again, we hear of Abraham's three hundred and eighteen home-born servants who bore arms. All these persons would by the Mosaic law, and must then probably have been by custom, free at thirteen."

"The acquisition of slaves by any other means than those above described, viz. voluntary choice or judicial sentence, was

termed man-stealing. And, under the Jewish law, man-stealing was punished by death—Iarchi says, by strangulation. And this law applied equally to the man who stole a Hebrew or a stranger and foreigner: 'If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, then that thief shall die; and thou shalt put away evil from amongst you;' Deut. xxiv. 7. And again, in Exod. xxi. 16: 'He that stealeth a man (that is, any man, Hebrew or foreigner), and selleth him, or if he be found in his hand, he shall surely be put to death.' By the first of these laws, the stealing a Hebrew, or using one unlawfully acquired as a servant, which is meant by the expression making merchandise, or the selling him, is visited with death. By the second, the same punishment is denounced on whoever not only steals any man, but even has in his possession a man originally stolen.

"Accordingly, St. Paul includes men-stealing in the catalogue of the most hideous and abominable crimes which can brutalize human nature: see 1 Tim. i. 9, 10."—*System*, pp. 13—17.

So much for the *tenures* under which alone slaves could be held under the Jewish dispensation. If Mr. Bailey will point out to us the analogy between these tenures and the lawless, unprovoked, and brutal outrages by which the sons of Africa were torn from their homes and conveyed to the blood-stained plantations of the West Indies, we promise again to record his discovery for the admiration of posterity. The *duration* also of Jewish servitude and West-Indian slavery, was as different as their tenures.

"All slavery amongst the Jews was temporary. No Hebrew could be sold for a longer period than until the return of the sabbatical year, be that when it would; consequently, the very longest period for which slavery could be imposed upon a Hebrew was six years. Deut. xv. 12, 18; Exod. xxi. 2; Lev. xxv. 1—6. At the expiration of that time the master was not only to send out the slave free, but he was not to send him away empty, but to furnish him liberally from his flock, his floor, and his wine-press. Deut. xv. 12—14. And if the slave was married when he entered his master's service, he went out with his wife and children. Exod. xxi. 1—3.

"If, however, the slave, at the end of the six years, will not go away, because he loves his master and his house, and is comfortable there; Deut xv. 16, 17; or if his master had given him a wife after he entered his service, and that the wife was not entitled to quit; the man, if he was attached to his wife, and did not wish to divorce her, was to tell his master he did not wish to quit him: and they both went together before the spiritual elders of the place in which they resided; and the master, in their presence bored the ear of the slave with an awl to the door-post; after which he was bound to serve his master for ever—Deut. xv. 16, 17; Exod. xxi. 5, 6—that is, as the Jewish expression is defined, Lev. xxv. 10, until the next jubilee, when all the family was to go out free, Lev. xxv. 41." pp. 17, 18.

"The observations hitherto made on the liberation of purchased servants, the reader may observe, have been chiefly confined to Hebrew servants; but, in fact, they included nearly all servants. For although strangers within the gate were equally liable to slavery as Hebrews, yet, in point of fact, no Hebrew was allowed to keep any servant in his household who did not embrace the Jewish faith within the year; and that being done, he ceased to be a stranger, and commenced Hebrew; on which he was consequently entitled to the benefit of all laws respecting Hebrews: nor might any purchased or homeborn slave be suffered to remain in a Hebrew family on any other terms. All persons, whether born in the house, that is homeborn, or bought with money of the stranger, were to be brought into the Mosaic covenant."—*System*, p. 22.

So much for the tenure and the duration of the two kinds of servitude between which, with a most shallow hypocrisy, a pointed similarity is sometimes attempted to be proved. Now for the *treatment* of the two classes. And first as to the article of personal violence or cruelty, and its reference to manumission.—

"Besides the periods above mentioned for the expiration of slavery, there were other circumstances which entitled the slave to immediate liberation. He who smites his man or maid-servant that they die under his hand, shall surely be punished; Exod. xxi. 20; that is, by death, as it appears from the preceding verses—see Exod. xxi. 12—19, and Lev. xxiv. 17,

where it is expressly stated, that 'he that killeth a man shall surely be put to death.' When we take into the account, that at the master's death all the servants were restored to freedom if he had no sons; and that, whether he had or not, the wife and children of the man freed from his tyranny by death were by that circumstance freed; and, unless it were jubilee, were entitled to go out with gifts; it will appear that the loss of property must have operated as a very heavy fine, independently of the capital punishment which was inflicted where no such bond subsisted as that between master and servant.

"Again, if a master smote his man or maid-servant, so that they lost a limb, the servant was immediately to go out free; Exod. 21—27; that is, himself, his wife, and children; and with gifts. The Mishnic doctors, in the targums of Jonathan Ben Uzziel and Jarchi, and also Aben Ezra, interpret the loss of limb as follows: 'By a limb,' say they, 'is meant any one of the four-and-twenty principal members of the body; of which we count the fingers for one sort, the toes for another, &c. By the loss of a limb is understood its loss for use or beauty; that is, any injury which leaves a permanent effect or a permanent mark.' On this point the Jews were peculiarly strict, the reasons for which were very obvious. As slavery amongst the Jews was only a temporary misfortune or punishment, no crime was visited with greater severity than a master's so misusing his authority, as to inflict any punishment which would leave a dishonourable badge of his former servitude on one who would soon, like his master, be a free man.

"The temporary nature of slavery amongst the Hebrews ensured it against abuses; laws were not only made to protect the slave, but this circumstance effectually ensured their enforcement."—*System*, pp. 24, 25.

If all wounded and disfigured slaves were thus at once manumitted in our West-Indian colonies, some estates would be grievously thinned by the operation of the enactment.

The following detached passages from our author, will further shew the striking contrast between the two conditions under consideration.

"Servants among the Hebrews bore no ignominious mark of servitude, as amongst the Greeks and Romans. This was the necessary consequence of their servitude being temporary. It is obvious from many passages in Scripture, that they could in no way be distinguished from the most respected members of the family, and that they were treated with precisely the same consideration. Thus, when Abraham sends his home-born slave, Eliezer, to Nahor, with ten camels and several men-servants, Gen. xxiv. 10—30, Eliezer, the slave, thus addressed Rebekah, the daughter of this wealthy and powerful emir: 'Let me, I pray thee, drink a little water from thy pitcher.' She again replies to this home-born slave, 'DRINK, MY LORD*'; and she hasted and let down the pitcher upon her own hand, and gave him to drink; and when she had done giving him to drink, she said I will draw water for thy camels also, until they have done drinking; and she hasted and emptied her pitcher into the trough, and ran again unto the well and drew for all the camels.' Gen. xxiv. 18—21. This passage renders it obvious that the condition of a home-born slave was marked by no degrading circumstance in appearance or demeanor." p. 29.

"It is indeed perfectly plain, from the whole tenour of Scripture, that the condition of a purchased servant or slave was never considered as in any respect a degrading or a dishonourable one. Had it been so, could Joseph, not only a purchased, but a *foreign* purchased slave, have been exalted to be viceroy over all Egypt? In like manner we find Daniel, likewise a slave, exalted to the rank of chief minister of state in the court of Darius." p. 33.

"When we observe the affection and high consideration with which faithful purchased servants were treated, we shall not be surprised at St. Paul's declaration,—'Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;' Gal. iv. 1. And the same Apostle, speaking to Philemon of his newly converted Christian slave Onesimus, on the same principle which was recognized by Jews in their treatment of their proselyted Hebrew slaves, says, 'Receive him not now as a servant,' (that is, not as a Hebrew receives a servant of the strangers within the gate,) 'but above a servant, as a brother beloved;' that is, 'as we Hebrews receive those same strangers, when they are become our brethren,

* It is the condition of Hebrew home-born slaves, be it remembered, which is urged by colonists to be analogous to that of Negro field-slaves.

by being proselytes;' Phil. 16. Nor are we to think that the Hebrews were less kind to slaves of the strangers, though their occupations were different; for they are commanded, Lev. xix. 34, 'to love the strangers as themselves.'

"Faithful purchased servants appear to have actually enjoyed the privileges mentioned by St. Paul. Solomon expressly says, Prov. xvii. 2, 'A wise servant shall have rule over a son that causeth shame;' and he adds, 'and he shall have part of the inheritance amongst the brethren.' Home-born servants, indeed, were not only treated with affection and respect, but they were very frequently adopted, from mutual affection, into their master's family." p. 34.

"Masters or their sons constantly intermarried with their female slaves." p. 36.

"There was no slave of the Hebrews, who, in six years at farthest, would not again be a free man; nor was there any slave of the strangers, by proselytism become a Hebrew, who might not one day, by marriage or adoption, enter his master's family. Under these circumstances, the pride of the master was as much interested as that of the servant, in never inflicting any punishment which might leave a dishonourable badge of his former servitude on a free man, and one whom he might soon be obliged to recognize as a near relation." p. 37.

"In case of unfaithful conduct on the part of masters towards slaves of the strangers, they shall instantly be free; Deut. xxi. 11—14."—*System*, p. 40.

On the *religious* privileges of Jewish servants we need not expatiate. If the servant were a Hebrew, he was already entitled to all that his master himself enjoyed in this respect; and if a stranger, it was the first object of consideration, the very policy, so to speak, of Judaism to make him a proselyte. Let the West-Indian proprietor and farmer apply the parallel.

"The strangers were all invited to worship the true God, by attending in the court of the Gentiles, or HOUSE OF PRAYER FOR ALL NATIONS. Persons imagining the condition of Negro slaves to be similar to that of the Gentile bondsmen of the Jewish Theocracy, would do well to point out what law in any nation of Christendom is parallel to that which commanded the Jews to devote one year in seven, besides the weekly Sabbath, and the year of jubilee, to the religious instruction of their bondsmen or strangers. Amongst the Jews, the national law of the land secured to their bondsmen both religious instruction and the use of the most magnificent edifice of the world in which to perform their worship.

"The superb structure of the court of the Gentiles, sufficiently marks the stress laid by the Divine law on the religious privileges of the strangers. It was the stupendous magnificence of this court more especially, which rendered the Temple of Solomon the wonder of the world. One side was raised in a terrace, four, or, as some say, six hundred feet in height, from the profound valley below. It was formed of prodigious stones, some of which were thirty-two feet long, by eighteen wide, and it was cased, from its base even to its summit, with polished white marble; so skilfully adjusted, that it is said that the joining of the stones could not be detected, even on the closest inspection.

"This stupendous court was adorned with the richly wrought and spacious cedar galleries, supported by cloistered colonnades of the most costly materials, all the pillars of which were inscribed with moral and religious sentences; many of which are supposed to have been taken from the Psalms called MASCHILL, or *instruction*; and those called MICHTAM, *to be engraven*; and lastly, from those which more especially call on the Gentiles, and on all the earth, to praise God. All this magnificence, the glory of Solomon, was lavished, not on the courts of the favoured Israelites, which, not belonging to our subject, we have left undescribed, but on that of the Gentiles: to which were invited those strangers and bondsmen whose condition is continually urged (we leave it to the reader to pronounce with what truth) to have been similar to that of Negro field-slaves."—*System*, pp. 87, 88.

Had we not already quoted so largely from this publication, we should have been tempted to lay before our readers the author's summary of the argument, which, though it be often expressed in far too general and unqualified terms, is, nevertheless, in the main, appropriate and conclusive. It would be easy, from this summary, to form a correct and striking contrast between Hebrew slavery and West-Indian

slavery, and, the particulars of each being disposed in parallel columns, the effect could not fail to be perfectly triumphant. We trust that some one will prepare a tract on this principle. It might be comprised in four octavo pages, and would exhibit a concise and unanswerable reply to all that has been affirmed respecting the sanction given to our colonial system of slavery by the Old-Testament Scriptures. Such a tract could not be too widely circulated; and it would carry along with it, to every cottage into which it might enter, a complete conviction not only of the impiety which has endeavoured to extract support to Negro slavery from the Bible, but of the immeasurable distance, in point of rights, comfort and happiness, present enjoyment, and future prospects, which separates the lot of the British peasant from that of the Colonial slave. We should then be enabled fully to appreciate the difference between slavery in the nineteenth century of the Christian era, and slavery as it existed amongst the Jews at a period of three thousand years behind us in civilization, and from a thousand to fifteen hundred years before the personal appearance on our earth of that Divine and gracious Redeemer who was "to preach deliverance to the captive, and the opening of the prison to them that were bound." Were indeed the contrast ever so favourable to the system of West-India bondage, nothing would be proved by the circumstance as to the propriety of that system under the Christian dispensation; but the fact is wholly otherwise: slavery, in the colonial sense of the term, did not, and could not, exist under the Jewish dispensation: it would in every age and among any people have been a complication of cruelty and injustice which God never sanctioned, and no good man, after ascertaining its enormity, ever approved. We agree with Bishop Porteus, that "the Christian religion is opposed to slavery in its spirit and in its principles: it classes men-stealers among murderers of fathers and of mothers, and the most profane criminals upon earth." We agree, with Mr. Burke, that "Slavery is a state so improper, so degrading, and so ruinous to the feelings and capacities of human nature, that it ought not to be suffered to exist. The manufactures of the Africans by their ingenuity, prove them to be equal in intellect to others, and they exhibit traits of generosity of heart." We agree with Dr. Paley, that "the West-Indian slave is placed for life in subjection to a dominion and system of laws the most merciless and tyrannical that ever were tolerated upon the face of the earth." We agree with Mr. Fox, that "personal freedom is the first right of every human being. It is a right of which he who deprived a fellow-creature, was absolutely criminal in so depriving him; and which he who withheld, was no less criminal in withholding. Why is this race of our fellow-creatures to be carried away by force, and subjected to the will and caprice, and tyranny and oppression, of other human beings for their whole natural lives, and their posterity for ever? It is necessary to abolish slavery for the credit of our jurisprudence, and of our characters as Christians. Why should that wrong be tolerated in the West Indies, for which a man would be hanged in England? Make the case of the slaves your own, and judge of it by this Christian rule. Wherever Christianity has extended its influence, slavery has been abolished: it has produced this glorious triumph by teaching us, in the sight of their Maker, all mankind are equal. The whole country, the whole civilized world must rejoice in the abolition, not merely as a matter of humanity, but as an act of justice." We agree with Bishop Horsley, that, "allowing slaves to be pampered with delicacies, and put to rest on a bed of roses, they

could not be happy; for a slave must be still a slave. What is humanity, but the desire of promoting the happiness of others? What other justice is there, than that founded on the principle of doing to others as we would they should do unto us? No such slavery as in the West Indies is to be found in Grecian or Roman history! so stolen, so transported! Who can sanction it?" "Slavery is injustice, which no considerations of policy could extenuate; impolicy equal in degree to its injustice." And we agree with the present Bishop of St. David's, in the treatise already so often quoted, that "whether all the cruelties imputed to the slave trade, and to slavery, can or cannot be substantiated; whether the cruelties complained of can be mitigated or not; *the very existence of slavery*, as long as it is permitted, must be a heavy reproach to this country, and a discredit to the age which can tolerate it." We agree further with his lordship, that whatever "a Machiavellian in politics or commerce" may urge to the contrary, "slavery and the slave trade ought to be abolished, [and happily *one* of them *is* abolished in this country,] because they are inconsistent with the will of God." We agree still further with his lordship, that it is not a question to be argued merely by statesmen and publicists, but that the "natural and scriptural illegality" of slavery may be judged of "on grounds infinitely superior to all commercial considerations (as much superior as the soul is to the body, as the interests of eternity are to the concerns of a day,) by every one that can feel for his fellow-creatures, and can be determined by every one that can read the Scriptures." And we will add, with his lordship, that whatever opposition may be made by interested persons for a time, ultimately, "we cannot doubt that the great principles of political justice which form the basis of our constitution, and which ought to come home to the breast of every British subject, will have their full weight in the deliberations of those august assemblies which are to decide on a cause that involves the purity of our holy religion, and the credit and consistency of our national character."

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1. *The Evidence of Christianity, derived from its Nature and Reception.* By J. B. Sumner, M. A. Prebendary of Durham, &c. pp. 429. 8vo. 10s. 6d.
2. *Scripture Difficulties; twenty Discourses preached before the University of Cambridge, in the Year* 1822, *at the Hulsean Lecture.* By C. Benson, M. A. Fellow of Magdalen College, and Vicar of Ledsham, Yorkshire. 8vo. pp. 420. Cambridge. 1822. Price 12s.
3. *The Difficulties of Infidelity.* By the Rev. G. S. Faber, B. D. Rector of Long Newton. 8vo. 7s. London. 1824.

We exhibit these works together, under one article, as they relate to the same subject, and tend, in some respects, to throw light upon each other. When viewed in their united force, they constitute, we think, one of the most important and interesting defences of Christianity which the last twenty years have produced. The evidences of the divine inspiration of our holy religion form a subject, of which the importance has been sometimes much underrated by pious persons, who have sometimes spoken, as if they thought that an anxious attention to these matters almost uniformly betrayed a neglect of the essentials and internals of religion; forgetting that, when the outworks of a fortress are left unguarded, there is no longer any great security for the citadel. They have observed that the defence of religion has been not unfrequently well conducted by writers who have been far from adorning its doctrine by their lives.

On the other hand, they see numbers retaining it in sincerity and truth, who are but little acquainted with its historical proofs, and who possess little more evidence of its divine origin than what arises from a witness within, bringing home to their own bosoms the consolation of its hopes and promises, together with an experimental conviction of its moral and transforming influence. They see that the majority of mankind have neither leisure nor ability for examining and appreciating that mass of testimony which it is the object of the learned to unfold. Living also much apart from the world, and its vanities, they have no adequate conception of the deplorable prevalence of infidel and sceptical opinions in a Christian country. For all these reasons they are by no means always proper judges of the real exigency of the case. Happy indeed would it be, did the influence of our religion so generally prevail as to exempt Christian writers from the necessity of this contest, and leave them at full leisure to direct all their force against those inward "lusts which war against the soul." But, in an age like the present, a frequent recurrence to the evidences of Christianity is of imperious obligation. That revival of learning, which extended the empire and influence of true religion, has operated, at the same time, to increase the prevalence of lax and sceptical opinions. With respect to religion, as well as other things, it has been frequently found true, that "a little learning is a dangerous thing." Amongst those who are far from being open enemies to the Gospel, there are many conceited sciolists and pretenders to knowledge, who have just enough of wit and information to perceive the alleged difficulties attendant on revelation, and neither seriousness nor diligence sufficient to engage them in an investigation of the subject, fully and impartially, for themselves. Doubts concerning religion flatter at once their vanity and corrupt propensities; and perhaps they often secretly excuse themselves from the arduous task of inquiry, by the hope that even should Christianity prove true at last, they will not be called to any very severe account for merely doubting, in the midst of so much obscurity, cavil, and contention. And "even with many," observes Mr. Sumner, "in the preface to his invaluable work now before us, "who have not given themselves up to avowed scepticism, and who have a sincere respect for Christianity in the abstract, from the benefits which it confers upon society, vague notions of uncertainty in its evidence, and of difficulties in its doctrines, float upon the mind, and keep it in a most unprofitable state of hesitation." These are the persons whose instruction and benefit he professes to have particularly in view, in the present treatise. But, indeed, even with upright and sincere believers, every additional ray of light, thrown upon the evidence of religion, tends to fix their sense of its importance, to enlarge their views of its excellency, and to increase the practical influence of its precepts. This will always be the case, wherever considerable power of intellect, and a habit of close thinking, are associated with piety and right principles. Minds of this cast, though most liable to be assailed by difficulties, are also, on the other hand, most open to conviction from those arguments by which difficulties are removed or lightened. Hence it seems of the utmost importance that the evidences of Christianity should be exhibited, under every possible form, and in every possible light, that may serve to recommend them to the candid inquirer after truth: and for these reasons we are disposed to think, that no well written treatise on the subject should be accounted superfluous. Every such work will probably contain, if not much new matter, at least old matter under a

novel form. Besides, as is currently remarked, "new works will be read when old ones are neglected;" and it is no contemptible achievement, if, on a subject of this paramount importance, an author can rouse the curiosity and attention of a very few only, and bring but a few cavillers seriously to put this question to their consciences,—Is the Bible a revelation from above?

The works we are about to notice furnish abundance of valuable information on this grand point: and they have this excellence also, that they unite pious feeling with close and cogent reasoning. This piety of the writers, however, does not often make them overlook a flaw in argument; nor will their love of cautious investigation be found to operate to the disadvantage of their piety. It is peculiarly the merit of Mr. Sumner's volume, that, while it proves our religion to be true, "it shews," at the same time, "what that religion is." With this work we shall begin, not only on account of its great value and importance, but as affording a suitable introduction to the other two.

Mr. Sumner confines himself to what has been termed the internal evidence of Christianity; that branch of evidence which flows from the contents of the sacred volume, from the character of the primitive believers, and from the circumstances under which that character was developed. Scarcely at all insisting on those direct historical proofs which have been so ably pointed out in detail by Lardner, and so vigorously condensed and skilfully marshalled by Paley, he takes what may be considered lower, but not less important ground, by inferring the truth of our religion from its nature, its reception, and its effects. His object is to shew, that the Gospel could not have been invented by the men who were its first preachers, and under the circumstances which attended its first promulgation; and that, even could we suppose it so invented, it would not have been received and embraced. Our author expresses himself as "by no means confident that the field into which he has been led, in pursuit of these ideas, is sufficiently unoccupied to justify this addition of another volume to the numberless treatises already existing on the evidences of Christianity." Mr. Sumner has not indeed taken new ground; but he has turned the old ground to better account than any who have gone before him in the cultivation of this field of inquiry. Much undoubtedly has been written, and well written, on the internal evidences. As to the brief work of Soame Jenyns, it is meagre, and does not always proceed upon satisfactory premises. Lord Lyttleton's treatise is, as far as it goes, unanswerable; but it embraces only one circumstance. The excellence of the Christian morality has been repeatedly demonstrated. The necessity of some Divine revelation, and the advantages and probabilities of the Gospel revelation in particular, have been ably illustrated by Leland. The view of our religion, as a suitable remedy for the wants, weakness, and corruption of human nature, and as a promoter of the moral and religious improvement of mankind, has been well enforced by the late Mr. Fuller, in "The Gospel its own Witness." Paley also has much excellent matter bearing on the internal, or, as he would have termed them, the *auxiliary* evidences, both in his second volume, and in his admirable *Horæ Paulinæ*. Mr. Sumner has not servilely followed in the track of these writers; he has always the air of being a thinker for himself; and while he has taken a profound and comprehensive view of this branch of the evidences for Christianity, and pressed his argument with great force and variety, he has, at the same time, urged it with constant reference to the moral and practical uses of which it is susceptible: and this constitutes, in

truth, the great charm and value of his work.

We cannot pretend to follow him closely through the several stages of his progress; particularly as we have engaged to comprehend, under this article, some observations on two other works, which also we deem highly seasonable and important. Indeed, we rather wish to afford our readers such glimpses of the value and excellence of these volumes as may excite them both to purchase and peruse them. With regard to works of real utility, this seems the proper province and duty of a reviewer. We are *occasionally* admirers of the essays which certain of our critical brethren are in the habit of giving us, under the *name* of reviews, where perhaps a dozen authors are linked together, only to shew what a convenient chain they form for holding up to notice the opinions of the misnamed "reviewer." But, in the present instance, we should deem it a gross disrespect towards such authors as those whose works we are about to notice, were we to treat them in this unceremonious manner; and we are sure that, should we prove successful in explaining and recommending their sentiments, we shall be conferring a greater benefit on our readers than if we were merely to make them a pretext for enlarging upon our own. At the same time, we shall not surrender our right, as critics, to demur and object, whenever we may deem it necessary or expedient.

The first chapter of Mr. Sumner's volume contains the proofs of our Saviour's existence, and of the period when the first propagation of the Gospel took place. This chapter, excellent as it is, we may pass over. The question *whether such a person as Jesus ever existed* may puzzle such determined sceptics, or rather (as Mr. Faber has shewn them to be) such *credulous unbelievers*, as Volney, but can never, we think, prove a frequent stumbling-block in the way of a reception of the Gospel history.

The second chapter enforces the truth of Christianity from its systematic opposition to the opinions prevailing among the Jews, at the period of its promulgation. Speaking of the three principal sects among the Jews, the Pharisees, the Sadducees, and the Essenes, Mr. Sumner says:

"These are the several opinions which existed in Judea, at the time when the Gospel was first preached. But I do not find that those who introduced that religion belonged to any of these sects; they betray no attachment to any of their peculiar doctrines; they rather oppose them all; not, indeed, systematically, like the partizans of a different faction, but wherever their tenets are contradictory to enlightened reason, or inconsistent with the general good of mankind. If not actually biassed towards any sect, we might expect, as a matter of precaution, that they would seek the countenance and support of some who were in possession of public favour; would try to engage on their side some of those who were opulent, or powerful, or respected in their nation. But the plan which they pursue is directly opposite to all this. Their religious precepts are levelled against the self-indulgence of the rich; against the pride and hypocrisy of the Pharisees; against the immoral and degrading principles of the Sadducees; against the unsocial and levelling tenets of the Essenes.

"In all human appearance, this was to set at work against the system which they were introducing a counteracting influence which must at once be fatal to its progress. Unknown and unprotected men, entering upon a new and hazardous enterprise, begin by arming against themselves all the learning, power, wealth, and influence existing in their country." pp. 22—24.

The following remarks on our Saviour's prophecy concerning the destruction of Jerusalem are judicious and forcible.

"The threatened destruction of Jerusalem struck at the root of all the national prejudices. The Jews confidently relied upon Divine protection. The idea of being deserted by that care, and of seeing their city in the hands of foreigners, was not more shocking to their pride than con-

tradictory to their faith. Such an event was treated by their writers not as a danger, or a disgrace, or a calamity, but as an abomination. And we know, from history, that when the catastrophe really happened, they obstinately shut their eyes to the nearness and extent of the danger; they would not believe that Gentile hands would ever be suffered to pollute the sanctuary which they so highly revered; and expected to the last that a Divine interposition would preserve their temple, at least, from the general overthrow.

"Now, would men belonging to a country in which the national feeling was so enthusiastically strong, partake in no share of that feeling? Indeed, the feeling is admitted, and avowed: we read, that when the Author of this very prophecy beheld the city, 'he wept over it.' The writers, therefore, at all events, were not ignorant of this feeling, whether they shared in it or no; and, being aware of it, would they openly outrage it, with no apparent benefit to their undertaking? For we do not easily perceive how this prediction was to forward their cause. No inference is drawn from it; neither is it advanced in the way of argument: it stands as a naked assertion; from which it might have been expected that either patriotic enthusiasm, or calculating prudence, whichever feeling predominated, would equally have induced them to abstain." pp. 50—52.

The *originality* of the Christian doctrines is the subject of the next chapter. At its commencement we find this originality strikingly exhibited by the contrast in this respect between Mohammedanism and Christianity.

"The success of Mohammed's imposture may be ascribed in a great degree to the simplicity of what he taught, and its agreement with human reason, as well as with the previous belief of many of his disciples. 'There is one God;' a truth, however obscured by the errors of idolatry, or lost in the darkness of ignorance, such as reason is willing to acquiesce in, and finds confirmed by the general appearance of the world. 'Mohammed is his prophet.' In declaring this fundamental part of his creed, he was careful to disturb no prejudices, and treated the feelings both of Jews and Christians with tenderness. While he asserted his own superiority, he gave station and authority in his scheme to Adam, to Noah, to Abraham; to Moses, and to Jesus. There is nothing in his Koran which we are surprised to find there: nothing which may not be traced back to existing opinions, or to books within his reach. The truth to which he owed his success, and to which the long duration of his religion must be chiefly attributed, the unity of the Godhead, he found in the Jewish and Christian Scriptures: he had only to pronounce it anew, and to clear away the intrusive worship of images and martyrs, saints and angels, which had corrupted the church in that dark age and country.

"When I subject Christianity to a similar test, no such result appears. I cannot account for its fundamental doctrines. They are agreeable, indeed, to experience and observation: they explain appearances which are and always have been universal throughout the world: they suit the character and meet the necessities of mankind; but they are so far from being on that account 'as old as the creation,' that a moment's reflection on what the tenets of the Gospel really are, will shew them to be in the strictest sense original. Like the theory of attraction, they explain phenomena long observed and everywhere observable; but, like that theory, the explanation was perfectly novel. It is difficult to suppose that unauthorized men, of any rank, education, or country, could ever have undertaken to promulgate such doctrines." pp. 62—64.

The conclusion of the chapter presents us with a brief summary of the points which the author endeavours, and most successfully, to establish.

"I argue, that the main doctrines of Christianity—the condemnation of mankind as corrupt in the sight of God, and the atonement made upon the cross by Jesus as a Mediator between the offenders and their Judge—are doctrines which we cannot, on any rational or probable grounds, attribute to imposture. Taking them as maintained by the Apostles, with all their attending circumstances of the resurrection of the dead, the future judgment, the final punishment of the wicked, and the eternal happiness of the redeemed, we cannot trace their origin to any known or accessible source in the belief of those times and countries. Neither can we account for their reception. There was nothing in the doctrines themselves

to allure or conciliate; and the minds, both of Jews and Gentiles, were utterly unprepared to embrace a religion which had nothing in common with their former opinions, and directly opposed some of their strongest prejudices *." p. 102.

" Mr. Sumner's object, in his fourth chapter, is to prove, that " the Divine mission of Jesus receives a strong confirmation from the historical facts, the ceremonial rites, and the ancient prophecies which corresponded with the circumstances of his life, and the alleged object of his ministry and sufferings." Among the typical facts and rites of the Old-Testament dispensation, he notices the Sacrifice of Isaac, the Brazen Serpent, the institution of the Passover, the Law of Moses under the notion of a covenant, the appointment of a High Priest, and the circumstance of the covenant being ratified by that sprinkling of blood which is termed, in Leviticus, *the atonement for the soul.* Among the ancient prophecies, he notices those relating to the time and place of our Lord's nativity, to the appearance of John the Baptist, and to the character and death of our Redeemer, as described by Isaiah. These types and prophecies, he urges, were not at all understood by the generality of the Jewish people, and therefore not likely to be adopted by the Apostles, after our Lord's ascension, as materials for laying the basis of such a system as the Christian religion. Yet they all received their exact fulfilment in that religion supporting its claims by a number of circumstances far too minute and various to be the result of mere accidental coincidence. The general argument is condensed in the following passage.

" I think, then, it must be allowed that the existence of these points in the Jewish law and history, affords additional authority to the Christian religion, instead of diminishing any thing from it. That it did not grow naturally out of the Jewish religion, is clear, as was before shewn, because it opposed the existing opinions of those who professed that religion at the time of its promulgation. If I divert into a new channel a stream which has been long flowing in its native bed, and so make it contribute to serve and aid some important purpose, that effect cannot be ascribed to the natural current of the stream, which, but for my interference, would have continued to flow on as before. My purpose may indeed receive great advantage from the stream originally existing. But the new direction has a cause independent of the original stream. So in the case we are considering: a party of adventurers, educated, as far as they were educated at all, in a bigoted attachment to the practice of their ancestors, rise up and oppose the current of the national belief, announce the termination of their law, and point out indications in their ancient history and institutions, which prove that such was the original purpose of its Author. But whence came the impulse which urged them to this attempt? And how came they to meet with confirmation and collateral support from institutions and occurrences over which they could have no controul?

" These difficulties vanish, if we believe that the Christian religion really came from God. Allowing this, we should expect it to agree with his former revelation, and to belong to a connected plan. And it does so in a remarkable degree. It gives to the leading features of the Jewish law a consistency which they are otherwise in want of, and it affixes a reasonable signification to facts which cannot otherwise be easily explained. It does not only fulfil prophetic words, but accomplishes prophetic facts. And this, it must be acknowledged, greatly increases the difficulty of supposing that it was the invention of a body of Jews who had been deluded to follow a pretended Messiah." pp. 117—119.

This *connexion of Christianity with the Jewish history and Scriptures*, appears, no doubt, at first sight, rather inconsistent with the argument of the preceding chapters, which had maintained *the ori-*

* We think, with Mr. Sumner, that the ideas which prevailed among the heathen with regard to propitiatory sacrifices, though they might be derived from primitive tradition, were yet far too vague and indefinite to become a foundation for the doctrines of the Gospel.

ginality of the Christian doctrines. To obviate this apparent inconsistency, we must consider, that these doctrines, though exhibited in the Old Testament, through the medium of types and shadows, were not apprehended, even by the best disposed and best instructed of the Jews, during the lifetime of our Saviour. Witness the ignorance of that "master in Israel," Nicodemus, and the mistakes which the disciples themselves were perpetually making concerning the nature and character of the Messiah's kingdom. To the Jews of that age, therefore, the doctrines preached by the Apostles, after the descent of the Holy Ghost, may fairly be termed original. And to the heathen they were still more so. "What," as Paley observes, "knew they of grace, of redemption, of justification, of the blood of Christ shed for the sons of men, of reconcilement, of mediation? Christianity was made up of points which they had never thought of; of terms which they had never heard."

The originality, however, of any system of doctrines, it is evident, cannot be, in itself, a circumstance tending to establish their Divine authority. But, though no good proof when taken alone, it may amount to a strong presumption when viewed in its connexion with other circumstances;—such as the sublimity and excellence of the doctrines themselves; their unpopularity; and their marvellous effects in throwing light upon a previous revelation, the true meaning and intent of which had been in a great degree obliterated and lost. We think that Mr. Sumner might have insisted on this *connexion* rather more than he has done. He seems to lay somewhat too much stress upon the simple idea of *originality*, taken abstractedly and alone.

This idea he pursues in his fifth chapter, containing remarks *on the phraseology of the Christian Scriptures.* He contends, that, considering the station and character of the first Christian teachers, the bold originality of their language affords some presumption of their acting under a Divine commission. They were not only innovators in doctrine, but innovators in language. And this, as he justly observes, was to be expected. "For words follow ideas. If the ideas were new, they could not be expressed without some innovation in language." It is certain that the New Testament, and particularly the Epistles of St. Paul, abound in a bold, striking, and very peculiar phraseology, which, while it is most happily adapted for enforcing the ideas intended to be conveyed, when once those ideas are clearly present to the mind, must have sounded very strangely and harshly to those to whom it was originally addressed. "Even to this day," observes Mr. Sumner, (and he might have added, in this Christian country,) "these phrases would appear too singular, too technical, for general conversation, or writings of a general nature." He illustrates his meaning by remarks on the words—*Glad tidings, Gospel, Grace, Salvation, Righteousness, the Flesh,* and *Faith.* We select the following paragraph on the term "flesh," as giving the force of his argument, and displaying at the same time the scriptural correctness of his sentiments and the seriousness of his mind.

"The corruption of human nature, and the necessity of regeneration, as it was the professed cause of his appearance in the world, so it forms a prominent part of the teaching of Jesus and his Apostles. This leads to the usage of the word *flesh* and its derivatives, for corrupt nature, in a sense altogether original. 'That which is born of the flesh, is flesh.' 'The natural (or fleshly) man cannot receive the things of God.' What a volume of doctrine is concentrated in these short sentences! To 'live in the flesh,' to 'walk after the flesh,' are phrases familiarly used in Scripture for a life led after the natural desires and propensities of the heart. But what meaning have they, till the difference between the spiritual and carnal life is first established? till it is understood to be the

object of a religion divinely instituted, to take men out of a state of nature, in which they are enemies of God through the corruption that is in them, and to renew their hearts after the Divine image, which bears the stamp of 'righteousness and true holiness?' These do not sound like the inventions of human teachers. I cannot think that it was a self-instructed or unauthorized Reformer who first laid down the distinction, 'That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit.'" pp. 141, 142.

The sixth chapter is on *the agreement of the Christian Scriptures with subsequent experience.* This agreement our author exemplifies in the case of persecution, in that of divisions, in the progress and reception of Christianity, and in the prophetic parables of our Saviour, as they exhibit a minute and most surprizing acquaintance with the human heart. Of the parable of the Sower, he justly and acutely remarks, that "it comprehensively describes the whole of mankind, in a country where the Gospel is preached, so as to mark out, by a masterly touch, the different shades and variations of character which should be hereafter produced, *by a cause not then in operation.*" He then adds—"That this foreknowledge of character should have been found in men who were no more than Jesus and his followers appeared to be, is as difficult to believe as that one uneducated in anatomy should be able to delineate the internal conformation of the human body." We confess that we do not lay so much stress upon prophecies, foretelling the *persecution* of the church, as Mr. Sumner seems disposed to do. Our Saviour's knowledge of human nature, indeed, bespeaks him more than man. But we do not think that his foretelling the persecutions of his church, *with that knowledge of mankind which he possessed,* forms, of itself, any striking additional evidence of supernatural agency. Such a religion as the Christian, addressed to such a world as ours, would almost inevitably draw after it not only the open persecution of its teachers, but a secret dislike of its stricter and more sincere professors. Our author acknowledges, elsewhere, that "the Christian character is such a character as men are naturally inclined to hold in low esteem." And, if so, the persecution and dislike it would occasion might perhaps have been naturally anticipated. Let Mr. Sumner, however, be heard for himself; and whatever we may think of the force of his argument, in this particular instance, we shall at least admire the happy mixture of piety, acuteness, and moderation with which he has drawn the following just picture of the world's aversion to strict and genuine Christianity.

"It is clearly intimated in these passages, that the persecution of Christians should be 'for righteousness' sake:' that the peculiar piety and strictness of life demanded of them by their faith in Jesus, and practised for his sake, should be generally disliked, and cast in their teeth as a reproach. And it is a certain fact, that this species of persecution has existed under the dispensation of the Gospel. Yet I do not see that it was to be previously expected. That the name of Jesus should be odious to those who found their prejudices assaulted, or their interests endangered, was sufficiently natural. But that the particular objection made to his disciples should be taken from their adherence to the strictest rules of temperance, moderation, and piety: in short, should be 'for righteousness' sake;' arose from a trait of human nature which had not been before exhibited, and could only be foreseen by Him who 'knew what was in man.' It had not been before exhibited, because no philosophical teachers, such as the world had hitherto seen, had made the duties relating to a man's self, or those which regard God, equally binding, and defined them as strictly, as those which concern his neighbour. In social duties it has never been pretended that any one can be too exact or too fearful of offending. But a similar exactness in habits of personal virtue, as purity, sobriety, moderation, patience, humility, as also in habits of piety, has excited, in almost every age, more or less virulent suspicion and reproach.

"Indisputably these virtues were one cause of the abhorrence in which the Christians were held in the early ages. For it was not an uncommon species of trial to solicit them to the commission of crimes which their religion forbade, with no less an offer than exemption from martyrdom. Even to the present hour the crime of too much religion is held in a degree of dread and dislike, which is not easily accounted for. Many persons, whose own moral character is irreproachable, seem to fear it more, and think it a greater misfortune in one for whom they are interested, than the extreme of vanity or extravagance. Acknowledging the authority of sentences like these: 'Strive to enter in at the straight gate; for many will seek to enter in, and shall not be able:' 'seek ye first the kingdom of God and his righteousness:' 'broad is the way that leadeth to destruction, and many there be that go in thereat:' 'many are called, but few chosen:'—acknowledging the authority which uttered these sentences, many shrink from the conduct which acts upon them as true; deem any such watchfulness superfluous as a sense of danger must induce; any such zeal enthusiastic as the importance of the object would naturally inspire. If this apprehension arose from experience of real evils resulting from a zealous pursuit of scriptural righteousness, it would be reasonable, and the hostility in question no matter of surprise. But this cannot be asserted. There may have been victims of fanaticism. But let all of these, from the time of the Apostles to the present day, be summed up together, they would not approach by a hundredth part the number of the victims of libertinism. Mischief may have been done by false views or impressions of religion. But if the whole of this mischief could be brought before us, it would not amount to a thousandth part of that which has arisen from the want of any religion. Of all the chimerical evils which the imagination of man ever alarmed itself with, the danger of a too scrupulous fear of displeasing God, or a too earnest desire to serve him, is the least really formidable. Yet we have daily occasion to observe, that many far greater evils are much less dreaded, and many worse errors more easily pardoned." pp. 153—157.

The wisdom manifested in the Christian Scriptures is the subject of the seventh chapter. Their reserve as to the circumstantials of a future state, and as to human liberty and Divine prescience, and their directions respecting alms, prayer, and fasting, are properly adduced as examples of this wisdom, and are advantageously compared with the conduct and writings of Mohammed in these respects. This subject has been ably handled by Paley, in a chapter of his second volume; but the reader of Mr. Sumner's work will not fail to find some additional information. Among other signs of wisdom, Mr. Sumner instances the *confident assertions of Jesus*. To the common reader it will hardly appear how the *confident assertions* of even a true prophet are to be regarded as a distinct and characteristic mark of wisdom; but our author's meaning is to the following effect. Our Saviour, we know, spoke often upon his own authority, without condescending to support his discourses by reasonings or explanations. And this, which, in a merely human teacher, would have been arrogance and presumption, was in him the highest wisdom, because he had always miracles to advance in evidence of his Divine authority. Hence any seeming anxiety to ground his decisions upon reasonings and apologies, might have made him appear as though he thought the evidence of his mighty works needed some additional support; whereas the support derived from *verbal arguments*, though it might be sometimes expedient, was, in his case, never necessary.

The eighth chapter contains some remarks on "the originality of the Christian character." This, our author exemplifies by its humility, its exalted benevolence, its meekness and patience, and the suitableness of these qualities to their object; or, as it might perhaps have been more perspicuously stated, their connexion with the great ends of Christianity, and their tendency to promote those ends. The humility of the Christian character is well illustrated in the case of St. Paul. The following passage, in which

Mr. Sumner infers the Apostles' belief of the atonement, from their constant enforcement of deep humility, is indeed out of the ordinary process of reasoning, but appears to us solid as well as ingenious. We do not remember, ever before, to have seen this idea fully brought out and developed.

"It may seem an unexpected course of argument, to adduce doctrines in proof of facts. But it is nevertheless true, that when the Apostles insist upon this self-abasement and humiliation as the groundwork of the Christian character, we have strong evidence of their being personally convinced that the death of Jesus was actually ordained as a ransom for men; a ransom required by sin. If they did not really believe this, no reason appears why these new teachers should promulgate doctrines so unpopular and so difficult; should inculcate the strictest possible morality, and yet deny to man the gratification of self-complacency; should allow them no other satisfaction, either from the faith which they professed or the obedience which they performed, than that of evidencing their title to the benefits which Christ's death had procured. If the condition of the world were not such as the incarnation of Christ supposes; if there is not that holiness in God, and that unworthiness in man, which sets one at a distance from the other; then there is no propriety in a confession of unprofitableness which sues for pardon, but dares not claim reward; which looks forward to eternal life, not as a recompense which is to be earned and deserved, but as a boon which is to be bestowed through the merits of the Redeemer. Take away the judicial purpose of the Cross, take away its expiatory effect, and there remains no basis for humility like the Christian. And therefore it is a natural consequence, that those who do not receive the doctrine of atonement, do not pretend to any such humility as the Gospel prescribes, and the Apostles profess. If, on the other hand, human sinfulness is so heinous in the sight of the Moral Governor of the world, that it required a sacrifice like that of Christ, and if every individual is indebted to that sacrifice for reconciliation with God, or still remains unreconciled to him; the humiliation inculcated in the Gospel becomes natural, nay, necessary. But unless there had been, on the part of the promulgators of the religion, an intimate conviction that Jesus did indeed 'die for our sins, and rise again for our justification,' it would neither have occurred to them to conceive such an humbling disposition of self-abasement, nor to require it of all who should embrace the religion." pp. 227—230.

All the remarks in this chapter are valuable; but they are not, we think, all perfectly relevant in regard to its title, the Originality of the Christian Character. We have our doubts whether, in maintaining this originality, Mr. Sumner has not, though most undesignedly, detracted from the excellence of many characters under the Old-Testament dispensation. Many of those worthies displayed the seeds at least of Christian humility, benevolence, patience, and meekness; though, in consequence of the imperfect light they enjoyed, they doubtless wanted some of the principal motives and principles peculiar to the disciples of Christ. The following remarks, though we do not see their precise bearing on the subject of the present chapter, are so important that we cannot refuse them a place. They furnish a decisive answer to the common objection, that the patience and meekness of the Gospel are inconsistent with the peace and well-being of society, as society is at present constituted.

"It has been truly observed, that the virtues inculcated in the Gospel, are the only virtues which we can imagine a heavenly Teacher to inculcate. As selfishness, rapacity, violence, malice, and revenge, are the vices which occasion a great part of the distress which prevails in human society; so in proportion as these are discouraged, and the contrary virtues established, peace, comfort, and harmony are restored. No doubt men have often urged, that meekness and patience under injuries are incompatible with the condition of mankind, and would surrender the feeble as a prey to the violent, and expose the best to be trampled upon by the worst and vilest of their species. And we can readily conceive, that this reasoning would have occurred to a mere man, who might have assumed to himself the title of a Divine legislator. Reverse the case, then, and suppose, that the Christian law, instead of requiring forgiveness, permitted

retaliation. Do we not at once acknowledge, that this would be strong internal evidence against its high pretensions? What is the actual state of society, when private vengeance is suffered to prevail? On the other hand, it is proved by experience, that meekness and forbearance prevent and check the evils which insolence and oppression create, and often disarm the violence which resistance tends to exasperate. Christianity, moreover, is designed for all; proposes to itself universal sway and dominion; and therefore cannot be expected to provide for disobedience to its enactments, or be made accountable for evils which would cease to exist if its precepts were generally followed. This would justify the rules in question, in a dispensation whose object looks beyond this world, even if they were found to occasion present inconvenience. But we possess a further proof of its emanating from more than human wisdom, when it issues a law of which human wisdom would dread the consequences; yet that law is found to correct and diminish mischief, even when imperfectly obeyed." pp. 248, 249.

We proceed to "the reasonableness of the Christian doctrine," the subject of the next chapter. Mr. Sumner conceives, that a supposed want of reasonableness in the Christian doctrines lies at the root of all unbelief. Men doubt or deny the Christian revelation, in spite of its overpowering evidence, because of the extraordinary and unpalatable nature of the things disclosed by that revelation. He adduces the future punishment of the ungodly, and the vicarious sufferings of the Redeemer, as the two points at which sceptics and unbelievers are most disposed to cavil. But are these the only points against which the charge of unreasonableness is preferred? Do not the doctrines of the Trinity in unity, of original sin, of the influences of the Holy Spirit, and of the permitted agency of satan, almost equally provoke the obstinate contention of the infidel? These doctrines are all decidedly Scriptural; nor can any one of them be proved contrary to reason, how much soever it may surpass the reach of our present faculties. But are not these attacked, upon the ground of irrationality, equally with the other two? We think, therefore, that they might have been noticed. Mr. Sumner has, however, unquestionably singled out that doctrine which is most violently and most frequently denied —the eternity of future punishments. There are a vast number of professed Christians, in the present day, who, without any of the piety or learning of Origen, plunge into all his heterodoxy on this subject. Our author, in shewing the truth of the awful doctrine of future punishment, has perhaps rather too much lost sight of the circumstance of its endless duration. This is the appalling circumstance, and the great "rock of offence." We believe the doctrine, because we hold it to be unequivocally taught in Scripture; and we even see difficulties in the supposition of a release from punishment after a certain period, if not accompanied with the moral renovation of the sufferers. Here, however, we must "lay our hands upon our mouths," confessing that God is just, but that "the thunder of his power," and the terrors of his indignation, none can perfectly understand. Of all that has been written on this subject, we consider one of Saurin's sermons as the most convincing and satisfactory. It is decided, yet moderate, and comprises nearly all that is important, within a small compass. We recommend it to the perusal of those of our readers whose minds may be inclined to waver with regard to this doctrine. After all, our author says what ought to silence the objector, if it cannot satisfy him.—

"Many will be disposed to argue, that God would not have placed mankind in circumstances where he must have foreseen their fall, if the consequences of falling were so fatally serious. He would not have created a race, of whom so large a portion would perish everlastingly.

"We touch here upon a great difficulty, which, in our present state of knowledge, or rather of ignorance, it is impossible to clear up. There would be more force in the objection, if this were the only fact in

the appearance of the world which baffled our inquiries, or contradicted our expectations. But it is only one of a series of difficulties, which meet us at every view of the creation; which revelation does not enable us entirely to unravel; but which are still more inexplicable, if we set aside revelation." pp. 267, 268.

The tenth chapter is on the early promulgation of the Gospel, and "traces the manner in which our religion first gained ground." It abounds with excellent remarks; yet we cannot but think that the matter is hardly arranged with sufficient perspicuity. The argument of the first part of the chapter, if we understand Mr. Sumner rightly, is to infer the probability of miraculous interference from the accounts, given in the Acts, of the proceedings of the Apostles, first in Judea, and afterwards in heathen countries. In drawing this conclusion, the proper mode, we conceive, would have been to have argued directly from the ordinary facts to such as are extraordinary and miraculous. This is what Mr. Sumner intended: but his premises and conclusion are not sufficiently prominent; nor are the steps of his argument sufficiently distinct. He appears in some parts to assume those miraculous facts which attended the preaching of the Apostles; an assumption evidently out of place in any work on the evidence of Christianity. His argument, however, appears condensed in the following paragraph, of which the most important remarks are confessedly extracted from Paley's Horæ Paulinæ.

"He must have unusual confidence in the inventive powers of the early Christians, who can look upon these narratives, and the many others which are contained in 'the Acts of the Apostles,' as a mere fabrication: remembering, at the same time, the age to which the book indisputably belongs, and the persons by whom it must have been composed. When we consider the immense quantity of matter and the great variety of facts contained in it; the minute circumstances detailed: when we compare the speeches of Peter with those of Paul; and those of Paul to the Ephesians with those which he addressed to an unconverted audience: when we examine the conduct attributed to the Jews: their open persecution at Jerusalem, and their indirect accusation at Thessalonica; the ingenuity with which the adversaries of the Apostles address themselves to the passions and interests of men in the different cities: the characters of Gallio, of Felix, of Lysias, of Agrippa: it seems impossible to suppose this an invented narrative of things which never took place, or of persons who never had a real existence. This argument, indeed, can have no weight with a person who is not sensible of the air of truth and reality which pervades the whole history. But whoever is alive to this, whoever does perceive in almost every page the marks of a writer detailing the account of actual transactions and circumstances, should observe that the proof which arises from evidence of this kind, is not to be deemed far-fetched or imaginary, because it is incapable of being drawn out in words, or of being presented to the mind of the sceptic in any other way than by sending him to the books themselves." pp. 311, 312.

In the latter part of this chapter, Mr. Sumner obviates the favourite objection of Hume, founded on the pretended insurmountable difficulties with which the proof of miracles is encumbered. This objection against miracles, as contrary to experience, has been fully met and overturned by Campbell and by Paley; but the following remarks are striking, and furnish an answer to it which we do not remember to have elsewhere seen.

"The argument stands thus. The laws of nature are fixed and uniform, being established by the Creator as the most suitable for the world he has made. To suppose that he would alter what he has once established, is to suppose mutability in his counsels, or imperfection in his laws. Therefore it is more probable that men should deceive or be deceived, than that he should have suffered that temporary change in the constitution of things which we call a miracle.

"The most satisfactory answer to any abstract argument is that which can be drawn from matter of fact. In speaking of the Deity, more particularly, it is chiefly by considering what he has done, that

we can safely decide what it may be consistent with his attributes to do. And with regard to the present question, it is certain, that if he created the world, he has already seen fit to interfere with what was before established, and to alter the actual order of things.

"Where our world now exists, and the innumerable worlds which philosophy opens to our view, before they were created there must either have been vacant space, or matter in another form. That space, or that form of matter, was then the order of nature. And a being of some other sphere might have argued with the same plausibility, that God could not, consistently with his attributes, alter the existing state of things, and create a world like ours. But that being would have been mistaken. He would have been refuted by the act of creation. We believe that God did interpose his power, and did create our world. Wherever we look around us, whenever we are conscious of our own existence, we have a proof of that very Divine interference which is declared to be so improbable. Whether we go back six thousand years, or six thousand ages, or six thousand centuries, we must believe, if we are not altogether atheists, that this world, and all that it contains, once had no existence in its present form, and received its being and its properties contrary to the order of things previously existing.

"That, then, which God certainly saw fit to do for one purpose, he might see fit to do for another; for another, and not a less glorious purpose. For when we reflect on the difference which Christianity has already wrought in the moral world, and the still greater difference which it is calculated to work, and probably will effect in the progress of time, we cannot think it a less important exercise of power to have introduced the Gospel by suspending the laws of nature, than to have created the world by first establishing them." pp. 322—324.

With respect to the obstinate unbelief of the Jews, Mr. Sumner justly remarks, that "the preaching of the Apostles made the Jews a divided body, and the majority of the earliest Christians were in fact converted Jews. The conversion of one part removes the objection rising from the obduracy of the other. For what account can be given of that conversion, if the whole history is untrue?"

The eleventh chapter is entitled, "First Reception of Christianity." We think that the headings of some of the chapters might be made more explanatory of the line of argument adopted by the author. The perspicuous announcement of the subject of a chapter is a great help to the majority of readers. The subject of the present is that evidence for the truth of the Gospel, which results from the permanent change of moral character produced in the first Christians; a most important line of argument, but rather imperfectly and ambiguously expressed by—"The first Reception of Christianity." The importance of the following passage will excuse its length.

"What the morals of the world were, at the period when Christianity was first preached, we know from unquestionable authority. We know that the only Divine worship practised at all, was idolatrous worship; and that this idolatrous worship was commonly attended with profligacy, of the most debasing kind, and often with heinous cruelty. We know that no restraint was laid upon the evil passions of our nature, except by public laws and public opinion. But public laws never did, nor can extend to many of the worst vices; and public opinion, judging from experience, in order that it may become an efficient correction of vicious passions, requires a higher standard of reference than human nature ever supplied. I have no desire to disparage the characters of those who used to the best purpose the light which they possessed, and exalted the age in which they lived by noble exhibitions of temperance, probity, disinterestedness, or fortitude. Nor have I any wish to derogate from the honour of those philosophers who employed their reason to its noblest purpose; and, in some instances, endeavoured to raise their followers above the dominion of selfish appetite or worldly ambition. It is enough to know, as we do know, what the Asiatic, and Greek, and Roman world was, in spite of individual exceptions, and in defiance of the exertions of philosophy. Wickedness, indeed, will take the same course, and bear in many points the same aspect, in every age. But with the heathen world, taken collectively, habits of life were allowed and uncensured, which we are accustomed to consider as proof

that the restraints are thrown aside by which the rest of the community are bound. Even their moralists appear as libertines, when tried by the standard of the Gospel. Nor did the world give any signs of melioration, or progressive improvement. In all those points which form the real distinction between vice and virtue, Athens and Lacedæmon were no better than Sardis or Babylon; and imperial Rome had no superiority over the Grecian democracies which it supplanted. Thales, Pythagoras, Solon, Socrates, Cicero, had effected no general change, either in the theory of religion or the practice of morals.

"On a sudden, in the midst of idolatry, or of utter carelessness as to all religion, and in the midst of selfish gratifications and sensual indulgences with which they were still on every side surrounded, there grew up in Italy, and in the principal cities of Greece and of Asia, parties of men, more or less numerous, who professed a way of life entirely new both in practice and in principle. Renouncing the idols and imaginary deities which they had been educated to worship, they acknowledged one Almighty Creator and Governor of the world, as revealed to them by his Son 'the man Christ Jesus.' Removed alike from the ignorant thoughtlessness of the vulgar, and the sceptical hesitation of the philosophers, they believed in the immortality of the soul, the resurrection of the body, and a state of future retribution. Steadfastly relying on this expectation, they treated with indifference the honours and gratifications of the present life; and, for the sake of future reward, cultivated a character unknown before, and, now that it became known, often despised, and seldom much esteemed: a character of which the conspicuous features are piety, humility, charity, purity, and moderation.

"And the persons who entered upon this new course of life, were not persons whose previous habits rendered them more likely to embrace it than their neighbours, whose society they left. They are spoken of, nay, they are personally addressed, as having been brought from darkness to light, with respect to habits as well as principles. Paul, in his Epistle to the Corinthians, after enumerating some of the worst vices of our nature, and those to which we know from history that the Corinthians were particularly exposed goes on to say, 'Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God.' He says the same, in effect, to the converts from Colosse, Ephesus, and Rome; and insinuates it universally: with the intent we might suppose of magnifying the extent of his conquests, if his object had not been evidently to exhort, and not to prove a point; and if we had not collateral evidence of the greatness of the change. So great a change, indeed, that it is commonly expressed by the strongest imaginable comparisons; and is represented as a new birth, a new creation. Neither will these figures be deemed overstrained by those who have a clear historical acquaintance with the state of that world out of which the first Christians were taken; and those who have not such acquaintance, are necessarily without one of the most striking proofs of the Divine origin of our religion. The Mohammedan and the Christian are daily now, in common language, set in opposition to each other. Yet a Mohammedan and a Christian may be considered as brothers in opinion, compared with a Gentile before and after his conversion to the Gospel. The perplexities and inconsistences of the best philosophy; the gross ignorance of the mass of mankind; the depraved habits of all; form a contrast so remarkable to the clear views, the authoritative tone, and the purity of the Gospel, that we seem to have been suddenly conveyed from an opposite hemisphere, and to emerge in a moment from darkness to light." pp. 339—345.

To the pretence, that the prospect of future happiness may alone be deemed sufficient for the production of the change described, we have this admirable reply:—

"Unquestionably, the prospect of eternal happiness is calculated to raise and animate the best hopes of human nature; and, being confidently entertained, is more than equal to the effects above described. But when a present sacrifice is demanded, and definite qualifications are to be laboriously acquired, the prospect must be unexceptionably assured before things seen and temporal are resigned for things unseen and eternal. Let a stranger come with the offer of a noble estate, to revert to us after a certain period. We have no hesitation in closing with so generous an offer. But when we proceed to learn that this estate is in a distant country; and when he annexes as a condition of our enjoying it, that we acquire the language of that country, and the manner of its inhabitants, and devote our whole attention

during the intermediate term to what may fit us for living in this foreign land; the case is widely altered: we begin to inquire, Is it certain that there is such a country? has this stranger unlimited power in it? are his offers to be trusted without scruple? And even if all this were proved to our entire satisfaction, how seldom would the present sacrifice be submitted to, as it was by the primitive Christians? For certainly those who first embraced the religion of Jesus, had no notion of a gratuitous offer of eternal happiness." pp. 357—359.

Again:

"It would be good, if all those who may demur with regard to the difficulty of changing the moral habits of a community, or of forming a sect which should walk 'by faith and not by sight,' and prefer things eternal to things temporal, would try the experiment, and see how much it costs to convert an individual. There are few who have not among their acquaintance some who are living in habits inconsistent with the Gospel, and which must exclude them, if persevered in, from the hopes of the Gospel. Let them try to reclaim these acquaintances, by setting before them the threatenings and the promises of God, the offer of mercy, brought by his Son Jesus, and all those truths which had such powerful effects in Greece and Asia. We would not say that they may not prevail; it is an attempt which is constantly making, and not unfrequently successful; but this we may safely affirm, that those who try it, will not pretend that they have had an easy conquest; and that those who are persuaded, will allow that no trifling victory has been gained over them. And this in a country where Christianity is supported by all the external advantages which long establishment, national profession, zealous and learned ministers, and multitudes of sincere believers, can supply." pp. 370, 371.

The twelfth chapter treats of the effects of Christianity on the present happiness of mankind. On the common objection, that religion is an enemy to cheerfulness, and engenders gloom and despondency, Mr. Sumner has the following pious and sensible remarks.

"The first Christians, in particular, were taught to expect tribulation. And this tribulation was to come upon them, because their brethren refused to listen to the Gospel, and chose to persecute those who did. No small portion of the difficulties which have always beset Christians, arises from a similar cause; from the general discountenance which earnest piety and Christian circumspection meet with. The dread of this keeps multitudes still at a distance from God; and thus deprives them of the happiness resulting from the conscious possession of his favour, which nothing short of an entire devotion to his service can procure. And the feeling of this discouragement cannot but occasionally disturb the comfort of other more consistent believers.

"The remainder of corruption adhering to those who do cordially embrace Christianity, is another cause of the imperfect happiness it procures to them. They have received an impression, with a force which nothing but the Christian religion could have employed, of the dreadful consequences of sin. They have declared war against it, and are striving for the mastery. But the enemy still makes head; is always restless; and will sometimes prevail. This cannot but occasion disquietude. A remedy is proposed to a diseased constitution; is accepted, and tried. But from the nature of the constitution, and inveteracy of the disease, the effect of the remedy is incomplete. Still the patient, if not in perfect health, is in a much better condition than he would have been without the remedy. And so none will deny that the man who is struggling against his evil passions, and keeping them in subjection, is in a much better moral state than he would have been by giving loose to them: though he cannot enjoy that perfect tranquillity which might belong to a heart brought into complete conformity with the will of God.

"These are among the reasons why Christians are often distinguished by a seriousness of deportment, which is ill understood by those who are strangers to their feelings, and misinterpreted as melancholy and gloom. Some persons are acutely sensible of that open ridicule, or even that silent contempt, with which religion is too often treated in the world. Others are tremblingly alive to those remains of corruption which they daily discover in their hearts, and afraid to take home to themselves a comfort which they fear it would be presumptuous to indulge. What shall we say then? To escape the censure of the thoughtless and profane, must principles be lowered down to a standard which none shall think too lofty? This will hardly be proposed; for we know, that to whatever depth we descend,

a lower depth will still remain; multitudes will still be found, for whom the meanest standard of religion is too high. Or will it be argued, that, because a nature originally sinful cannot be altogether purified, therefore it should not be meddled with? That, because evil propensities cannot be entirely subdued, therefore they should not be opposed? None will avow this; yet anxiety respecting the success of a contest against sin must be inseparable from such a contest; and those alone can be without anxiety, who never resist their passions, or endeavour to regulate their hearts." pp. 383—386.

The remainder of the chapter is intended to shew, that Christianity promotes the present well-being of man, by "consoling affliction," by "providing for the establishment of religious principles," and by "providing for the gradual improvement, intellectual and moral, of the whole human race."

Here we must close our review of Mr. Sumner's volume. Our general opinion of it will be readily collected from the foregoing remarks and extracts. We consider it both a valuable and a seasonable addition to the Christian library. The author's reasoning is conducted with great fairness. His matter is almost always sensible and judicious: occasionally, it is striking, original, or profound. He impresses his reader with that respect which always arises from a union of soundness in argument, and decision in principle, with sobriety of tone and manner. The unbeliever will have no reason to complain of any want of due courtesy or Christian benevolence. And, with regard to the true Christian, what will chiefly recommend this volume to him, is the vein of unaffected piety which runs through it; the seriousness and correctness of the author's views; his elevated standard of moral duty and practical religion; and his concern for the best and highest interests of mankind.

Mr. Sumner's style is in general pure, correct, and luminous; but we have found it sometimes heavy, and occasionally a little obscure. This obscurity arises not from any confusion of ideas, but, we apprehend, from an error, not very uncommon among deeply thinking men, leading them to imagine that what they have clearly present before their own minds, they can, without difficulty, convey clearly to the minds of others. We have sometimes observed a careless and ambiguous use of the pronoun *it*; a word of little dimensions, but of no little importance and no easy management in writing. Our author, we are sure, will excuse this criticism, which perhaps he may deem too minute, and believe us, when we express our wish and hope that his pen may not lie idle, but may long continue its able and most beneficial exertions in the great cause of Christianity, by fresh endeavours to illustrate its evidences, or to explain and recommend its doctrines.

We must now reluctantly take our leave of the first work on our list, reserving our notice of the other two for the next Number. Mr. Sumner has exhibited the internal strength of Christianity; Mr. Benson has obviated its alleged difficulties; while Mr. Faber has boldly made an incursion into the enemy's country, and shewn the "difficulties of infidelity." This three-fold cord, we are persuaded, cannot be broken by the force, or untwined by the sophistry, of scepticism and infidelity.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—The Doctrine of Election, by the Rev. W. Hamilton, D.D.;—The Historical Works of Sir James Balfour;—Bishop Middleton of Calcutta's Sermons and Charges;—A Course of Sermons for the Year, by the Rev. J. Pitman.

In the Press:—The Fourth Volume of the Rev. Mr. Grant's History of the English Church and Sects, to 1810;—The Rev. Mr. Fry's Dictionary of the Christian Church.

By his Majesty's special command, will be published, early in the ensuing year, in one volume 4to., "Joannis Miltoni Angli De Doctrina Christiana, *Libri duo posthumi*, nunc primum Typis Mandati, edente C. R. Sumner, M.A." At the same time will be published, uniform with the above, a Treatise on Christian Doctrine by John Milton, translated from the original, by Charles R. Sumner, M.A., Librarian and Historiographer to his Majesty, and Prebendary of Worcester.

In the year 1795, when his late Majesty was about to visit Weymouth, and wished to have what he called "a closet library" for a watering place, he wrote to his bookseller for the following works. The list was written from memory, and is copied from the original document in the *King's own hand-writing*, by Mr. Dibden in his last publication. We omit the dates, editions, and number of volumes, which are appended by his Majesty with the greatest bibliographical accuracy.

"The Holy Bible, 2 vols. 8vo. Cambridge.—New Whole Duty of Man.—The Annual Register.—The History of England, by Rapin.—Elémens de l'Histoire de France, par Millot.—Siècle de Louis XIV. par Voltaire.—Siècle de Louis XV. par Voltaire.—Commentaries on the Laws of England, by William Blackstone.—The Justice of Peace, and Parish Officer, by R. Burn.—An Abridgement of Samuel Johnson's Dictionary.—Dictionnaire François et Anglois, par M. A. Boyer.—The works of the English Poets, by Sam. Johnson.—A Collection of Poems, by Dodsley, Pearch, and Mendez.—A Select Collection of Poems, by J. Nichols.—Shakespeare's Plays, by Steevens.—Œuvres de Destouches, 5 vols.—The Works of Sir William Temple.—The Miscellaneous Works of Addison.—The Works of Jonathan Swift."

A late Act, to amend the several Acts for the Encouragement of Banks for Savings in England and Ireland, enacts, That after the 20th of November, 1824, no sums shall be paid into any savings' bank in England or Ireland, by any person, without disclosing his or her name to the trustees of such bank; and it shall not be lawful for trustees to receive from any one depositor, any sum or sums exceeding 50*l.* in the whole during the year next ensuing; or exceeding 30*l.* in the whole, exclusive of interest, in any one year afterwards, ending on the 20th of November; nor to receive from any depositor any sum or sums whatever, which shall make the sum, to which such depositor shall be entitled, exceed 200*l.* in the whole, exclusive of interest; but depositors may withdraw such sums, and again deposit the same, or other sums, not exceeding the amounts aforesaid, during any such year. And persons entitled to any benefit from any savings' bank shall not make any deposit in any other savings' bank, and shall make a declaration to that effect; and in case any such declaration shall not be true, every such person shall forfeit all right to any deposit in every such savings' bank.

Sir Humphrey Davy has been engaged during the months of July and August, in pursuing various philosophical researches along the coasts of Norway, Sweden, and Denmark. He has ascertained that his principle of preserving the copper sheathing of ships by the contact of 1-200th of iron succeeds perfectly in the most rapid sailing, and in the roughest sea.

A source of danger from the use of culinary vessels of copper, is alluded to by Sir H. Davy; namely, that weak solutions of common salt, such as are made by adding a little salt for boiling vegetables, act strongly upon copper, although strong ones do not affect it.

The marble bust of the lamented Dr. E. D. Clarke, by Chantrey, is now placed in the vestibule of the University Library, Cambridge, among those fine specimens of ancient architecture which that celebrated traveller brought from Greece.

A philosophical lamp has been lately invented on the following principle:—A

stream of hydrogen gas, passing over finely granulated platinum, inflames it. The contrivance consists in retaining a quantity of hydrogen gas over water; which is perpetually produced by a mixture of a small quantity of zinc and sulphuric acid, and which, being suffered to escape by a small stop-cock, passes over a little scoop, containing the platinum, which it instantly inflames. From this a candle or lamp may be lighted, and the metal extinguished by a small cap being put over it.

The climate of London, as dependent on its atmospheric phenomena, has been illustrated as follows, by Mr. J. F. Daniels, in his "Meteorological Essays." The mean pressure of the atmosphere, as denoted by the barometer, is 29-881 inches of mercury. The range being from 30-82 to 28-12 inches, and mean daily fluctuation .015 inch. The mean temperature derived from the daily maxima (its mean being 56 deg. 1 min.) and the minima (its mean being 42 deg. 5 min.) of the thermometer of Farenheit, is 49 deg. 5 min.; the range from 90 to 11 deg. The force of radiation from the sun averages 23 deg. 3 min. in the day, and that from the earth at night 4 deg. 6 min.: the highest temperature of the sun's rays 154 deg., and the lowest temperature on the surface of the earth 5 deg. The mean dew point 44 deg. 5 min., and the range of the dew point from 70 to 11 deg.: the pressure of the vapour varying with it from 0.770 inch to 0.103 inch. The greatest degree of dryness, or least degree of moisture, as indicated by the author's hygrometric scale of 389, was 29 deg.

Not less than 30,000 power looms are now in use in the district that surrounds Manchester. According to a calculation, that every person employed in spinning produces 900lbs. per annum, the number of persons employed is 161,111; the number of spindles employed is 9,666,666; and the capital invested in buildings and machinery 10,000,000*l*.

FRANCE.

The French Institute have offered a gold medal of the value of 1500 francs, for the best paper on the following subject: "What were the provinces, towns, castles, and estates acquired in France by Philip-Augustus? how did he acquire them? which of those domains he disposed of by gift, by sale, and by exchange; and which he retained and united to the crown."

Great attention is now paid in France to the cultivation of Oriental studies. The king has recently given his sanction to a plan, the nature of which will appear from the following extract, from the report on which it was grounded.

"The individual zeal of the laborious men who have devoted themselves to these arid studies is not enough: it requires to be favoured and seconded by a powerful hand. Why should that not be done now for Oriental literature, which was done in the 16th and 17th centuries, for the study of antiquity and classical literature? Might not a collection of the principal Oriental works be undertaken, which should be published under the auspices of your majesty; also the great Byzantine collection, the collection of the council and of the historians of France, formerly executed at the royal printing-office? It would be easy for the royal printing-office to execute this undertaking without interrupting the ordinary course of its labours, and even without incurring any considerable expense. Pupils are maintained in that establishment to be instructed in the typographical management of Oriental characters.

"The French literati will, I doubt not, be eager to concur in this important enterprise, and to contribute, by their attention and their councils, to the new monuments which your majesty will consecrate to the glory of letters and of France."

Twenty-eight curious Armenian inscriptions, collected by an Armenian priest, have been translated by M. Klaproth. The following is a specimen:—Above Mount Araz stands an ancient church, upon one of whose columns, on the right hand, we read the following: "Christ, Creator, remember Grigor, Lord of Kentouniatz." In the Armenian province of Chirag is a very large and handsome church, with a beautiful dome. On the north side is the following inscription:—"By the favour and grace of the merciful God, I, Zak'haré, Mandatour Takhoutses, Amir Sbassalar of the Armenians and Georgians, son of the great Sarkis, have enriched, to the astonishment of all the world, and at my own expense, the church of St. Haridjal, for the preservation of the life of my mistress, the pious Queen Thamar, as well as for my salvation, and that of my brother Iwané, our sons Chahanchah and Awak, and of my parents. I have built in it a fortress, domes, and towers, at a great expense. I have endowed it with all that is necessary for its embellishment. I have given to this church one of my villages, named Mak'haris, situated in the vicinity of this holy place, which I have concentrated to the holy Virgin, together with all the appurtenances, such as

mills, mountains, waters. I have instituted a daily service before the principal altar, where mass is to be read for me. Those who shall come after me shall be obliged to observe this institution to the memory of my family, and they will be blest of God and all his saints. But those who shall oppose and wish to weaken this institution more or less, shall be cursed like Cain and Judas, and be condemned of God, if they take by force aught of the property of the church, and of the 318 holy fathers and all other saints."

INDIA.

It is proposed to publish in Calcutta, an engraved map of that city, five feet four inches long, by two feet ten inches broad; comprehending an area of about twenty square miles; and shewing every street, lane, and road in the town, and the included parts of the suburbs; and every public office and private dwelling, with their courts and offices. It is also in contemplatian to establish wet docks in the neighbourhood of Calcutta.

CEYLON.

At a late meeting of the literary and agricultural society of Ceylon, very favourable reports were read stating the progress of the plantations of potatoes established in the Kandyan provinces under the direction and at the expense of the society. The natives seem disposed to enter very generally into the cultivation of a root which they see is so productive with little trouble, and to the use of which none of their customs or prejudices offer any impediment.

NEW SOUTH WALES.

A tread-mill for grinding flour has lately been erected in Sydney by Government, which answers so well as an object of terror to criminals, and as a means of making their punishment a source of profitable labour, that others were about to be established on a more extensive scale. A quantity of New Zealand flax had also been imported, which the female convicts in the factory were taught to dress in the New Zealand manner by two natives of that country, after which it is spun and manufactured by the female convicts into various descriptions of cloth. Should this manufacture be properly encouraged and conducted, it may not only prove a profitable way of employing the female convicts, whose bad characters unfit them for family servants, but, by encouraging the New Zealanders to raise a commodity which they can barter for useful European articles, may, in the end, allure them from acts of murder and cannibalism to that of raising an article by which all their various wants may be supplied.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Morning Meditations, or a Series of Reflections, on various Passages of Scripture and Scriptural Poetry; by the Author of the Retrospect. 12mo. 4*s*.

Nouveaux Cantiques Chrétiens pour les Assemblées des Enfans de Dieu; composés par César Malan, Ministre de Christ. 32mo. 2*s*.

An Assize Sermon, preached at Winchester, Aug. 3, 1824; by the Rev. John Haygarth, Rector of Upham, Hants, and Chaplain to the High Sheriff.

The Hebrew Bible, with points. 1*l*. 1*s*.

The Hebrew Bible, with English opposite. 1*l*. 11*s*. 6*d*.

The Greek Testament, Text of Mills, with the Readings of Griesbach. 8*s*.

Do. with English opposite. 12*s*.

The Bible, New Testament, and Common Prayer, in Greek, Latin, Italian, Spanish, French, and German.

A Sermon preached at the Consecration of the Lord Bishop of Jamaica and of the Lord Bishop of Barbadoes; by A. M. Campbell, M. A. 2*s*. 4to.

A Manual of Family Prayers. 1*s*. 6*d*. bound, or fine paper. 3*s*.

The Substance of Two Discourses upon the Nature of Faith; by a Prelate of the last Century. 4to. 1*s*. 6*d*.

Bibliotheca Biblica, a select List of Books on Sacred Literature; by William Orme. 1 vol. 8vo. 12*s*.

Unitarianism, philosophically and theologically examined; by the Rev. A. Kohtinan. 1 vol. 12*s*.

Sermons on the Fifty-first Psalm; by the Rev. J. Bull. 8vo. 10*s*.

A Letter to the Author of an Inquiry into the Studies and Discipline in the two Universities preparatory to Holy Orders in the Established Church; by a Graduate of Oxford. 1*s*. 6*d*.

Christ's Victory and Triumph in Heaven and Earth over and after Death; by Giles Fletcher; with a Biographical Sketch of the Author; printed from the edition of 1610. 8*s*.

MISCELLANEOUS.

Zoological Researches in Java and the Neighbouring Islands; by T. Horsfield, M.D. 1 vol. royal 4to. 8*l*. 8*s*.

Ancient Poetry and Romances of Spain; by John Bowring. 1 vol. post 8vo. 10*s*. 6*d*.

Cicéro de Republica; recovered treatise of Cicero. 8vo. 12*s*.

View of the Literature of the South of Europe; by M. de Sismondi, translated with Notes, by Thomas Roscoe, Esq. 4 large vols. 8vo. 2*l*. 16*s*.

Heton's Pilgrimage of Jerusalem, from the German of F. Strauss. 2 vols. 8vo. 16*s*.

Flora Domestica. 1 vol. 8vo. 12*s*.

Report of the Committee of the Society, for the Mitigation and Gradual Abolition of Slavery, on June 25, 1824. 2*s*.

The Life of the Rev. John Wesley,

A.M., including the Life of his Brother, the Rev. Charles Wesley, A.M., and Memoirs of their Family; by the Rev. Henry Moore, only surviving Trustee of Mr. Wesley's MSS. 1 vol. 10*s.* 6*d.*

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RELIGIOUS INTELLIGENCE.

PRAYER-BOOK AND HOMILY SOCIETY.

In our last Number we noticed the proceedings of this Society during the past year, in translating and distributing the Formularies of the Church of England in foreign languages: we shall now lay before our readers its operations, as respects the circulation of copies in the vernacular tongue.

A correspondent resident in Turkey writes; "The English Prayer-books are very acceptable indeed to the sailors and other poor persons who come to our chapel; and, anticipating a fresh supply from you, I am already pledged to several. I find that those to whom I give books never fail to attend Divine Service when they again return to this port; and I am glad to hold out any proper inducement to them for this purpose."—In another letter, the same clergyman states; "On Sunday last, we had a large congregation of sailors, recently arrived at this port, and among them all there was but one Prayer-book."

Soon after the Rev. Mr. Düring, missionary to Africa, left this country for the last time, 1000 Prayer-books were sent to him, to be disposed of in such a manner as circumstances should render most advisable. It had been hoped by the Christian converts under his care—our fellow-subjects, though not our countrymen—that he would have brought these books with him; and, on the very day of his arrival, the general cry was, "Master, have you brought plenty of Prayer-books?" When the ship came to port, on board of which the case with the Prayer-books was, and the circumstance had been announced, great joy was occasioned; for the want of them had been much felt. In a letter to the Secretary, Mr. Düring observed, "The manner in which the books were purchased is a sufficient proof of the value put upon them. When I had opened the case containing them, more than sixty were sold at full cost price in less than an hour." The conclusion of this letter, especially as written by one who has now entered into rest, is very pleasing. "Perhaps, at a future period, I may be enabled to say more for your encouragement. At present I conclude with praying, that the blessing of Almighty God, Father, Son, and Holy Ghost, may be with you, in thus extending the religion of the Bible, and the true worship of Him, who is a Spirit, in a manner so consistent with his revealed word and will."

The number of bound books—that is, Prayer-books, Psalters, and Homilies—issued by this Society during the last year, is 9245; and of tracts—namely, Homilies, Articles of Religion, and Ordination Services,—102,705; besides 2000 copies of Prayers and Thanksgivings, selected from the Liturgy, in the Irish tongue and character. The measure also was recommended, as furnishing a small tract peculiarly suitable to those who understand Irish only, particularly the prisoners in jails. "Many such have been brought," says a correspondent, "by the blessing of God vouchsafed to the exertions of some excellent men, to a certain sense of sin; and it may be hoped that these prayers in their own language will furnish them with that which their understandings may follow with facility, and which their hearts may feel. None but an Irishman," he says, "can fully estimate the importance of presenting to the Irish people truly devout and scriptural prayers, and that in the language with which their feelings and prejudices are entwined." This selection of Prayers and Thanksgivings, however, was by no means intended to supersede the distribution of the Prayer-book itself in the Irish tongue and character; and an edition of 1500 copies was being printed for the Society at Dublin. During the year, many copies of the Irish Prayer-book have been distributed in a very judicious manner.

At home, in addition to supplying subscribers with books—which forms by far the most considerable part of the Society's proceedings,—they have endeavoured, as far as the funds of the institution would allow, to answer all such applications to the Society as brought before them urgent cases of need which were not likely to be

relieved by other means. One object, which has frequently been submitted to them, they strongly desire to prosecute, if funds at all adequate to demands so extensive could be raised; namely, the supply of Merchant Seamen with Prayer-books, upon the same or some similar plan to that by means of which they are supplied with Bibles. The Committee were making an experiment of this kind. The following extract from a letter, written by a correspondent in Cornwall, will give an idea of the beneficial effects which might be expected from the more general circulation of Prayer-books and Homilies among seafaring men. "I have disposed of the whole contents of your parcel; and at this moment all the Psalters and Homilies are in houses or ships, where they were greatly needed. I presented an enlarged Psalter to a poor man, and have been informed that it was made very useful in giving consolation to a fisherman on his dying bed. A poor sailor, who had read the Homily 'On the Misery of Mankind by Sin,' came to my house a week afterwards, and assured me, in his plain way, that it had caused him to think of the value of his soul. 'I assure you,' said he, 'that book made me weep. I am a great sinner: I see that now plain enough.' A shipmaster also met me in the street, and thanked me for the books I had given to one of his men."

The Committee, in conclusion, earnestly beseech their friends never to forget that fundamental law of the institution, "It is recommended to every member of the Society to pray to Almighty God for a blessing on its designs, under the full conviction, that, as all holy desires, all good counsels, and all just works, proceed from Him; so all human exertion is vain, unless He prevent us in all our doings with his most gracious favour, and further us with his continual help."

NATIONAL-SCHOOL SOCIETY.

At the last annual meeting of this Society, his Grace the Archbishop, the president, in the chair, a discussion arose, the substance of which we shall report as a reply to an oft repeated but most extraordinary allegation, that the education of the poor tends to increase the mass of youthful criminality. General Thornton, on that occasion, expressed his apprehension, that to the omission of some mode of teaching the children to earn a subsistence after they left the schools, was to be attributed the deplorable increase of juvenile delinquency; and suggested that half the time of both boys and girls should be occupied in some sort of labour.

The President assured the Meeting, on the authority of those best qualified to ascertain the fact, as having been professionally enabled to pay the strictest attention to the subject, that the National Schools had not only not contributed to the increase of crime, but had very materially lessened it among those classes which, without the education therein afforded them, are usually found to be among the most profligate.

The Bishop of Exeter wished to add to this testimony, the fact which had been stated, and remained uncontradicted—that not one child educated in a National School had been brought to justice: it had, indeed, happened, that, in a very few instances, children had been committed, who were said to be from National Schools: but it had been ascertained, that these children had either been dismissed as incorrigible; or had been so very short a time in the school, as neither to have imbibed the principles there instilled, nor to have cast off the lawless habits which they had acquired before their admission.

Lord Calthorpe, in moving thanks to the president, adverted, in the following manner, to the question which had been under discussion:—

"I cannot be insensible to the dangers to which the rising generation is exposed, in an age of luxury and dissipation. It is a melancholy fact, that, in the calendars of offences and in the prisons, so great a number of juvenile delinquents is to be seen; but, were it not for this institution, I am perfectly persuaded, the number would be far greater. The Church of England would have been unfaithful to her character, and would have acted inconsistently with the cordial spirit of humanity and Christian zeal which she is wont at all times to display, if she had abstained from using her best endeavours to rescue the rising generation from the danger to which it is exposed. The labours of the institution are to be the more highly appreciated, because the schools under its direction are, in general, peculiarly well managed: the instruction which is furnished in them is most judiciously adapted to the age, the mind, and the abilities of the scholars: the improvement is gradual and certain: the system tends to cherish no principle of irregular and mischievous exertion, no ungoverned impulse; but rather a sober and chastised principle of action, giving the character, by degrees, a steady, consistent, moral, and religious tone. We may surely anticipate that children, so brought up, will preserve their earliest impressions; and that it will be found that the Society enlists into the service of the Church the operations of their mature judgment, and that their feelings and habits will contribute essentially to its stability and strength. We may, indeed, already observe, that this effect is produced. Besides, the benefit of these schools is not a single one: it is not confined to the first and immediate object; but is diffused on every side, and through various channels: the connexion which the system tends to establish between the clergyman and his flock, in bringing him into contact with the younger members of

it, is of incalculable advantage to both parties. We may therefore look forward, with full assurance, to the benefit to be derived from the establishment of National Schools throughout the kingdom."

AMERICAN BIBLE SOCIETY.

From the last Report of the American Bible Society we copy the following interesting statements, respecting the increasing circulation of the Scriptures in the Spanish language.

"The issues of Scriptures in the Spanish language have materially increased. The Board have much pleasure in adding, that there are strong reasons to believe, that, in a short time, there will be a far greater demand for the Spanish Scriptures, and more numerous opportunities of diffusing them.

"Already, individuals have been found, in many places in South America, and in other quarters, where the Spanish language is spoken—individuals of undoubted discretion and fidelity—who have undertaken to act as agents in receiving and circulating the Scriptures. Already, some, of high standing, holding civil or ecclesiastical offices, have expressed their warm approbation of the design and plans of the Society, and their readiness to co-operate in its foreign transactions. Already, some hundreds of copies of the Scriptures have been confided to such gentlemen, and are in a course of distribution. The Managers have been assured, that, in many parts of the Spanish possessions, the introduction of the Holy Oracles is unattended with difficulty or danger—that the need is very great, even among the ministers of religion—that the desire of possessing the precious volume is manifested to be ardent by multitudes, who are able to read it—that the copies sent to several places have been purchased or received, with much alacrity and gladness, by persons of rank in church and state, as well as many others—and that numbers, particularly ladies, have been observed reading the Scriptures placed in their hands, with avidity and with fixed attention.

"With such accounts before them, with the prospect of such opportunities of usefulness, and of such assistance from men of respectability, of intelligence, and of piety, the Managers have determined to extend the scale of their labours, as to those countries where the Spanish language is spoken. The Spanish Bible, in the version approved by the Roman Catholics is preparing; and so soon as the stereotype plates are finished, considerable sums will become requisite to pay for them, and for the publication of editions of the Scriptures from them. The Board feel their hope, expressed in the last Report, very strongly confirmed, that the time is near when the light of Divine truth will have dispelled the darkness in which Spanish America has been so long enveloped, and when the inestimable benefits of religious knowledge will be diffused over that interesting section of the world."

NEW-YORK AFRICAN FREE SCHOOL.

At a recent examination of the children of the African Free School in New York, the members of the Common Council attended, by invitation of the Trustees of the institution, and were highly gratified with the evidences of improvement exhibited by the pupils. In a printed Report of their visit, they say, "The answers of both boys and girls to questions in arithmetic and geography, especially that of our own country, were prompt and satisfactory: the performances in writing were neat, and in many instances highly ornamental: the behaviour of the children was orderly, and creditable to them and their teachers. The whole together furnished a clear and striking proof of the value of the monitorial system of education, and of the public spirit, and useful labours of those of our fellow-citizens, who have been able to produce such specimens of improvement, in the hitherto neglected and despised descendants of Africa."

The results have been similar in every part of the world where suitable efforts have been made to instruct these "neglected and despised descendants of Africa," whom some would doom to perpetual ignorance and slavery.

BOMBAY NATIVE FREE SCHOOLS.

The following is the present state of the Native Free Schools in Bombay, and its vicinity, under the direction of the American Missionaries. The schools are 26 in number. The number of children belonging to them is 1,454; but their habits, and light esteem for education, render their attendance so irregular that but 1,135 are customarily present at the same time. The children are taught in the Mahratta language only, reading, writing, arithmetic, grammar, geography, and some of the most simple parts of astronomy, and other scientific and general knowledge. Great pains have been taken, and with very encouraging success, to draw their attention to the art of reading, and to give it that importance in the scale of education which it merits, but of which the natives themselves have no adequate conception. The Christian Scriptures are a principal class-book in all those schools, and such other ethical compendiums as are commonly used in English schools. The elements of Divine revelation are taught in these schools in the most plain and simple manner; and, though the children are not required to yield their assent to them, yet the insensible and ultimate influence of those principles on their youthful minds can hardly be doubtful. These schools contain 136 Jewish children,

and 54 females, of whom 29 are Jewesses. It is but very lately that the Missionaries have made particular exertions to bring female children into a course of instruction, and the success of their efforts has far exceeded their expectations. The whole expense of schools, with the exception of 500 rupees, has been defrayed by the friends of the mission in America.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

FRANCE.—The first public act of the new king has been to rescind the censorship of the press, which had been revived only for a temporary purpose. The country presents an aspect of apparent tranquillity; but the spirit of hostility to the diffusion of liberal education and scriptural knowledge has not diminished. The Jesuits, in particular, who are acquiring great influence, are said to be exerting themselves indefatigably to restore the reign of ignorance and bigotry.

SPAIN.—The temper in which the agents of government conduct their measures for the suppression of the principles of the late Constitution, and their latent fears that those principles are far from being extinct, are strikingly evinced in a recent circular from the general superintendent of the police to all the agents in that department throughout the country. The superintendent complains, that "between the police and the other public bodies there are nothing but odious rivalries and open and scandalous oppositions;" and that a great part of those agents, far from considering themselves paid to defend the throne, serve only to weaken it by their divisions. The superintendent reminds them, that "religion and the king" should be their exclusive motto; and that it is their duty to search out, and utterly to exterminate, all the friends of the late Constitution. Nothing short of this, he affirms, can tranquillize the kingdom; and in case any of those to whom his circular is addressed shall appear in the slightest degree lukewarm in prosecuting this paramount object, he threatens them that punishment shall burst upon them with the force and celerity of a thunderbolt from a dark cloud. "The sword hangs over the head of all who dare even to think otherwise" than is prescribed in this mandatory circular. Such an official document shews but too plainly the abject and degraded state to which this unhappy country is reduced. Undisguised despotism and servile obedience are the avowed principles upon which the existing government is founded; and the mass of the people, except in the commercial towns, seem satisfied that such a state of affairs should continue, or at least are afraid to risk any expression of a contrary opinion.

GREECE.—Accounts have arrived, from various quarters, of the signal defeat of the Turkish expedition against Samos. The bravery and success of the Greeks on this occasion are reported to have been very conspicuous.—We deeply regret to find that a misunderstanding had occurred between our governor in the Ionian islands and the Greek authorities. It appears that some European captains had let out their vessels to the Turks for the transport of troops, ammunition, and provisions, in their expedition against the Greeks; in consequence of which the Greek Provisional Government issued a proclamation, declaring that vessels and crews thus circumstanced should be considered as not belonging to neutral powers, but be proceeded against as enemies, and as such be attacked, captured, or destroyed. Among those who had thus disgracefully chartered their vessels to the Turks, in this barbarous and anti-Christian war, it is to be lamented that some of the subjects of the British government were included; in favour of whom, and on the principle of neutrality, Sir Frederick Adam, our commissioner at the Ionian isles, demanded a revocation of the proclamation, which being refused, instructions were issued to capture all armed vessels equipped under the authority of the Greek Provisional Government. We have no apprehensions, with the warm feelings which happily exist in this country in favour of the oppressed Greeks, that our government will

be at all inclined to sanction so hostile a proceeding; and indeed already it is reported that an accommodation has taken place; but we regret that even for a moment any misunderstanding should occur, which might tend to damp the energies of a nation contending for life, for liberty, for religion, for all that is dear to the parties themselves, or calculated to excite respect and sympathy in the spectators of the contest. We feel most warmly for the honour of the British flag; but we do not think that it would have been at all tarnished, by refusing its protection to those who prostitute it in so disgraceful a service as that which called forth the Greek Proclamation. The strict principle of neutrality, we conceive, would have required that those who engaged in this service should at least do it at their own risk, even if it was not thought expedient to adopt the more decisive measure of prohibiting their engaging in it at all.

DOMESTIC.

We have now to report the success of the British arms in two quarters, in which we had at first met with some partial reverses. In the East Indies, our troops have taken possession of the town of Rangoon, and are thus masters of the principal harbour of the Burmese empire. The town was evacuated by the enemy without bloodshed; the members of the government fled at the approach of our troops; and left in our possession the prisoners whom they had seized at the commencement of hostilities, among whom were Mr. Wade and Mr. Hough, the American Missionaries. The prisoners were found heavily chained, and expecting instant death.—In Africa, the Ashantees are said to have been routed. They had collected in large numbers near Cape Coast Castle, where, being attacked by the British commander, they appear to have experienced a defeat, and been obliged to retreat. We trust that this event may hasten on the termination of hostilities with these poor pagans, who, we fear, in too many instances, have cause to consider their more enlightened Christian neighbours as aggressors on their rights and independence, and think themselves justified in preventing, by whatever means, their further encroachments.

A powerful sensation has been excited throughout the country during the last few weeks by the arrest and commitment of Mr. Fauntleroy, a gentleman moving in a highly respectable rank in life, on several charges of extensive forgery. Till his case has passed under the decision of a jury, we are unwilling to allude to it more pointedly than circumstances so extraordinary seem to require. Mr. Fauntleroy, who was a partner in a banking-house of opulence and credit, is charged with forging several powers of attorney, by means of which he received and applied to his own use very large sums of money. His conduct has led to the bankruptcy of the firm with which he is connected, and to the ruin of numerous individuals for whom he was engaged in pecuniary transactions. The particular manner in which the sums which passed through his hands have been squandered can only be matter of public conjecture; but we should not do justice to the warning which his case holds out to society, if we did not add, that what are generally styled "dissipated habits" are stated to have been the cause of his alleged guilt and misfortunes. How loudly does such an example address persons moving in opulent and public circles to beware of the temptations often incident to their station! They instinctively recoil at the brutal and atrocious crimes of a Thurtell; while perhaps, they indulge, with little consideration of their criminality, in some of those leniently named "dissipations" which, in the instance under consideration, are alleged to have issued in a course of systematic fraud and rapine. Most justly do the sacred Scriptures warn us to "beware of covetousness," to "flee youthful lusts," and to close up every inlet to vice and temptation. The more difficult it seems to account for the conduct charged against Mr. Fauntleroy, or to conjecture motives sufficiently powerful to have induced a person in an easy and affluent station of life thus to expose himself to almost inevitable ignominy and ruin, the stronger will the necessity appear of guarding against the first approaches of temptation, and of keeping at the utmost distance from scenes of vanity and dissipation.

ECCLESIASTICAL PREFERMENTS.

Rev. John Hatchard, M. A. to the Vicarage of St. Andrew's, Plymouth.

Rev. Rich. Jenkyns, D.D. Dinder Prebend, at Wells.

Rev. Robert Holdsworth, to a Preb. at Exeter.

Rev. W. H. Arundell, Cheriton Fitz-Paine R. Devon.

Rev. Jos. Badeley, Blewbury V. Berks.

Rev. J. C. Clapp, Clusten R. Wilts.

Rev. W. C. Fetton, Cowthorp R. co. York.

Rev. William Harriott, Odiham V. Hants.

Rev. Sam. Hill, Snargate, Kent.

Rev. Mr. Hume, Warminster V. Wilts.

Rev. J. Howard, Taconelston R. Norfolk.

Rev. Dr. Ingram, President of Trinity Coll. Garsington R. Oxford.

Rev. Henry J. Jones, Flint Perpetual Curacy.

Rev. C. L. Kerby, B. C. L. one of the three portions of Bampton V. *vice* Richards, resigned.

Rev. Mr. Knight, Sheffield, St. Paul's Perpetual Curacy.

Rev. W. B. Landon, Lillinstone Lovell R. Oxon.

Rev. Thomas Nelson, Little Dunkeld Church and Parish, co. Perth.

Rev. W. Palmer, Petesworth V. co. Warwick.

Rev. J. Wing, Cheynies, R. Bucks.

Rev. J. Merrewether, Chaplain to the Duchess of Clarence.

Rev. George Crookshank, Chaplain to Dow. Countess of Clonmell.

Rev. Wm. Fred. Hamilton, Chaplain to Visct. Melbourne.

Rev. Thomas Henry White, Priest Vicar of the Very Rev. the Dean of Lichfield.

Rev. Daniel Wilson, Prebend of Rochester.

Dr. David Lamont, to be one of his Majesty's Chaplains in Ordinary in Scotland.

Rev. J. Bull, B.D. Canon Resid. of Exeter.

Rev. Edward Fane, Lime, &c. Prebend Salisbury.

Rev. W. Hewson, Prebend of St. David's.

Rev. J. H. J. Chichester, Arlington R. Devonshire.

Rev. Thomas Carew, Haccombe R. Devon.

Rev. John Evans, Penbedoo Llan Flangel R. co. Pembroke.

Rev. S. Fenton, Fishguard V. co. Pemb.

Rev. W. C. Fetton, Cowthorp R. co. York.

Rev. G. Hodgson, Christchurch R. Birmingham.

Rev. Robert Roe Houston, Artwick R. with Artsey V. Bedfordshire.

Rev. J. Ker, Polmont Church, co. Stirling.

Rev. William Vansittart, Prebend of Carlisle.

Rev. James Monkhouse Knott, Wormleighton V. Warwickshire.

Rev. John Overton, jun. Perp. Cur. of Bilton in Holderness.

Rev. W. Phelps, Meare V. Somerset.

Rev. Dr. Richards, St. Martin in the Fields V. Westminster.

Rev. C. Rose, B.D. Preacher at Whitehall.

Rev. R. F. St. Barbe, Stockton R. Wilts.

Rev. John Sheepshanks, St. Gluvias V. Cornwall.

Rev. J. S. Stafford, Mettingham V. Suffolk.

Rev. H. Symonds, D.D. All Saints V. Hereford.

Rev. W. Wilson, D.D. Holy Rood V. Southampton.

Rev. A. Walker, to Elgin Church, Scotland.

Rev. W. Hale Hales, to be one of the Chaplains to the Bishop of Chester.

ANSWERS TO CORRESPONDENTS.

E. R.; CLERICUS; ——; J. P. S.; LYSIAS; E. K.; H. W.; and R. F.; are under consideration.

Any classical friend will readily solve A. G.'s query.

We cannot give the information which our American friend C. R. S. requests, without violating the confidence which our friends and correspondents are pleased to repose in us.

THE

CHRISTIAN OBSERVER.

No. 275.] *NOVEMBER*, 1824. [No. 11. Vol. XXIV.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

CONVERSION AND DEATH OF COUNT STRUENSEE *.

COUNT STRUENSEE was the son of a German divine of some eminence, who, among other preferments, was Professor of Theology at Halle, in Saxony. His mother also was descended from a respectable family. They were both persons of the most simple and fervent piety, as appears both from their letters, and from the account which Struensee himself gives of their anxiety with respect to his religious principles during his youth. The Count was born, Aug. 5, 1737: he was educated first in the celebrated Orphan House of Dr. Franke, and subsequently at the University of Halle, where he devoted his mind to physic, and is supposed to have then first imbibed, from the companions of his studies, those infidel opinions which distinguished him through life. He then went with his father to Altona, where he settled, and entered into the practice of his profession both with reputation and success. By what means he was first introduced to the notice of Christian VII., the King of Denmark, does not appear: we find him in 1768 raised to the rank of physician to his majesty, and appointed to attend him during his tour through some of the courts of Europe. Struensee accordingly accompanied Christian on his travels; and, while at Paris, he formed an intimate friendship and connexion with a Dane of good family, Brandt, the subsequent associate of his crimes and of their punishment. During his stay in France, Struensee had insinuated himself into the good graces of the King; and, to so high a degree of favour did he eventually rise, that soon after the King's return to Copenhagen he was raised to the rank of a privy councillor, and was presented to the Queen, the sister of our late monarch, with whom he soon became as great a favourite as with her husband. He received every day from both of them fresh and valuable marks of their consideration and regard. Brandt, who had been for some little time in disgrace, was recalled from Paris, and reinstated in his office at court, through the intervention of Struensee; and they were both shortly after, at the same time, raised to the rank of Count. Struensee was now the declared and confidential favourite of the King, and in a very short space of time was appointed prime minister, with almost unlimited political powers.

Meanwhile, the attachment of the Queen to Struensee exceeded, in appearance at least, the bounds of all moderation. Of all this the King was a quiet and an indifferent spectator. Weakened both in mind and body by every species of excess, he had sunk into a state of total apathy and imbecility. He

* The following relation is abridged from Mr. Rennell's edition of the Narrative written in German, by Dr. Munter, and translated into English by the Rev. Mr. Wendeborn in 1774. This work was rarely to be met with, and was scarcely known even by name, when it was recently reprinted, with an introduction and notes, by the late Mr. Rennell.

was quite disqualified for taking any part in the management of public affairs: the administration therefore of the state devolved entirely upon the Queen, Struensee, and their adherents, who ruled without responsibility or control.

Had Struensee confined himself to politics, he might perhaps have escaped the weight of general indignation which at last overwhelmed him. His abilities were commanding, his powers of application great, his views enlarged, his resolutions were both rapidly taken and decisively carried into effect. Many of his public measures were calculated to improve and to aggrandize the state. Yet even in this department he exposed himself to much unpopularity by measures equally odious and unadvised; and by none more than by banishing from court Count Bernstorff, an old and favourite minister of the crown, a man of unimpeached integrity and character. This was a transaction which gave him much uneasiness at the close of his life.

Profligacy was the rock upon which Count Struensee split. He was generous, open, and without hypocrisy; but his moral principle was corrupt, and his life a tissue of licentiousness, which the extraordinary powers of his mind enabled him for some time to reconcile with the discharge of his political duties. Towards the close of his administration, however, he seemed to have partly lost his strength of understanding, and, amidst the difficulties which were increasing upon him on every side, to have acted without any sort of foresight or vigour. But the profligacy of Struensee was not confined to himself alone. It was the object of his perverted ambition to corrupt the purity and to undermine the principles of the whole court and capital, to remove the landmarks of right and wrong, to hold out every incentive to iniquity, and to create every facility for its indulgence. Upon all points of religion and morals he was a professed scoffer, and appeared peculiarly anxious that his opinions upon these subjects should be disseminated and adopted. Masked balls and other kinds of foreign amusements, especially calculated to foster profligacy and intrigue, were introduced for the first time at the Danish Court. Of all these amusements Struensee was the indefatigable leader, and the devoted partaker; and he unhappily found but too many of the Danish nobility, who, either in the spirit of adulation, or from the love of indulgence, became his associates. In most capitals these scenes of dissipation and vice would have had a most injurious effect upon the general morality of the country, and would gradually have corrupted the middle and lower orders by a descending contagion: but the primitive and sturdy principles of the Danes, aided by the purity of their national religion, withstood the infection; and, instead of the popularity which Struensee probably expected to reap from his relaxation of ancient discipline, he excited rather a feeling of disgust and abhorrence. One of the boldest of his acts was to repeal a very old and severe law against adultery. This measure was considered as no less than holding out a reward for the commission of the crime, and was received accordingly with strong marks of national indignation.

But it pleased God soon to arrest this infatuated man in his vicious career. While Struensee was lulled by the indulgence of his passions into a fatal security, his enemies were active in preparing for his destruction. The Queen dowager and her son were at the head of the hostile party; but from their general want of political talent, they created little apprehension. They were joined by some of the ancient nobility, who were indignant at seeing the Danish Monarchy under the command of a foreigner, to the exclusion of themselves and others who had juster claims to public rank and authority. In one plan to seize the

persons of the Queen and the Count, they were disconcerted; but shortly after, a more favourable opportunity presented itself. They had already gained over to their party a sufficient number of the soldiery, with whom Struensee was no favourite; and all other circumstances were arranged with admirable dexterity for the execution of their purpose. Accordingly, at the conclusion of a masked ball, which was given at the Royal Palace, on the 15th of January, 1772, Koller Banner, after the whole party had retired and all was quiet, entered the bed-chamber of Christian, and informed him that there was a conspiracy against his person and dignity, at the head of which were his wife, Count Struensee, and their associates. He urged the King to sign an order for their immediate arrest. Christian however at first, whether from affection for the Count, or from that obstinacy which is the natural consequence of imbecility, steadily refused. The Queen dowager and Prince Frederic were then called in to enforce the requisition; and at last, by means of absolute threats, they obtained his reluctant signature. Not a moment was lost: Koller Banner made his way instantly to the chamber of Struensee, forced open the door, and found him asleep in his bed. The Count made no resistance to the order, but suffered himself to be quietly conveyed in a coach to the citadel. Count Brandt, having made some shew of resistance, was at last forced to surrender himself, and was lodged in the same prison. Their adherents also shared a similar fate. Early the next morning, the Queen was hurried away to Cronsburg, a fortress about twenty-four miles from Copenhagen, in which she was for some time confined.

After Count Struensee had been in close confinement for nearly six weeks, the Government of the country, well knowing the fate which must ultimately await him, and desirous of affording him an opportunity of changing his infidel opinions before he should be called out of the world, appointed Dr. Munter, the minister of a German church in Copenhagen, to visit him in prison, and to administer such spiritual advice and consolation as might be best adapted to the Count's unhappy situation. Dr. Munter's Narrative contains an account of the process by which the Count was led, from the grossest infidelity, to a steady conviction of the great truths of the Gospel, of the difficulties which impeded his progress, and of the arguments and books which were used to remove them. Appended to the Narrative is an interesting letter written by Struensee to Dr. Munter before his execution, and which he composed for the express purpose of shewing that his conversion was sincere. He remarked to Dr. Munter, when he put into his hands this letter,—"I am pretty well acquainted with the turn of thinking of sceptics and unbelievers, and will prevent them from saying that I turned Christian from fear and weakness of understanding. I must endeavour to convince them, that I have examined the subject, and reasoned upon it; to shew them, for instance, what is my opinion of the mysteries of religion, and why I do not think them contradictory to reason. If such of my readers as are Christians should find my ideas not altogether as they should be, or my expressions sometimes improper, I hope they will not be surprised, considering how new these truths are to me, and how little I am qualified to speak or to write about them. You know, my dear friend, how I now believe, without any further reasoning or explanation or insight into the connexion of the whole system, every thing that Christ has taught, because his word is sufficient for me."

The following extracts from this auto-biographical detail will shew the state of mind of this unhappy man at the period of his first interview with Dr. Munter. It contains a most affecting graphical descrip-

tion of the heart of a philosophical unbeliever, whose inordinate love of the world, its sins and its vanities, and a fixed hatred of the restraints of religion, had been the real source of those baleful opinions which self-love proudly attributed to the free exercise of the rational powers. Let the modern sceptic interrogate his own heart whether *his* principles also do not result from the operation of similar causes; and let him seriously reflect upon the infinite folly of committing his highest, his eternal welfare, to a mere hypothesis utterly vague and unfounded, and which every page of the history before us proves to have been as incapable of affording repose to the mind, as of standing the test of deliberate investigation.

"To Dr. Munter.

"You desire, my dear friend, that I should leave behind me my thoughts, in what manner I have been induced to alter my sentiments with regard to religion. You have been witness of the change. You have been my guide, and therefore I am infinitely indebted to you; and I satisfy your desire with so much the greater pleasure, as it will afford me an opportunity of recollecting the train of ideas and impressions of mind which have produced my present sentiments, and confirm my present conviction.

"My unbelief and my aversion to religion were founded neither upon an accurate inquiry into its truth, nor upon a critical examination of those doubts that are generally urged against it. They arose, as is usual in such cases, from a very general and superficial knowledge of religion on one side, and a powerful inclination to disobey its precepts on the other, together with a readiness to entertain every objection which I discovered against it. You know how indifferent is that common instruction in religion which is given in public schools; yet I was to blame in not having made use of the private instructions and example of my parents. From my fourteenth year, all my time was taken up in studying physic. Though I afterwards spent much time in reading other books, it was only to divert myself, and to extend my knowledge of those sciences by means of which I hoped to make my fortune. The violence of my passions which made me abandon myself in my youth to all sensual pleasures and extravagancies, left me scarcely time to think of morality, much less of religion.

"When experience afterwards taught me how little satisfaction was to be found in the irregular enjoyment of such pleasures, and reflection convinced me that a certain inward satisfaction was requisite for my happiness, such as cannot be attained either by the observance of particular duties, or by the omission of scandalous excesses; I endeavoured to imprint in my mind such principles as I judged proper to govern my actions, and which I thought would answer the end I had in view. But how did I undertake this task? My memory was filled with moral principles, but, at the same time, I had various excuses to reconcile a complying reason with the weaknesses and the infirmities of the human heart. My understanding was prepossessed with doubts and difficulties against the infallibility of those means by which we arrive at truth and certainty. My will was, if not fully determined, yet secretly much inclined to comply only with such duties as did not lay me under the necessity of sacrificing my favourite inclinations. These were my guides in my researches. I did not look it for granted, that in matters merely relative to the happiness of man, neither a deep understanding, nor wit nor learning was required; but that our own experience and ideas only, of which every one must be conscious, were sufficient to find out the truth. The necessity of avoiding all disagreeable sensations of pain, of sickness, of reproach, as well self-reproach as

the reproaches of others, made me think that an exact observance of duties towards myself and my neighbour, was of the greatest consequence. However, I believed, from a consideration of God and the nature of man, that there were no particular obligations towards the Supreme Being, besides those which are derived from the admiration of his greatness and general gratitude on account of our existence. The actions of man, so far as they are determined by notions produced by natural instincts, by agreeable or disagreeable impressions of external objects, of education, of custom, and the different circumstances in which he is placed, appeared to me to be such as could in particular instances neither please nor displease God, any more than the different events in nature which are founded in its eternal laws. I was satisfied in observing that general as well as particular instances tended to one point, namely, the preservation of the whole; and this alone was what I thought worthy of the care of a Supreme Being. My attention, therefore, was chiefly fixed upon the duties I owed to my neighbour, the observance of which would as well promote my outward happiness, as give me inward satisfaction.

"The desire which every one feels for self-esteem, and a natural inclination for actions useful to society, induced me to use my utmost endeavours to acquire a habit of virtue. But how could I find out true virtue, as I did not seek for it, where only it was to be found? What a difference is there in the opinions of philosophers about its nature and its motives! How contradictory are the decisions of men on account of the effects it produces in particular cases! Yet these were to determine my method of acting, even if God did not judge me, and I should resign myself up to my conscience, which is so easily misled, so often overpowered by passion, and so frequently not to be heard at all. I found at last, how easy it is to deceive ourselves in regard to our sentiments, though they were left entirely to our own judgment. I found on the other side many that were well inclined, though they were quite inactive. These and other reflections induced me to think, that virtue consisted in nothing else, but in actions which are useful to society, and in a desire of producing them. Ambition, the love of our native country, natural inclination to what is good, a well regulated self-love, or even the knowledge of religion, when they are considered as motives of virtue, I looked upon as indifferent things, according as they happened to make different impressions upon particular persons. Reason and reflection were, in my opinion, the only teachers and regulators of virtue. He was the most virtuous whose actions were the most useful, the most difficult to be practised, and of the most extensive influence; and no one could be blamed who observed the laws of his country, and the true principles of honour.

"I thought I had found in the nature of man sufficient powers and springs to make him virtuous. Revealed religion I looked upon as unnecessary, since it could only convince those whose understandings were less enlightened, of the obligations to virtue. The effects of religion I never had perceived within me; at least I never had regarded them. Its doctrines seemed to contradict all the rest of my notions. Its morals appeared to me too severe; and I believed I found them fully as clear, perfect, and useful in the writings of philosophers. If you add to this the following doubts: Religion is known but among a small part of mankind,—it makes very little impression upon the minds of persons in general,—its abuse has produced many fatal consequences, —few of those who professs it act agreeably to its precepts,—there is but little hope of a future life,—God's mercy will forgive the faults of error and precipitation,—the na-

ture of man contradicts the precepts of religion and opposes them: you will easily imagine what inferences I drew from such premises.

"Reason guided by understanding, supported by ambition, self-love, and a natural inclination to what is decorous, became now the principle which determined my actions. To how many errors and mistakes was I exposed! I found it not difficult to excuse my favourite passions, and give myself up entirely to the gratification of them. The indulgence of my sensual desires appeared to me, at the most, to be only a weakness, if they were not attended with bad consequences either to myself or to others, and this could be prevented by prudence and circumspection. I found that many who pretended to honour and virtue, yet indulged them, and excused them. The manners of the times, silently permitted liberties which were condemned only by the too rigid moralist, but were treated with more indulgence and tenderness by those who are acquainted with the human heart. Continence was in my eyes a virtue produced by prejudice. Whole nations subsisted without knowing or practising this virtue.

"It is very humiliating to me, my dear friend, to repeat to you these false excuses, which appear to me at present highly absurd. However, they will be found to be adopted by all those who act not quite thoughtlessly, but attempt to apologize by arguments for the irregularity of their life. How easy is it in this manner to palliate and to justify the indulgence of every one of our passions! The ambitious man finds, in all that he does, patriotism and a laudable ambition; the self-conceited, a noble pride, founded upon merit, and a justice which he owes to himself; the slanderer, a love of truth, and innocent mirth; and so on of the rest.

"I hoped to escape those errors by an accurate self-examination, and an inquiry into the consequences of my actions. But how was I able to do this, even were it possible to answer for their more immediate consequences? Did I not deceive myself in believing that I had the strongest intentions of doing good, and that I did really as much as I was able to do? Was it not infatuation, insensibility, and affectation, when I flattered myself that I should experience firmness and tranquillity in my present misfortunes? When I searched into the causes of these misfortunes, I considered only the political ones: and how much could I find to excuse myself, if I did but consider the nature of my situation, and the accidents it was subject to? I had but a confused idea of my moral principles, and I could not reject them, without depriving myself of all comfort. My ideas as to futurity I before told you: and as the impression which an object makes upon the mind grows stronger by constantly reflecting upon it, by dissipating my thoughts, and directing them to other subjects, I could the more easily bear my misfortunes, and keep up my usual spirits.

"In this condition, my dear friend, you found me, and we began our conferences."

The interesting nature of these conferences, which extended to thirty-eight in number, shall be shewn in a series of extracts from Dr. Munter's memoranda; but, in the mean time, it may be useful to adduce another passage from the Count's own confessions, with a view to shew the unsatisfactory and miserable state of his mind while under the influence of sceptical surmises, yet partially convinced of their futility.

"What satisfaction have I received of all which fortune seemed to promise me? My passions were perhaps gratified, but in such a manner as always left a void after them. My wishes were satisfied, but the anxiety I was under to preserve my possessions took away much of the enjoyment of them. I revelled in a variety of pleasures which,

by their nature, destroy one another, and are at the most nothing more than dissipations. 'I grew at last insensible to the pleasures of life, which is the natural consequence of being in possession of every thing which can render life easy and agreeable. I did not enjoy the comforts of friendship and society, as the situation I was in was extremely dissipated, and it required attention to a hundred trifles: besides, the impossibility of diverting my thoughts from the little dependence I could place on it would not admit of any real satisfaction. Supposing, too, that I even had good intentions, and the means of putting them into practice, and that my faults were only the consequences of inattention and natural weakness, I should lose all the comforts I might derive from the former, by reproaching myself on account of the latter. I might have avoided them by recollecting all their consequences, according to their different relations. However, even this was impossible when my passions represented to me the danger in which my own happiness and that of others was involved, and the impossibility of providing against consequences which were then at a distance. When my passions and my reason were in opposition, and the understanding was to decide, I might have been always inclined in favour of that side where the pleasure seemed nearest, and pain at the greatest distance. Ambition and self-love, and the influence our actions have upon one another, are easily explained, and in their application found sufficient to answer their purposes. I could not now deny but that my principles were not capable of procuring me moral tranquillity, that my passions had been the chief springs of all my actions, and that no other comfort remained for me but that which is derived from the inconstancy of human affairs. I might be indebted to my principles for my success in life, and my activity: but I must reject them if they induced me to commit an action which deserved reproaches, and destroyed my inward happiness.

"I was ready to give up my former principles as soon as I could discover better. I saw that they were liable to two objections. My way of judging of the morality of actions from their relations and consequences was neither safe nor certain. My arguments in favour of virtue might be equally applicable to justify the gratification of my passions as to control them. They were not sufficiently strong in their effects, and were also liable to be misinterpreted when my passions became too impetuous. Conscience, the inward sense of what is good or bad, and the fear of God, seemed not to obviate this difficulty; because I found sufficient reasons to disallow them, and my sensuality would not permit me to feel their impression."

The Count proceeds to mention some of the books and arguments which began to shake his infidel opinions. A few passages from this part of his confessions will serve as an introduction to Dr. Munter's more detailed account.—

"You know, my dear friend, how much these truths increased my uneasiness: I saw continually new objects, which hitherto had remained undiscovered, on account of the liveliness of the first impressions. The indifference I had to any fixed principles, my neglect of every single obligation, my remissness in doing good, when I had opportunity or abilities for it, the mischief which my example and the propagation of my principles might do, the displeasure of God which my transgressions must draw upon me; all these circumstances united produced in me the greatest anxiety. And how could I lessen the anxiety such reflections occasioned me? I took the resolution to act according to that truth which I had found. I had a lively sense of my former transgressions; but from whence could I derive the hopes of repairing what was done, or burying it in

oblivion? It is uncertain whether good intentions will always be equally strong: perhaps new enticements and the errors of my understanding may overpower them. The thought which is directed towards God, the feelings, conscience, and the recollection of its reproaches, may be weakened. Virtue cannot prevent vice from being hurtful, much less can it repair the damage which is done. Time, opportunities, and former situations were lost to me, and but little comfort was left me from this view. When I reflected on the idea which reason afforded me of God, I had but little hope to flatter myself that my sins would be forgiven. If I attempted to form the most favourable idea of God's mercy, that he would consider the weakness and imperfection of human nature, I saw at the same time his justice and immutability, which were directly contrary to this idea."

"A Divine revelation had appeared to me unnecessary, its historical evidence dubious, and the facts related seemed to be very improbable." "The examination of the historical arguments of Divine revelation with care and precaution has satisfied and convinced me. Being certain of this, it was an easy matter for me to remove all my other doubts. I was certain there must be stronger arguments to convince us, than those which mere reason furnishes us with." "Our internal sensations, conscience, and the contemplation of nature, seldom carry us so far back as to make any alteration in our moral conduct. The will of God, in regard to our happiness, remains doubtful to our reason, as long as it is left to the decision of our understanding. The various revelations in the Old Testament, prophecies, laws, and remarkable punishments, might be looked upon as impostures of men, and as things which arose from natural causes: but since Christ has come into the world, and told us that his doctrine was the will of God, and that he was sent to instruct us, and that he himself was the true God, no further excuse remains for our ignorance and error. Every one to whom the opportunity is offered, and who will accept of it, can easily convince himself of its truth."

"Christ has commanded me to believe that he was very God and very man, and the Son of God; and that in the Divine nature the Father, Son, and Holy Ghost are one. This seemed to contradict all the notions which I had hitherto entertained. But I knew that the word of Christ was unerring truth; that he must be fully acquainted with these mysteries; and that I had not the least reason to imagine he would require of me to believe any thing that was contradictory to reason. It might be above my understanding; but how many things do we meet with in the course of nature, the existence of which we cannot deny, without being able to explain why they are so, and how they are connected with their causes? I felt myself obliged to believe these mysteries upon the word of Christ: nevertheless I have considered them with great attention, without finding them contradictory."

"I reflect on Christ's redemption, to which my understanding can discover no objection. I am convinced how necessary it is for my happiness to know, that my actions are not indifferent to God: and now I am assured, with all historical certainty, that Christ lived, and was proved to be intimately connected with the Deity, by performing such actions as cannot be explained by natural causes. He assures me of his friendship; and I cannot conceive what advantage could arise to him, or what intention he could have to deceive me. I am inclined to believe my friend in a matter in which his former transactions have convinced me that his knowledge is superior to mine, if my understanding finds nothing contradictory in it. Christ tells me, that he knows the will of God, and that God himself

speaks to me through him, which certainly is the best way to learn his will. The doctrines he inculcates agree with those which my own reason teaches to be necessary for my happiness; and I was sensible how easily I could misapply these doctrines, if I did not always remember that God saw my actions. Whatever determined me formerly to act in such a manner as my own happiness required, I owed to other causes and intentions; and why should I not have interpreted the actions and kindness of Christ in the same manner? He recals to my memory whatever I know from political and natural history, and expressly assures me that extraordinary events were designed for this purpose. He sums up all these together in this single proposition: God loves man as a father; he shews himself as a friend."

"How am I indebted to him that he has made himself known to me in so extraordinary a manner! I could not even expect to deserve the happy consequences of the resolution I had made of obeying Christ's precepts; since, without the perpetual assistance of the Spirit of God, I am unable to obey them, and since, notwithstanding this assistance, I so frequently neglect and forget them."

"I believe these three to be but one God, and the idea I have makes the Trinity not different deities. All this is conformable to my reason. However, I durst not hope, considering God and myself, that this Supreme Being would be so merciful as to teach me how, according to the sentiments of my own understanding, I could be happy. Full of gratitude, and conscious of my being unworthy, I adore his condescension, and shall never desist to adore and praise the mercy shewn to me through Christ.

"'I was greatly affected when I read the life of Christ.' It increased my former pains, and gave me new ones. But I was afraid it was owing to my disposition of mind, because I was still full of doubts. The examination of the truth of the Christian religion became more agreeable to me the more I advanced in it. My reason was satisfied with it, but I did not find those inward feelings which, as I had heard, were connected with true Christianity, according to the confused notions of some people. Spalding's book set me right in this point. I found here how difficult it is to get rid of opinions and sentiments which are become a second nature, though I was convinced that they were false and destructive. My doubts arose contrary to my wishes; and I did not pass them over before I had examined them separately, and had frequently reflected on the arguments for the truth of religion.

"The application of its doctrines produced within me a lively repentance, sorrow, shame, and sentiments of humility. With anxiety and fear I waited for the comfort which the Gospel promised me. To regulate my sentiments agreeably to its precepts was my chief employment. The perpetual remembrance of the greatness of God's mercy, which was shewn to me by the redemption of Christ, made me overcome those difficulties which arose from my natural disposition. The pleasure of finding a happiness, which I hitherto had wilfully renounced, could not produce in me a lively joy, because I remembered that I had been seeking it formerly in a manner that could not please God. It was impossible to make myself perfectly easy. I was prevented from this by the thought, that if I had formerly entertained my present sentiments, I might have thereby excited those persons with whom I had been most intimate to inquire after the same happiness. Now I am praying to God that he may do it, and I am persuaded he will, since Christ has promised to answer prayer. Prayer abates the uneasiness I have on this and other subjects, which are truly painful for me to remember. I direct my thoughts to

God, repeat the doctrines of the Gospel, reflect on their connexion, apply them to myself; and if I address myself to God in prayer, in the name of my Redeemer, for these mercies, I find that it contributes to tranquillize my mind, and I admire with gratitude the power of religion."

(*To be continued.*)

FAMILY SERMONS.—No. CXCI.

Matt. v. 20.—*For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*

THIS declaration of our Saviour to the Jews, in his Sermon on the Mount, must have appeared to his hearers most extraordinary; for so great was their national veneration for the two classes of persons here mentioned, that a proverb was current among them, that, if two individuals only were admitted into heaven, the one would be a Scribe and the other a Pharisee. But, if we examine the circumstances of the case, we shall see that there was ample reason for our Lord's declaration; and in the course of our inquiry we shall also learn the nature of that righteousness which alone can qualify us for the enjoyment of heaven. Let us then proceed to examine what was the righteousness of the Scribes and Pharisees, and in what respect it was defective in the sight of God; and then apply the subject to our own case, as professed disciples of Jesus Christ.

The Scribes were doctors or teachers of the law of Moses; their office was not only to write out copies of the word of God as they might be wanted, and carefully to guard against mistakes in copying a record of such infinite importance, but also to expound and apply its contents for the edification of the people. The Pharisees professed to be strict observers of this law: they affected great sanctity of manners and zeal for the traditions of their fathers. In the time of our Saviour, most of the Scribes were of the sect of the Pharisees: both parties zealously combined their efforts against the doctrines and mission of our Lord; and on both was pronounced many a fearful woe on account of their pride, selfishness, hypocrisy, and other disguised vices.

The righteousness of the Scribes and Pharisees was defective in various particulars, and especially in the following: that it was grounded upon unscriptural principles; that it originated in unworthy motives; that it was partial, instead of being universal; and external only, instead of flowing from inward holiness and obedience of heart.

1. *It was grounded upon unscriptural principles.* Instead of referring to the unperverted oracles of God as the guide of their lives, the Scribes and Pharisees adopted rules of conduct of their own devising, and some of which were in direct opposition to the precepts of Divine revelation. Our Saviour charges upon them that they transgressed the commandments of God by their traditions. For example, one command of God was, that children should honour their parents; and this was a duty so plainly inculcated that no principle that opposed it could possibly be consistent with the letter or spirit of Divine revelation. But the Pharisees, in order to excuse their covetousness and criminal neglect of their parents when in distress, invented the unscriptural principle, that if they promised to devote to the altar of God what God himself commanded them to bestow for the succour of a necessitous parent, their gift would be accepted, and their undutiful conduct excused. "Thus," says our Lord, "have ye made the commandment of God of none effect by your traditions." In vain under such circumstances they professed to worship God, "teaching for doctrines the commandments of men."

2. Their pretended righteousness

was also defective *on account of its originating in unworthy motives.* An instance of this we have just seen in their unnatural conduct to their parents; in which, while they pretended zeal for the service of God, their real motive was either covetousness, or the vanity of performing an ostentatious act of charity and devotion. Many other instances likewise are on record. They gave alms, and stood praying in the corners of the streets, and disfigured their faces when they fasted, only that they might be seen of men. It was right to give alms, and to pray, and to keep the fasts appointed by the law of Moses; and to have omitted doing so would have been sinful; but the motives from which the Pharisees performed these acts were utterly corrupt. They sought honour one from another, and not the honour that cometh from God; and so little did they concern themselves about the spring and principle of their actions, that where an outward garb of religion would procure them the same public admiration as the reality, they were willing to substitute the former for the latter. Hence our Lord frequently applies to them the appellation of hypocrites; for their best outward actions were founded upon base motives, such as vanity, self-esteem, or covetousness,—on any thing, in short, but true love to God and delight in his commandments.

3. Their professed obedience, even when it did not expressly contradict the letter of the commands of God, fell short of the standard of true righteousness *by being scanty and partial in its application.* They would tithe the smallest herb, or keep up a ceremonial custom, or conform to the dictates of an unimportant tradition, with scrupulous exactness, while they deliberately neglected the weightier matters of the law, judgment, mercy, and faith; love to God and love to their neighbour. They had not respect to *all* God's commandments; and they made their professed obedience to some a pretext for breaking others. They exhibited great zeal for the Sabbath, but they devoured widows' houses; they fasted and prayed, but they were neither just nor truly charitable; and if they did not positively violate a command, they heeded not that they were inattentive to its real spirit and meaning.

4. But lastly, the root and source of the defectiveness of their righteousness was, that *it was external only, instead of flowing from inward holiness and obedience of heart to God.* Their form of religion was wholly superficial; they were content to cleanse the outside of the cup and of the platter, while within they were full of extortion and excess. They drew nigh to God with their mouths, and honoured him with their lips, but their hearts were far from him. They were whited sepulchres, which appeared beautiful outward, but within were full of dead men's bones and all uncleanness. Their faces were disfigured with fasting, but their souls were not humbled on account of their sins; their lips uttered the language of prayer, but they felt no true penitence of heart, no gratitude to God for his mercies, no sense of their spiritual necessities, no desire for the pardon of their transgressions. They did not consider the spiritual character of God's law, which our Saviour explains so fully in this discourse. If they did not commit theft, or murder, or adultery, they viewed it as no sin to indulge in dispositions, and to throw themselves in the way of temptations, which would naturally lead to those crimes. Yet amidst all, far from being humbled on account of the defectiveness of their character, they regarded themselves, and expected that others should regard them, as persons of eminent sanctity: they boasted of their virtues; they thanked God that they were not as other men; and they depended upon their own false and worthless righ-

teousness for acceptance with their omniscient Creator.

But it is abundantly clear, that a righteousness such as has been described could not be pleasing to Him who searcheth the heart and trieth the reins. It failed in every particular which characterises the obedience which God requires. It was hollow and superficial; a mere name, a form, a ceremony; not the dictate of a filial spirit, but a servile routine of heartless observances; not springing from a principle of love to God and reverence for his laws, but only to serve their own unworthy and sinful ends. The word of God abounds in severe reproofs against such vain and hypocritical pretensions to religion.

We need then a righteousness far above that of the Scribes and Pharisees before we can enter into the kingdom of God. Now, there are two senses in which the word righteousness is used in Scripture in connexion with the justification and salvation of mankind. In one of these senses Christ "is made unto us righteousness:" we are justified freely by faith in him, without any claim of merit; and hence this righteousness is called "the righteousness of faith," and, with reference to its Author, "the righteousness of God." This, and this only, is our claim to heaven: in point of merit, we must utterly renounce our own righteousness; we must confess and feel ourselves to be miserable sinners, justly deserving God's wrath and condemnation, and unable, by any goodness of our own, to purchase the rewards due only to perfect obedience. To attempt to justify ourselves in the sight of God, to extenuate our sins or magnify our supposed virtues before him, would be the height of arrogance and folly. Our only hope must be in his free mercy in Christ Jesus; our only petition, "Lord be merciful to me a sinner." In this sense of the word, not only the righteousness of the Scribes and Pharisees, but of every member of the human race, since the fall of Adam, is wholly defective, and unable to stand the scrutiny of Divine justice.

But there is another sense of the word in which we may, and must, personally become partakers of what is implied in the term "righteousness" before we can be admitted to the kingdom of heaven; namely, that holiness of heart and life "without which no man shall see the Lord." It is in this view that the word is to be considered in the text; which does not relate immediately to our claim to heaven by the death and merits of Christ, but to our meetness for it, by a newness of nature, a change of heart, effected in us by the power of the Holy Spirit, and accompanied by the fruits of righteousness in our character and conduct. In this sense, as well as in our trust in the merits of our Redeemer, and not in whole or in part in any supposed merit of our own, must our religion exceed that of the Scribes and Pharisees.

Here then is a wide field for self-examination. Does our religion exceed that of the hypocrite and the formalist? Is it grounded on Scriptural principles? Does it flow from Scriptural motives? Does it extend universally to all God's commands? Has it its root in the heart, as the offspring of faith and love, and the parent of holiness, obedience, and good works? Some, alas! of those who call themselves disciples of Jesus Christ, fall short even of the Scribes and Pharisees themselves. They have as little of the outward decencies as of the inward purity of religion. They practise no self-denial; they neither pray nor give alms; they shew no reverence for the word of God, and neither in the letter nor the spirit keep his commandments. Of such, the sin and danger are too plain, and admitted by all, to need that we should at present dwell upon the subject. But it is not enough that we escape this open licentious-

ness of character; we must go much farther if we would be right at last. Our righteousness must exceed not only that of the avowed infidel or profligate, who indeed profess none, but also that of the Scribe or the Pharisee, of the mere decent observer of outward moralities and the forms of religion. We must be new creatures, transformed in the spirit of our minds, and renewed after the image of Him who hath created us, and called us to newness of life in the Gospel of his Son. Our guilt, if our religion does not exceed that of the Scribes and Pharisees, will be even greater than theirs, because we have had clearer information and more exalted privileges. "If the word spoken by angels was stedfast, and every transgression received a just recompense of reward, how shall we escape if we neglect so great salvation!" We are not taught, as the Jews were, through the medium of outward rites and ceremonies; but "the Son of God is come, and hath given us an understanding, that we may know him that is true." We are not under the rigour of the Levitical law, but under the new covenant of grace and mercy. Gratitude, therefore, as well as duty, should bind us to seek a complete conformity to the will of God. And, besides this, we have the gracious promise of the Holy Spirit, to enlighten our understandings, to purify our will, and to renew our hearts. We are not left alone and unbefriended in our arduous contest with the world, the flesh, and the devil; for if we pray for strength from above it will be afforded to us according to our necessities. And, to complete all, we have the promise of a crown of glory that fadeth not away, reserved for the Christian in that blessed world where nothing unrighteous or unholy can obtain admission. Let us then fear lest we come short of that promise; and let us ever keep in mind the necessary qualification for the blessedness of heaven; neither deceiving ourselves by trusting to our own righteousness as the ground of our hope, which must be placed on the merits of our Saviour only; nor, on the other hand, thinking ourselves in the way for the attainment of the promise while we are destitute of that holiness which alone can make us meet for the inheritance of the saints in light.

To the Editor of the Christian Observer.

THE first verse of the eleventh chapter of Hebrews is somewhat obscure as it stands in our version, in the French Bible, and in the Latin vulgate.—*Faith*, if considered as an act or the reliance of the mind, can neither be the substance, nor itself *give subsistence* to the future things hoped for. Still less can it be the *evidence* of things not seen, since belief, if rational and well-founded, must be grounded on evidence perceived and understood, and cannot be itself the evidence.

The Syriac version renders ελεγχος by דליגא "the *manifestation* of things not seen," and our translators have rendered ελεγχθη, John iii. 20, by a word which responds to *manifest* in the following verse, since light *reproves*, by making manifest what is reprovable.

The apparent obscurity in the first clause, may probably be removed, by connecting it with the close of the foregoing chapter. "Now the just shall live (be sustained) by faith; but *if he draw back*, (leans no longer on the truth of my word and promise,) my soul shall have no pleasure in him," shall not approve him. "But we are not of them who *draw back* unto perdition," (what follows is elliptical, and literally) "*but of faith* to the salvation of the soul," which, if it may be rendered, *but of them who keep their hold by faith, to the salvation of the soul*, will be connected with the first verse of the next chapter: "Even that faith which *lays hold of the substance of things hoped*

for, and receives the manifestation of things not seen,"—is disposed to admit their evidence. It is said, in honour of the Bereans, Acts xvii. 11, 12, that they "searched the Scriptures, to see if the things of which the Apostles testified were so: therefore many of them believed." So, in Antioch, chapter xiii. 48, "as many as were thus *disposed* * to receive the words of eternal life, believed."

Hence it very pertinently follows, that by this believing, "the ancients obtained a good report," their faith is recorded to their honour.

If it is considered more answerable to the original to preserve the word *evidence*, instead of substituting *manifestation*, we may read, "Now faith (lays hold of) the substance of things hoped for, and of the evidence of things not seen;" and this I believe to be the true sense of the passage, especially when we consider it to be a quotation from the Prophecy of Habakkuk, chapter ii. 4, where Dr. Pocock thinks it should be rendered, "his soul which *faints*, or is dejected (through unbelief) *is not upright in him*,"—but he does not give his authority for concluding עפל and עלף to be the same, though in some passages the transposition of a letter must be allowed, and *fainting* is a more congruous opposition to the confidence of faith, than being "*lifted up*" appears to be. Yet, if an unbelieving *presumption* of safety, notwithstanding the predictions of the near approach of destruction, either from the Chaldeans or Romans, be intended by the Prophet, and intimated by the Apostle to his incredulous countrymen, "*lifted up*," by vain confidence, is a proper expression.

It is remarkable, that the direction to quit Jerusalem was the means of safety pointed out in *both* sieges; and consequently the heart being *lifted up* by a proud contempt of the warning, would be the opposite of that obedient faith by which the righteous were promised preservation. But the passage in Habakkuk, chapter ii. 4, I think, may be thus translated literally,—"Behold his soul which is *lifted up* (removed from its place) is not right," either as to internal or external position, "but the righteous shall live in or by *stability*." If we consider that the Apostle was addressing the Hebrews in general, this quotation, in his Epistle, has great force, the Christian Jews being considered as apostates by their unbelieving brethren.

C. L.

* It is certain that τεταγμένοι signifies to order or dispose, as a general does his men for an engagement; and thus, Rom. xiii. 1, St. Paul speaks of existing authorities, as ordained of God, though we cannot suppose they were all men approved of God.

To the Editor of the Christian Observer.

By the faculty of speech man is distinguished from the brute creation, and is enabled to taste pleasures of a higher order than the gratification of appetite. It affords him access to the delights of social and intellectual life, and the power of joining collectively in the still more elevated pleasures of devotion; and it is the most ready medium for communicating to others that knowledge by which they also may become acquainted with these blessings.

But the gift of speech is capable of producing very different and opposite effects to these; and so strong is the tendency to the latter, that the tongue is described by unerring wisdom, as "a world of iniquity," in which there is a fire kindled by hell, enflaming the course of nature, and defiling the whole body with unhallowed desires.

We are in all things prone to offend against the commands of God; but so peculiarly so in our speech, that we are taught by inspiration, that "if any man offend not in word, the same is a perfect man, able also to bridle the whole body."

The due regulation of the tongue is thus presented to us as the last and most difficult attainment in holiness. This little member "boasteth great things," and operates on human affairs with a power corresponding to that of the helm in a ship. The most sedulous attention, therefore, should be paid to the directions of Scripture for its government; among which are the following most important injunctions.—

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers."

"But fornication and all uncleanness, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks."

"Let your conversation be always with grace, seasoned with salt, that it may minister grace to the hearers."

"If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain."

We have further the recorded examples of eminent persons in Scripture, relative to this part of Christian duty. Thus David declared: "I will take heed to my way, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me." And, knowing his own weakness to keep his resolution, he prays for Divine assistance: "Set a watch, O Lord, before my mouth; keep the door of my lips."

It is recorded as one of the characteristics of true wisdom, that "the opening of her mouth shall be right things:" and the conduct of the wise and foolish is very strikingly contrasted, as follows:—

"The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness."

"Pleasant words are an honeycomb, sweet to the soul, and health to the bones."

"Death and life are in the power of the tongue, and they that love it shall eat the fruit thereof."

In Heb. xiii. 15, we are exhorted "to offer to God the fruit of our lips, giving thanks in his name." And there is a most interesting promise recorded in Mal. iii. 16, 17: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name: and they shall be mine, saith the Lord of Hosts, in that day that I make up my jewels, and I will spare them as a man spareth his own son that serveth him."

But, if such be the precepts and examples recorded in holy Scripture, relative to "ordering our conversation aright;" what shall we say of the conversation generally prevalent even among professed Christians? Is it such as Scripture enjoins? Is it such as God and an enlightened conscience can approve? And how much do we lose of the most sublime and sacred pleasure, by our negligence in attending to the duty of religious intercourse! If the consideration that "the Lord reigneth," should make the earth glad, and the multitude of the isles to rejoice; every thing which tends to present to our minds our gracious Heavenly Father, in the various dispensations of his providence, "bringing light out of darkness," and "order out of confusion," making even the wrath of man to praise him, and causing all things to conspire to the accomplishment of his purposes of grace in the establishment of his kingdom in the hearts of men, should be considered interesting as a theme for the conversation of Christians.

The consideration of the miseries which sin has introduced into our fallen world, the effects of which its inhabitants so awfully experience, will habitually chastise the giddiness of intemperate mirth in the mind of the Christian, and

induce a hallowed tenderness of feeling. This feeling, however, is nearly allied to joys of the purest and most elevating nature; for the Christian, while he mourns over the moral wretchedness around him, is enabled by faith to anticipate the ultimate issue of all things; and can perceive, amidst the darkest scenes, the harbingers of that spiritual renovation which shall ultimately visit our long degraded race. Often does he, in the secrecy of his closet, experience a joy which the world can neither give nor take away: often too, in the solitude of the scenery of nature, his heart is elevated with grateful emotions to that ever present and presiding Intelligence who gives birth and movement to all things; and in the exercise of filial confidence he looks up to Him as his reconciled Father and Friend.

But why should pleasures so pure and delightful be confined to moments of silent contemplation, when God has promised to bless with his presence those who meet together in his name? Why should we so often employ the noble powers of speech and intellect, on objects and events too trivial to be recorded in an ephemeral page, when we have subjects of thought and intercourse worthy of a place in the records of immortality? Why, in our hours of relaxation, should we conjoin with the melody of music, thoughts and expressions opposed to those which form the theme of the heavenly worshippers, and which we must unlearn before we can join their company? Why should we not more often, in social intercourse, express the feelings of our hearts in a song of grateful praise, to Him who is the well-spring of our comforts—the bond of our union—the foundation of our hopes? Have we no mercies to record; no arguments to animate each other to the conflict with our spiritual enemies?

The mind is formed to seek enjoyment, and this is not to be found in the listlessness of inactivity. Our blessed Lord, on all occasions, discovered his knowledge of human nature, by his unerring adaptation of his instructions to its constitution; and thus the command, "not to set our affections on things on the earth," is coupled with instructions and motives to place them on things above. And if we would escape the frivolity, not to say scandal, generally prevalent in conversation, we must cultivate a taste for those sublimer joys of a spiritual nature to which we have easy access, and for the enjoyment of which we have so many opportunities. In proportion as we acquire a relish for these shall we disrelish those of an opposite nature; and it is only a thoroughly formed spiritual taste that can be an efficient safeguard against their ever recurring temptations.

Among subjects well adapted to afford interesting topics of conversation may be mentioned, the proceedings of those philanthropic and Christian institutions which are effecting so many important changes in the civil, social, and moral condition of our species, changes all tending to increase the happiness of mankind. Few things are so well calculated to inspire, among the young especially, honourable feelings, and to lead to praiseworthy and Christian conduct, as those eminent examples of almost every variety of excellence which the annals of missionary labour have exhibited. Those in whom the perusal of Plutarch's Lives could produce an unconquerable wish to serve their country even with their life, might have been led, with these examples of a higher order of excellence to serve their God with equal zeal, though at the hazard of every thing which was endeared to them by earthly associations.

A spirit of union among Christians is greatly strengthened by their engaging in the social exercises of devotion. They thus mutually draw nigh to Him "of whose spirit we have all received," and the com-

munications of which we may hope at such hallowed moments more abundantly to enjoy; communications through which our Saviour accomplishes that interesting object of his intercessory prayer, even "that we all may be one," dwelling and increasing in love.

No Christian can seriously review the seasons spent in convivial intercourse, in its general tenor, without regret, or can have enjoyed the blessedness of Christian communion engrafted upon the delightful intercourse of domestic life, without being led to the conviction how much superior are the latter enjoyments to the former; and yet how few traces of amendment in this respect can we discover? Believing, however, that with many there exists a latent desire for an improved state of social intercourse among Christians, I would beg leave to suggest the following hints, which appear to my mind calculated to conduce to its accomplishment. As the arrangements of domestic intercourse depend more immediately upon the heads of families, upon them chiefly must rest the accomplishment of the desired reformation, and therefore to them more particularly are submitted the following suggestions.

1st. Habitually, and more especially, previously to the reception of guests, let prayer be offered to God for the presence of his Holy Spirit, to kindle in their hearts the flame of devotion, and to suggest and bring to their remembrance, thoughts calculated to cheer, elevate, and purify the mind.

2d. It is desirable to read and treasure up something calculated to afford matter for interesting and improving remarks.

3d. Some topic might, on particular occasions, be selected for investigation or discussion, in the general view of which those present might be expected to agree, and which their united contributions of thought might clear up and enrich.

4th. It might be made a specific subject for conversation, whether any new plan of benevolence could be devised, or any additional stimulus given to existing ones.

5th. As there are many interesting analogies between the kingdoms of nature and grace, and many important lessons to be learned from the daily occurrences of life, it is of importance to cultivate a habit of quickly perceiving, and with facility communicating, these lessons of heavenly wisdom.

6th. When a taste for religious conversation is in a great measure to be formed, or the habit to be strengthened, let it be practised in the smaller and more select society of those friends who most relish it, by which means a capacity and inclination to introduce it more generally into society will be acquired.

7th. As fruitfulness in every species of moral excellence, must be derived from a vital union with our Redeemer, if we would shine in the beauty of holiness, in the presence of our friends, we must frequently retire from the world to hold communion with God; and then, descending from this holy mount, we may hope in some degree to retain the heavenly impression in our intercourse with our fellow-creatures.

8th. For Christian friends uniting in the social circle, to sing a psalm or hymn, would have a tendency to collect the thoughts to a common centre—even that of infinite perfection, the well-spring of eternal joy; and unitedly to bow before the throne of God previously to separating, would tend to throw a hallowed sacredness around our joys, and to strengthen all the bonds of mutual affection.

Trusting that these remarks have been written in the fear of God, and committing them to his blessing, it is the earnest desire of the writer that those who take a similar view of the subject would conjoin their exertions and prayers in promoting the common object.

Y. S.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I CANNOT but consider it as an important circumstance, that a man of Sir Astley Cooper's eminence should have publicly given his opinion on the injurious effects arising from confinement, over-application, and the want of air, exercise, and liberty, in the modern system of female education. The subject is so important that the attention of parents, and especially of religious parents, cannot be too widely or too seriously called to it. Sir Astley Cooper's remarks are as follow:—

"At schools, in general, too little exercise is taken by the scholars. Boys, however, will have it; but not so with the girls: they are frequently compelled to sit from morning till night engaged in learning music, drawing, geography, French, nay, even Italian, and I know not what else, without paying the slightest attention to the preservation of their health, and thus impairing constitutions which might have been rendered strong and robust. It is not my wish to discourage the cultivation of the human mind in any degree, nor even to prevent the fairer sex from attaining those accomplishments which so frequently render it the grace of life, and ornament of society; but I think it the extreme of folly in compelling children to pass hours over pursuits for which they have no taste, such as making them learn music when they have no ear, while their health is neglected and their constitutions are ruined by the confinement to which they are subjected. The mischiefs thus arising from the false system of education at present pursued in this country, so frequently come before my notice, that I wish what I have said to be generally known, in order that future misery may be prevented, and the physical education of our youth be better directed. Exercise should not be taken so as to fatigue the body; when children feel themselves weary they should rest a little till they recover. When the state of the weather prevents them from taking exercise in the open air they should play in a large airy chamber, and be allowed to dance in the evenings, taking care that the perspiration excited should not be checked by any improper means, as is too often done with thoughtless and giddy children; and by this means they will be brought up with constitutions invigorated, so as to ward off the attacks of a disease to which they were predisposed. I do not exaggerate when I say that within this last year I have seen five hundred cases of scrofulous affections; never a day passes over my head without my seeing a case, and frequently three or four. This very day I have seen more; and if asked how many boys among them, I should answer, Not one. What is the reason of it? Why, boys *will* take exercise, and thus are less liable to the complaint; whilst girls are not allowed, and, therefore, if predisposed to it, are almost always attached by it.

"It is a mistake to suppose that the air of the coast in the wet and cold seasons is of any advantage to scrofulous children: it is only in warm and dry weather that any benefit will be obtained. Extreme cold suppresses the progress of scrofulous complaints, but in moist weather the symptoms return. In the latter part of the spring and autumn the sea shore is desirable; but in cold weather it is not. The bleakness of the air of the sea shore is unfavourable to the constitutions of children tainted with scrofulous complaints. Air, exercise, and nourishment, are the three great points to be kept in view in the treatment of scrofulous affections

But what, you will say, nothing about medicine? Gentlemen, you may lay it down as an axiom, that there is no specific for the cure of scrofula; and he who says that there is, attempts to gull mankind by the assertion of what is not true. Medicines occasionally given with a view to improve the digestive powers, and regulate the secretions, are good; but attention to the three points I have just mentioned are of primary importance."

Sir Astley Cooper's remarks are confined principally to the alarming increase of glandular affections among girls and young women; but this dreadful disease is not the only evil which in all probability arises from the methods adopted in modern education—from that rage, I mean, for accomplishments, "by which," to adopt the words of Sir Astley Cooper, "health is neglected and constitutions are ruined;" owing, as he observes, "to the confinement to which girls are subjected." To what, it may be asked, are we to ascribe the no less lamentable increase of nervous affections, and the general langnor and debility which almost universally prevail among young women in genteel life; who are too often so unequal to any exertion, that the order of nature is inverted, and, instead of being able to assist their parent, the mother, after all the wear and waste of human strength, is obliged either to nurse, or at least to watch with careful solicitude, to prevent "the winds of heaven from visiting too roughly," the sickly plant which she has reared. Whence also does it proceed, that so few young married women in the same rank of life are able to nurse their offspring without injury either to themselves or their infants. To prove that these are not mere empty declarations, let any one divide his own circle of acquaintance into two classes, that of healthy, vigorous, and active young women, and those who are sickly, nervous, and debilitated, and, I firmly believe, he would be shocked as well as distressed at the sad preponderance of the latter. The natural order, within the last half century, has been reversed. Formerly the languid and the drooping formed the melancholy exception amidst the group of gay and animated companions; but now the exception is found in the girl who is possessed of that health and strength which can enable her without injury to support exertion and fatigue. It was noticed by Dr. Warren, at the time of his greatest celebrity, that "half of the young women he was called to visit were made ill by accomplishments;" and since this period the evil has been gradually, but constantly, increasing.

I may be told, and perhaps with propriety, that many causes co-operate to occasion this decline of strength and vigour among genteel females: and each objector may allege that cause which, having fallen under his own observation, has consequently engaged most of his attention. Nor would I deny the influence of many such existing causes, but I would still maintain, that the manner of bringing up girls, both at home and at school, gives a tenfold effect to them all. So far from furnishing any power of resistance, it lays them open, by a debilitated constitution, to mischief from every other quarter.

And for what is this invaluable blessing of health and strength so readily sacrificed? Is it that the powers of the mind may be the more invigorated? I would ask in reply, When do those powers sustain so great an injury as when brought under the influence of a nervous weakly frame? Or is this sacrifice made with the *intention* that the reason may be more strengthened, the judgment more matured, or the fancy better regulated? Is it that the temper may be more subdued, the seeds of inherent corruption repressed, and the kindlier affections fostered? Is it, that by such a course of tuition the pupil of the school-room should be formed not only to be a rational, interesting

companion, but qualified ably to discharge all the active duties of life? By no means. These are not the objects for which this sacrifice is demanded. I do not indeed mean to insinuate, that they are not the objects proposed and pursued in numerous families; but I must again affirm, that the pursuit of these great and primary ends of all *right* education is not the cause of the deterioration of health and strength now under consideration. This is so far from being the case, that these grand objects are greatly impeded by the very process which proves so hurtful to the bodily constitution. The evil arises from this source, that our daughters must be taught every thing that is elegant in the whole circle of accomplishments; and not merely be taught them, but must also acquire them, and in a high degree of perfection, *in early life*. Too much is crowded into those few years during which the foundation of bodily vigour should be laid. Persons are not satisfied that their daughters should arrive at some proficiency in languages, music, and drawing, but they must also be linguists and artists. Sir Astley Cooper remarks, that "they are frequently compelled to sit from morning till night engaged in learning music, drawing, geography, French, and I know not what else, without paying the slightest attention to the preservation of their health; and thus impairing constitutions which might have been rendered strong and robust." The learned professor has here given a very moderate enumeration of the multiplicity of pursuits which detain in their complex trammels the poor girl from air and exercise, and, what is perhaps no less essential to produce vigour of body and mind, from liberty of thought and action.

Leaving for the present the great question of health, let us consider the advantages which are actually obtained from this early drudgery of the elegant galley slave, "fastened" as she is "to the galling oar" of accomplishments. If she succeed in her labours, she plays finely on more than one instrument; she draws beautifully, perhaps in more styles than one; she writes several kinds of fine hands; she speaks French fluently, knows something of Italian, and has her memory loaded with grammar, geography, history, and it may be with botany, and many other things. But are the mental powers really enlarged and improved? Is she rendered an observant entertaining companion? Has she, generally speaking, any inclination to pursue the culture of her mind, and devote her now leisure hours to any thing like a patient application to study? Does she not, on the contrary, as soon as the restraints of tutorship are removed, usually fall into all those habits of sauntering and lounging in which time is so frequently spent, or rather lost, no one knows how, in the present day? To escape from *ennui*, the inseparable companion of idleness, she may have recourse to her music, her pencil, or her needle; any thing new and fashionable in these departments readily interesting her mind, and attracting her attention. It is by the acquisition of these that she expects to obtain notice, and to keep her place among her contemporaries. To as great an extent, therefore, as languor and disease will admit, she may for a season be far from neglecting any of these accomplishments. But are they calculated to prove the resource or even the attraction of advancing life? They will scarcely prove a distinction to her in the period of middle age, and still less as she advances in years; for *wisdom* and piety are the only ornaments that can adorn grey hairs.

I by no means mean, that any of these acquirements should be despised or neglected; but they should be so pursued as not to endanger the loss of what is of far superior value. "There is a time for all things," and a place also; and it is by the just appropriation of all

the parts to their proper time and place that the excellency of the whole will be secured. But it will be replied, "Is not youth the time for education?" Most true; but the great business of education should be to teach us to think and act, and so to strengthen, cultivate, and direct the mental and bodily powers, that we may both think and act to good purpose. The pursuit of improvement and knowledge also ought to be commensurate with our lives; and early education should be so conducted as to lay a good foundation for this constant endeavour. No opinion can be more injurious to the mind, either of the mother or the daughter, than that education is completed at the age of eighteen. The necessary materials ought by that time to be obtained, and the faculties of the mind prepared for the acquisition of useful knowledge; and this with a view to the future duties of life, and not that the young person may come forth merely to display her skill in accomplishments.

The injury to health, and probably to the mental powers also, arises from too many things being taught in a *given* time. Why should it be necessary for a girl, more than for a boy, to be taught every thing she is to know before she is eighteen years of age? Without entering into the question, whether or not, in the education of boys, too much time is assigned to the acquisition of classical learning, the results of male and female education authorise us to affirm, that it is not indispensible that all branches of knowledge should be taught before that period. And let the brother and the sister, usually speaking, be compared in after life in their respective lines, and then let the estimate be fairly made, as to which has most profited by education.

Is not Sir Astley Cooper justified, when he terms it "the extreme of folly" to compel children to pass hours over "pursuits for which they have no taste," such as "making them learn music when they have no ear." And is not his remark strengthened by the consideration, that the acquisition of an accomplishment, where there is no talent for it, is greatly more laborious, and consequently more likely to be injurious, than where it is voluntarily pursued. More time and attention are required, much more coercion is necessary, and many an disobedient fit, with its consequent punishment, is thereby produced.

Even if a child have a musical turn, she must begin to learn early, in order to arrive at excellence; but it is not necessary that she should learn to play on more than one instrument at once: a second may as well furnish a new pursuit for a more leisurely season. The same necessity for beginning early does not exist with regard to the pencil: many a fair hand has exhibited its bewitching skill which never drew a stroke in the school-room. Nor can it be requisite to teach more than one language at a very early period of the child's education. French, according to modern custom, seems almost essential in genteel life; and where the circumstances of the parents will admit of a foreign assistant to the governess, it is acquired with comparative ease. Italian might surely be postponed till a vacant hour: and so on with respect to German, Spanish, and the whole circle of modern and ancient languages, till the fair student, if she have leisure, capacity, and inclination, may acquire as many as rendered Elizabeth Smith herself so eminent.

We might probably find many other things which might as well, or even better, be deferred to a later period; but so much at least ought to be laid aside as to leave sufficient time for *air*, *exercise*, and *liberty*. Even air and exercise, if taken in a prescribed form or a constrained manner, will produce but little benefit in comparison with that which will result from *freedom* being added to them. When set at liberty the hilarity of children revives, the animal spirits flow, and cheerfulness

stimulates both body and mind to healthful exertion. Something is planned; means are devised to carry it into execution, and the difficulties which are to be overcome, as well as the dangers which incidentally arise, are all so many useful trainings to the character. A cricket-ball may injure one's son; but would we on that account wish or advise, that all manly athletic sports should be prohibited in the boy's play-ground? Let us carry nothing to excess. There should be a due proportion of restraint and discipline, of liberty and play. Nor, because the girl is not to acquire the robust masculine habits of her brother, is she to be deprived of that exercise of youthful gaiety and freedom which may, most probably, ensure to her good health and strong nerves, and conduce, at the same time, to the expansion of the powers of her mind.

While the fetters of custom, the inducements of vanity, and the expectation of being able more suitably to fix our daughters in life, all concur to perpetuate the modern system of education, we can scarcely expect that reason alone should break these shackles among people of the world. But may we not hope better things from religious parents? Will *they* not, in points so essential to the real well-being of their offspring, come forward and "be separate?" be separate in saving their little ones from the risk of becoming sickly, enervated creatures, and in qualifying them, by the blessing of God on their rational endeavours, for the right, and even dignified discharge of the duties of every station which it belongs to the female to fill.

Still less can we expect a better mode to be adopted in *seminaries* for girls, unless the example is set in private families, and stipulated for by the parents who send their children to them. How can any one teach who has no pupils? and what schoolmistress would procure scholars in the present day who, by the adoption of more enlarged views, and preferring health and vigour of body and mind in her pupils to mere sickly ornament, should dismiss them in possession of the foundation and means of acquiring knowledge, rather than as having actually become highly accomplished proficients.

But let us not blame the conductors of schools, while we require more things to be taught at them than the time will properly allow, nor, while our girls, even at home, are seldom loosed from the trammels of incessant tuition, let us be displeased at the want of sufficient exercise at school, since the difficulty of giving liberty will always bear a direct proportion to the numbers subjected to control.

An aged and retired individual might have felt some hesitation in thus attempting to stem the strong current of custom, had she not been supported by such an authority as that of Sir Astley Cooper. She is still conscious of the weakness of her attempt; but should her paper be the means of bringing *his* opinions into wider circulation, or should it call forth the observations of some more able pen, it will not have been written in vain.

ΝΗΦΑΛΙΟΣ.

To the Editor of the Christian Observer.

It would be gratifying to one of your constant readers, if you would extend the circulation of the following useful remarks by allowing them a place in your miscellany. They are copied, in substance, from a late Number of a cotemporary periodical work. The incident to which they relate forms a striking contrast to those disingenuous artifices by which a precarious credit is often sustained, till at length the individual and those who have reposed confidence in him are involved in a common ruin. How much more truly honourable was the conduct of the humble tradesman alluded to in the following anecdote, both in the early dis-

closure of his difficulties, and in his subsequent proceedings, than if, like some who affect a high standard of worldly reputation, and the nicest sense of honour, he had, unjustly and unfeelingly persisted to the last in living on the property of others, and stood prepared with the deadly weapons of the duellist to prove his title to the distinction of a gentleman.

In the year 1805, a small tradesman, in a country town in Somersetshire, became so much embarrassed in his affairs, that he thought it no more than an honest part to make known his situation to his creditors. The consequent investigation which took place terminated in an assignment of his effects, which, when sold, produced a dividend of nine shillings and four pence in the pound, and he received a discharge from all further claims. But, although thus legally acquitted, and with little prospect of realizing his intention, this honest man formed the honourable resolution of attempting at least, to satisfy what appeared to him to be the obligations of unalterable justice, by making up the deficiency to all his creditors. It is true, the sum required was small, not quite 90*l.*: but his means were proportionably inadequate, having now nothing but his daily labour from which it could be obtained, after defraying his necessary expenses; and his wages were discouragingly low, not having averaged, to the present time, more than twelve shillings a week. Poor accommodations and clothing, coarse fare, and hard work, have at length, in the present year (1824), enabled him, through the Divine blessing, to accomplish his purpose. The creditors have all been paid in full, and have estimated his integrity so highly, that they have thought proper to acknowledge their sense of it by a handsome present.

The writer of this article is acquainted with more than one instance of like honourable conduct; and he means not to derogate from the merit of others by expressing a doubt, whether, in these cases, there was much sacrifice of comfort, or, perhaps, even much departure from the ordinary style of living: certainly there were not the long-continued and severe privations to which the subject of this notice submitted. It is thought proper, therefore, that such an instance of true nobleness of mind in humble life should not be withheld from public view. It may meet the eye of some who may learn from it a useful lesson; of some perhaps, who, with an ardent desire to act in a similar manner, are discouraged by the extent of their obligations, or by continued incumbrances, from entertaining a hope that this desirable result will ever be placed within their reach. The mere man of the world will think, that when he has given up his all amongst his creditors, and has obtained their discharge, he needs give himself no further concern about them. But the conscientious Christian will judge very differently. He surely cannot consider any property strictly his own, whilst he is conscious that there are others to whose misplaced confidence it must be imputed that they are deprived of what he now possesses. Although disengaged from further responsibility by human laws, he must acknowledge the authority of a higher tribunal. To satisfy claims founded in justice, yet beyond the reach of civil coercion, is truly honourable, and may be considered as a most important test of sincerity, and of the influence of religious principle upon the heart. Yet, if this be admitted as a fair criterion, what must be said of any who, though prominent for their attention to religious duties, do no more than what human courts of judicature teach, leaving the claims of impartial justice neglected and unsatisfied?

Z. W. A.

To the Editor of the Christian Observer.

I HAVE seen many papers in your work on the subject of *Musical*

Performances, and am desirous of drawing the attention of your readers to a custom which, I think, is too common in nearly all musical circles; I mean, that of mixing sacred music and music not sacred in the same performance.

Music, simple music, differs materially from music employed as a vehicle for the expression of sentiments; but sacred music belongs to the latter class, and of course is entitled to that name only when conveying words of sacred origin or sacred import. If this definition be correct, it must be indecorous, and even profane, to mix up in the same performance musical pieces of sacred, of heathen, and of worldly character, and to pass promiscuously from one to the other, without any distinction but what arises from their musical interest; to celebrate, for instance, the achievements of the Deity, or chaunt the victories of the Messiah, and then to sing the inconstancy of a lover, or exult in the death of Acis.

I am not about to enter any protest against good and chaste music, merely because it is not sacred, when enjoyed at proper seasons, and to a proper extent, and when its votaries are not led after it into places or companies they could not otherwise consistently enter.

But the performance of *sacred* music is either a religious service, or it is taking in vain *that Name*, and irreverently using those words, which belong exclusively to the Almighty and the revelation of his will, and which must not be trifled with, or uttered without a specific meaning. If it would be irreverent to read or recite such passages in a thoughtless or indifferent manner, the addition of suitable music to them cannot neutralise their character.

It is earnestly to be hoped, that truly sacred music will be kept up and cultivated by all who desire to sing the songs of the redeemed on earth, or to unite in the eternal chorus of heaven. Such music awakens feelings of a celestial character, breathes into the soul a holy calm, animates the Christian warrior in his conflict, and refreshes his drooping spirit when clogged or withering amidst the vexations of a sinful world.

"Devotion borrows music's tone,
And music takes devotion's wing;
And as the bird that hails the sun
They soar, to heaven, and soaring sing."

I would not obtrusively interfere with the rational enjoyments of others, or pretend to dictate too minutely how they should be regulated, or in what quantities apportioned; but I trust I shall be permitted to urge this main suggestion, to avoid irreverence in Divine subjects, and also an uncongenial mixture of them with things of trifling import.

C. W.

To the Editor of the Christian Observer.

In advocating the cause of Infant Schools, there is one objection which I have frequently heard brought against them, and which, if well-founded, would be of serious consequence; namely, that they too early stimulate the minds of children, while at the same time they impede the development of their physical powers, and lay a foundation for bodily inactivity and loss of health. Every person, however, who has witnessed the routine of these institutions, must bear testimony that this is not the fact. The effect of well-conducted Infant Schools is not only to improve the minds of the children, but also to benefit their health and constitution. While they are taught the first elements of knowledge, and are trained to virtuous and Christian habits, they are also kept out of the way of many of the ailments and accidents which are incident to the children of the poor in crowded towns; they are treated with kindness and affection; their little sports and exercises are encouraged; and even their lessons and school discipline are associated with ideas of liberty and amusement.

I feel much satisfaction in con-

firming the above remarks by the following observations from the pen of Dr. Pole of Bristol, who is not only justly distinguished for his active and enlightened benevolence as a philanthropist, but whose reputation as a physician renders him peculiarly qualified to decide the particular point in question.

"Many persons think," remarks Dr. Pole, "that the moment a child is brought into the school, he should be taken to his seat, and there kept until the time of going home; but this is a most injurious practice; instead of which, they are permitted, in these schools, to join in play with their schoolmates, as they may be inclined, until they are all, or nearly all, collected. These amusements are calculated to give the children habits of industry, and to prevent their having any time (if they had the inclination) for repining: it also greatly tends to the promotion of health and bodily vigour. Herein we follow the dictates of reason and nature; for young growing children, and animals of every species, are prone to activity, in proportion to that kind of life which, in the order of an all-wise Providence, they were intended to live. We may observe this in all animals of prey (quadrupeds) formed to live by feats of agility, effected by the elasticity and spring of their muscles; such animals, in a young and growing state, are remarkably active and playful; an instance of which, familiar to us all, is seen in the cat, and cats are animals of prey; they pursue their prey by celerity in the movement of their feet; or springing like a tiger at once upon it; and young cats (kittens) are remarkably active and playful. On the other hand, swine, in a state of nature, are formed to walk gravely over the ground, to feed upon growing vegetables, the fruits which fall from trees, and to root with their noses under the earth for such productions as are to be found there: their young shew very little inclination to sportive agility.

"For the purpose of healthy exercise, and other considerations, the master marches the children several times round the room: this, in cold weather, is a means of warming them, much to be preferred to the warmth acquired by standing before the fire. In these marches, the children beat time, by clapping their hands together at every step; this, with the sound of their feet on the floor, makes a clattering noise very delightful to the children, as may be seen by the animation of their countenances. These marches are so managed as to make them additionally amusing. A double rank coming down the middle of the room, at the bottom divide off right and left into two single ranks, one on each side; when they meet at the top of the room they join again into one double rank, with their arms round each other's necks. The line of their march is always varied, according to certain rules, or the word of command, or signals given by the master; the line may be zigzag, circular, vermicular, as their instructor may please. In these marches, the master makes use of a whistle capable of a loud shrill sound. When the children are marching in ordinary pace or time, a sharp stamp of the master's foot is a signal to increase the march to a quicker time, and a double sound of the whistle is to increase the march doubly quick. A single sound of the whistle is to call the attention of the leader of the march to the master, who, by certain motions of his hand, directs the leader to turn either to the right or to the left, or to fall in any position he may think proper, in order to vary the march.

"If any person should inquire what the utility of these marches can be, beyond what may respect healthy exercise and the amusement of the children, I should say, I conceive them to be of very im-

portant benefit, especially to the very young learners; inasmuch as they are the means of introducing them to habits of subordination. In these marches, they are obliged continually to attend to signals or the word of command, and to obey them. There is, in fact, no part of the school employments so calculated to produce attention and obedience, which are of the greatest importance throughout the various exercises."

A FRIEND TO INFANT SCHOOLS.

REVIEW OF NEW PUBLICATIONS.

SUMNER'S *Evidences;* BENSON'S *Scripture Difficulties; and* FABER'S *Difficulties of Infidelity.*

(Continued from p. 655.)

IN our last Number we confined our notice to Mr. Sumner's volume, which is highly important, as affording perhaps a fuller display of the internal evidences of Christianity than can be found in any preceding writer. The lectures of Mr. Benson, on Scripture Difficulties, are now to be considered. These discourses were preached before the university of Cambridge, in 1822, at the lecture founded by the Rev. J. Hulse, and have excited, we believe, very considerable attention both in that university and among the reading part of the clergy. They are indeed of a high order, and present an example which well deserves to be studied by all who may in future be called to occupy the same important station. Amongst much other excellent matter, they abound with some very free observations, and somewhat unpalateable advice, delivered with that boldness which marks a man of a thoroughly independent spirit, and that mixture of firmness, feeling, and moderation, which never fails to produce a beneficial effect upon candid and reflecting minds. Every one knows that the pulpits of our two universities have been very generally—we are far from saying exclusively—devoted to topics of theological criticism and controversy. They have been too often occupied, rather as a stage for displaying the skill of the theological combatant, than as a school of instruction for expounding the doctrines, and enforcing the practical influence, of Christianity. This has been productive both of good and of evil. On the one hand, it has been the means of supplying us with an abundant mass of excellent matter on the evidences of revelation which we might not otherwise have possessed. Our public university lectures, were they to be collected in a uniform edition, would exhibit a sort of armoury of Christian evidence, where the future champions of religion might equip themselves with good weapons and harness, of all sorts and sizes, both for defence and for attack. There is hardly one important subject that has remained unnoticed; hardly one important vantage-ground that has not been seized and secured. And so far is well. "The truth," as Bishop Horsley remarks, "must be not only *taught*, but *defended*. The stubborn infidel will raise objections against the first principles of our faith: and objections must be answered. The restless spirit of scepticism will suggest difficulties in the system, and create doubts about the particulars of the Christian doctrine: difficulties must be removed, and doubts must be satisfied." And, if all this must be done, not only from the press, but occasionally from the pulpit also, what place is so proper for such discussions as the pulpit of a university? While, therefore, the paro-

chial minister should confine himself chiefly to the explanation and enforcement of Christian doctrine and practice, the preacher before a university, especially at an endowed lecture, may often be allowed to direct his principal efforts against the infidel, the sceptic, and the heretic.

But then, on the other hand, there are serious inconveniences and evils attending the perpetual recurrence of conflicts of this description. Mr. Benson, though a champion eminently qualified for this warfare, gives us to understand how much he lamented the necessity he was under of devoting to it so large a portion of his time and labour. Let us hear the admirable remarks with which he concludes his lectures; remarks which deserve to be noted down in the common-place book of every student, but especially of every teacher in our universities.

"It now only remains for us to conclude, by solemnly and finally beseeching all to endeavour to obviate the dangers to which the constant recurrence of those controversial discussions which, whether from choice or necessity, so often abound in this place, must unavoidably lead. For of all modes of life, that which we are here accustomed to pass is, perhaps, as little favourable as any to the attainment of deep sentiments of serious piety. Removed from the softening intercourse of domestic life, our feelings are not mellowed into that tenderness which is so congenial to the spirit of Christian love. Withdrawn from the temptations of society, and the world, and restrained from the grosser sins, by station, by character, and the many human eyes that are upon us, we are apt to forget the Eye that is over all, and to feel less sensibly the necessity of God's preventing grace, and the value of continual prayer for his aid. Living in solitude too, the undisputed lords of our dwelling, and with no inclinations to consult but our own, the harshness of our tempers is not worn down by collision, nor the selfishness of our dispositions subdued by the habit of yielding to the wishes of another. Lastly, the uniformity and equality of our days, and the competency of which, without a thought, we are sure to partake, makes us at once insensible of the insecurity of earthly things, and unacquainted with the best teachers of heavenly-mindedness, — affliction, disappointment, and grief. To all this we may add, that either the employment of the mind abates the edge of the sorrows into which we fall, and renders religion less essential to our happiness, or else an indolent melancholy shuts up every genial glow of kindliness, and unfits us at once for every exertion and sympathy, either for the good of others or our own. All these things are against godliness of soul. Independent and intellectual in every thing that we think or do in our ordinary life, we stand in double need, therefore, of having the holy affections of the heart enlivened and spiritualized by practical preaching. But it is not only of ourselves we should think, nor is it only for ourselves we should fear. There are those around us for whose welfare it is our duty and interest to feel. There are those, over whose inexperience we are to watch, as they that must give an account, and who, standing upon the confines of youth and manhood, with the passions of the one unsubdued, and the principles of the other unconfirmed, are in an hour of life most full of temptation, and most dangerous to religion and to virtue. If these, then, when they come within these sacred walls, are condemned to hear from us only of the objections of infidelity, or the controversies of divines; if we reason ever upon the rudiments or mysteries of our faith, and appeal but seldom to their consciences, and press but little upon their affections the spirituality of the Gospel, and the serious and heavenly character of the life it requires, what can they conclude, but that religion is the object of the understanding rather than the heart; a thing of thought, rather than of feeling? And if such should ever be the unhappy imagination they imbibe, a chilness will quench their love of God for ever, and, the bloom of their religious affections being blighted when it should have been cherished, they will grow cold and careless, and mere philosophic Christians, destitute of all warmth of heavenly-mindedness themselves, and the enemies of all display of heavenly-mindedness in others." pp. 417—419.

After such a quotation as this, our readers, we are sure, will not accuse us of prolixity, if we enter upon a somewhat lengthened review of Mr. Benson's volume. We cannot, however, pretend to give any thing like an enlarged abstract of

its contents. All we can do is, to state the author's general views of his subject, and to exhibit some specimens of his learning, his reasoning, his piety, and his eloquence.

These lectures consist of two series; the first relating to Scripture difficulties in general; the second to the moral and historical difficulties of the Book of Genesis in particular. The author begins with the consideration of difficulties which might naturally be expected in the Bible, even on the supposition of its being merely an uninspired work. Among the sources of these difficulties, he notices the various persons by whom it was written, as well as the various periods and countries in which it was composed; the changes which time has produced in the meaning and combination of words; the perplexities attendant upon two languages, the Greek and Hebrew, now dead and disused; the obscurity springing from our comparative ignorance of the manners, customs, and civil and ecclesiastical polity of ancient times; the variety and extent of the subjects which the Bible embraces; its prophetic character; its mysterious nature; its reference to changes both in the physical and moral worlds; and, lastly, its being conversant with events and transactions of a spiritual and divine nature, such as the fall and recovery of mankind, the conversion and sanctification of the soul, the state of separate spirits, the last judgment, the joys of heaven, and the terrors of hell.

Our readers will perceive that here is abundance of matter and food for thought. A glimpse of the vestibule promises a rich collection in the interior of the museum, and our expectation will not be disappointed. We think, however, that, in accounting for the difficulties of Scripture on the supposition of its being a mere human composition, the last head should certainly have been omitted; namely, its information respecting spiritual and eternal things. Either these things have been revealed from Heaven, or they have not. If not so revealed, what becomes of their authority? They are then rather plain fancies or delusions, than legitimate sources of difficulty. And, if revealed, as we firmly believe them to have been, they necessarily imply the Divine inspiration of the volume in which they are contained.

In the three following lectures our author discusses the existence of difficulties in Scripture, considered both as a *divinely inspired*, and as a *religiously instructive*, composition. Viewing it in the first of these lights, he contends that the benefits we derive from "things hard to be understood," are not only considerable in themselves, but such as no other obvious method could have supplied; and that these benefits are sufficient greatly to overbalance any alleged concomitant inconveniences;—in short, that by their absence we might have lost much, and gained comparatively little. We give the following passage as an illustration of his views with respect to historical and philological difficulties. It may serve as a good specimen of his reasoning, which we think will be found equally solid and ingenious; requiring some attention from the common reader, but satisfactory when it is thoroughly understood.

"What, for instance, is the character of those internal evidences to which we commonly appeal for a proof of the genuineness and authenticity of the Scriptures? It is to their philological and historical difficulties that for this purpose we most generally turn. It is to the peculiarities of the Scripture style, and to the multiplicity of the Scripture allusions to the manners and customs of the ages and countries in which we affirm them to have been written, and the sentiments and actions of those of whom they treat. These are the topics on which we most strongly and successfully insist. We resort to these themes, because we feel justly convinced, that such difficulties are the best internal arguments we can use upon the subject;

since, had the Bible been so framed that it might have been alike understood by men of every capacity and in every age, it could have had none of the characteristic features which would have fixed its composition to any particular person or period. Strip the Bible, then, of all those peculiarities which so evidently originate in the circumstances under which it was produced, and you will rob it for ever of one of the best internal marks of its having been produced under those circumstances. So far, therefore, as philological and historical 'things hard to be understood,' corroborate the external evidences for the genuineness and authenticity of the Scriptures, so far is their permitted existence influential, and, consequently, beneficial, in the formation of every inquiring Christian's faith. Hence we may state it as the first of those disadvantages to which we should have been subjected by the removal of all difficulties from the Bible, that we should have lost a direct and very powerful internal evidence in favour of its genuineness and authenticity.

"But the faith of the Christian requires not only to be formed, but also to be protected and preserved. Amidst the bustle of worldly business the direct and positive evidences in favour of revelation are too frequently forgotten, almost as soon as learnt; and, even where remembered, they are apt to lose their influence over the mind by losing the charm of novelty to the imagination. It is, therefore, highly expedient that we should have a constant opportunity of fortifying the unsteadiness or weakness of our belief by the aid of some indirect and incidental arguments which, arising up from time to time with all the freshness of unexpected discoveries, may strengthen our dependence upon the general proofs of the Divine origin of the Bible, and renew, at intervals, our fading remembrance of their force. Now as the ordinary philological and historical difficulties contribute to give the first origin to our belief in the truth of the Scriptures, so do those of a more arduous nature tend to its preservation and protection when formed. For it is constantly happening that things hardest to be understood are receiving a complete elucidation; and every great obscurity elucidated is an objection removed; and every objection removed affords one of the best, because most unsuspicious, testimonies to the truth and authority of any writing.—But, instead of reasoning upon the justice of this remark, let us at once endeavour to illustrate and apply it by selecting from the history of theological science one or two of the most obvious examples by which it has been sometimes so irresistibly confirmed.

"It is well known, then, that it had long been a matter of wonder to find St. Paul, when brought before the Jewish Sanhedrim, expressing himself as if ignorant that Ananias, their president, was the high priest; though, at the very moment, Ananias was sitting before him in his judicial capacity, and perhaps also in his pontifical robes. 'I wist not, brethren, that he was the high priest,' said the Apostle, when rebuked for censuring him; and the saying undoubtedly seemed strange, until the researches and ingenuity of Michaelis drew forth facts from the history of the times, which removed the wonder at once. He has shewn that Ananias had indeed been for a very short time in possession of the power, but was still without any just claim to the authority of the pontifical office; and that, consequently, the ignorance which St. Paul expressed, and which, at first sight, appears merely assumed as an excuse for his own conduct, was either, as it easily might be under such circumstances, real, or else was intended as a reproof to the usurpation of his judge.

"Again, it had often been alleged as an objection to the historical accuracy of the New Testament, that it gave the title of proconsul to the governor of Cyprus, when, in strict propriety, he could only be styled prætor of the province. So strongly did this apparent inaccuracy weigh with Beza, that he absolutely attempted to remove it by his mode of translating the text; and our own Authorized Version seems in like manner to have evaded the difficulty by adopting the neutral term 'deputy,' instead of the correct title of proconsul. A medal, however, has since been discovered on which the very same title is assigned about the same period to the governor of the same province, and thus the difficulty has vanished for ever. But it has not vanished without leaving a strong evidence of truth behind. For discoveries like these are of incalculable importance to the believer in the evil hour of temptation. When, as in the former instance, a passage which had long puzzled our understanding receives at last an unexpected and satisfactory interpretation, assurance revives with double energy. Or when, as in the latter of the two cases, the learning or ingenuity of some laborious antiquary or divine, has met with an inscription on a marble or a coin which had hitherto been overlooked or unknown, and, by applying

it to some difficulty under which we were labouring, gives a clear and happy solution of the whole, a new and unwonted vigour is immediately communicated to our faith. For an apparent objection to the credibility of the Bible has thus been turned into a real evidence of its truth, and the consequence which naturally follows is that of giving an additional degree of confidence to our reliance upon a religion whose very weakness has been proved to be strength. The beneficial influence of the elucidation, and consequently of the existence of Scripture difficulties, is, therefore, manifest not only in the production of belief at first, but also in nourishing and maintaining it when produced." pp. 31—36.

In what has been hitherto published on the subject under consideration, it has very generally been deemed sufficient to assume an attitude purely defensive, by shewing that, in the permission of such obscurities as we find in Scripture, there is nothing inconsistent with the goodness or the wisdom of the Divine Being. Atterbury indeed, in his three well known discourses, has taken a somewhat bolder course, and points out, with the spirit of one who felt confident of the goodness of his cause, the "wise ends and reasons" for which such obscurities were permitted. But Mr. Benson is a more adventurous champion still, and uses language on the subject which, if not supported by his powerful reasoning, might be deemed somewhat hazardous. He contends, not only that there must be difficulties in Scripture, but also, that it is expedient many of those difficulties should be great, and not speedily solved or removed. They should be great, or they would fail of attracting the attention, and stimulating the efforts, of the scholar and the philosopher to unravel them. They should not be speedily solved, because scepticism and infidelity will always exist, and every fresh solution of a difficulty becomes a new argument in favour of religion. How can this be? may the unbeliever exclaim; would not the immediate solution of all difficulties at once demolish scepticism? No, says Mr. Benson; for the sceptic and the infidel would immediately shift their ground, and convert the very absence of difficulty into a source of objection and accusation. He sums up his argument as follows:—

"It is not then, merely upon the ground that the obscurities of revelation form no insuperable or even plausible objection to its inspired and heavenly origin, that we would defend their appearance and extent. *That* indeed we do firmly support and sincerely believe. But we support also with equal firmness, and believe with equal sincerity, that they are of essential and positive advantage, both in an evidential and intellectual point of view. We maintain that, had no difficulties at all existed in the Bible, the faith of believers would have been deprived of a great portion of the present internal evidence in favour of that religion which the Bible contains. The human understanding too would, as we believe, in the absence of religious difficulties, have wanted one great stimulus to improvement; and human learning, by being confined in its application to the purposes of this life only, and having but little or no connection with the elucidation of religious truth, would have been liable to be despised as needless, or neglected as an incumbrance, by those whose thoughts and hopes and labours were directed principally to the attainment of heavenly things. So would piety have run the risk of becoming illiterate, and those who were struggling for eternity have neglected the tedious and painful acquisition of knowledge as irrelevant to the best interests of the soul; and hence the Christian, like the Mahometan world, would have sunk lower and lower in the scale of intellectual creation. But happily with us, that can never, as things are now constituted, be justly the result. So kindly, as well as skilfully, has Christianity been framed for the advantage of man, that every good philosopher, whatever be the subject of his studies, may, by applying the information he acquires to the illustration of the pages of Scripture, become a theologian, if he will; and can, therefore, have no excuse for renouncing religion as the enemy of science. Every theologian, at the same time, if he would indeed deserve the honour of the name, must of necessity endeavour to make himself a sound philosopher; and has, therefore, no legitimate ground for stigmatising science in the abstract as an enemy of true religion. For so admirably is the scheme

of redemption compounded of clearness and obscurity in its doctrines, that whilst every ordinary believer may perceive enough of the nature of his faith and calling to guide his conduct and enliven his hopes; the divine, if he would thoroughly defend and explain the whole mystery of godliness in all its bearings, must defend and explain it by the use of knowledge and argument; since it is by knowledge and argument alone that those difficulties can be removed which either affect the evidences or obscure the contents of revelation." pp. 62—64.

In guarding against any such interpretation of his meaning as would suppose him to place science on a level with piety, or to raise ability above humility of mind, our author has the following passage, which is eminently beautiful in itself, and very seasonable before the audience in whose hearing these lectures were delivered.

"There is, in fact, a devotional contemplation of Holy Writ, which is far more precious in the sight of God, far more improving to the heart, and of far more value to the saving of the soul, than all the intellectual lucubrations of a mind, however deeply imbued with the principles of earthly philosophy, and extensively versed in the wisdom of the literary world. If a man would gather spiritual profit in its fullest extent from the study of God's word, he must kneel rather than sit down to search the Scriptures, and lift his eye in supplication to Heaven, rather than fix it in speculation upon the phrases in which the commentators have recorded their opinions, their differences, and their errors. Thus and thus only can the most learned, or the most enlightened, be saved by what they read; and I have felt it most peculiarly a duty to enforce this caution before the present audience. In an university, the very air we breath is intellectual; the studies, the honours, the very walls of the place, are appropriated to the exercises of the head; and in such an exclusive attention to the cultivation of the mental talents, the better, but less splendid, qualifications of the disposition and feelings, are too liable to be held as comparatively insignificant and mean. The love of God wanes often dim, where the love of literary distinction has pre-occupied the altar of the heart. There too often creeps a coldness over the imagination, and a captiousness over the mind of the abstract reasoner, which so deadens the delicate sensibilities of devotional tendencies, that, were we to speak with the tongue of an angel upon holy things, we should speak to unheeding ears, did we not arrange our meaning in argument, and shew as much knowledge of the mysteries of nature and science, as of grace. There are some, it is to be feared, who assemble themselves together, to think rather than to feel, and desire to be told of the opinions they are to hold, rather than the deeds of godliness they are to perform." pp. 65—67.

In the fourth lecture, the Bible is considered as a *religiously instructive* work, adapted for individuals of every class in society. "Its difficulties," our author justly observes, "must be shewn to be not only consistent with its nature, as an inspired, but also compatible with its object as an instructive, work." "The Bible," he says, "distinctly claims, but it claims no more than, to teach us the word, and shew us the way that leadeth to everlasting life. It is only therefore when its difficulties are, in their nature or degree, destructive of that special and spiritual purpose, that they can be deemed any serious obstacle to its professedly instructive character." No such charge, however, can be made good against the Bible; and this we consider as affording a sufficient answer to those who object to the circulation of the whole Scriptures among the poor, on the ground of some portions of them involving considerable difficulty, or being liable to perversion. Let this be admitted; but are the poor and illiterate the only persons who are in danger of misunderstanding and misinterpreting the Bible? Have not the most dangerous heresies in the church proceeded from ingenious, highly gifted men; but men, at the same time, of fanciful or ambitious minds, deficient in judgment, or in humility, or in both? Were not Origen, Arius, Pelagius, Socinus, Priestley, more or less, individuals of this character? The poorest man of sound understanding easily finds enough in his Bible to meet his spiritual wants; and generally, either from conscious

inability, or from that total want of leisure for speculation, which is inseparable from his mode of life, passes by what is "hard" as what is, for *him* at least, *unnecessary* "to be understood." It is true, that those who are said to *wrest* the Scriptures are the *unstable* and *unlearned*. But may not the *unlearned* comprehend likewise the *half-learned*, of all persons the most in danger of pernicious errors? And, with regard to the *unstable*, such characters, we know, are not by any means confined to the lower walks of life.

The fifth, sixth, and seventh lectures are employed in establishing those principles on which our attempts at the solution of Scripture difficulties ought to be conducted. Here the author takes a view of the errors to be avoided, and the rules to be observed. The first class of errors he makes to consist, either in overlooking the character which really belongs to the Bible, or (what is of chief importance) the character which it *assumes*, and the circumstances under which it *professes* to have been composed. These claims of the work itself, in its own behalf, whether true or false, form an essential portion of that evidence by which, whenever its internal credibility is called in question, in consequence of its difficulties, it both demands and has a right to be tried. "Now this is a rule which infidel writers have uniformly transgressed. The objectors to the Bible form their judgment of it, as though it professed to be nothing more than a common, uninspired historical, or moral, or philosophical work." "Those *difficulties*," says Mr. Benson, "*which may be accounted for, on the supposition of its inspiration*, cannot be esteemed as in any manner detracting from the justice of its claims to that quality."

Again; the same objectors are in the habit of pronouncing upon particular passages of Scripture, without taking them either in their connexion with each other, or in their connexion with the whole. The command to offer up Isaac may be condemned, and the loss and restoration of Jonah ridiculed, if they be viewed only as unconnected incidents; but, when we contemplate them in reference to the great Scriptural system of which they form a part, they immediately assume a dignity and importance which set them above the sarcasms of the scorner.

The objectors to the Bible are even further in the habit of giving a false or imperfect view of the connexion subsisting between different events and circumstances, and then deducing inferences as though they had reasoned on a correct statement of the case. "Thus," says Mr. Benson, "if we suppose the only object of the transfiguration of our Lord to have been that of giving an extraordinary proof of his Divine mission, we have conceived but half the truth. . . . . It is only when we investigate the glory of this appearance in connection with the sufferings of the Messiah, the fulfilment of the Prophecies, and the completion and abolition of the Law, as well as in its bearings on the pretensions of Jesus, that we begin to appreciate and understand its wonders." This is to make an *inadequate* estimate of the end of an action. Still more perverse and dangerous is it to assign a *false* motive for the proceedings of the Almighty. Thus—

"The righteousness and merits of the Israelites are assumed as the real and only justifiable motives for their selection as God's peculiar people: and then, to shew the impropriety and injustice of the selection, their follies and their crimes, their murmurings and unbelief, are heaped together with a most anxious, but yet a most unavailing industry. 'Not for thy righteousness, or for the uprightness of thine heart dost thou go in to possess the land,' (Deut. ix. 5.) is the warning of God himself unto his chosen race: and every framer of an argument, who denies the truth of the declaration, and assumes something to have been the motive for the transaction, which the Bible expressly renounces as its

motive, may reason justly enough, according to his own view of the subject, but has no right whatever to condemn, by that reasoning, the book which takes a different view. If in our contemplation of a combination of mechanical powers, we choose perversely to maintain, in direct contradiction to the assertions of its maker, that a wheel was intended to perform the office of a screw, we may legitimately triumph in the demonstration of the absurdity of such a substitution in the abstract; but there is no soundness whatever in the conclusions we may form against the skill or wisdom of the inventor, in this particular case. He meant no such substitution, and therefore he is liable to no such censure." pp. 104, 105.

The remaining class of errors which our author notices is, where the objector takes a fair view of the circumstances of the case, but draws his conclusions in an improper manner, or founds them upon improper and inapplicable principles. This last form of error he exemplifies by the custom of bringing every thing in the Bible to the test of certain preconceived theories of our own. A delineation of natural religion, he says, is formed by one, and the whole sysem is compacted and completed by another. The infinite attributes of the incomprehensible God then become the subjects of propositions and inferences, as positive and as distinct as if they related merely to the operations of some tangible, and measurable, and mechanical power. Thus moulded into form, the scheme is accepted as a safe and certain law, and applied, with all the fearlessness of ignorance, to the doctrines of atonement, predestination, and grace. "The natural philosopher walks forth to contemplate the majestic scenery of nature with a systematic eye, to disturb the silence of her solitudes with the sound of his hammer, and gather the materials of his geological theory from a few petty fragments broken off from the masses of her stupendous mountains." Upon such imperfect knowledge is the Bible condemned; and by such fallacious reasonings the unbeliever [illegible] of a fancied triumph.

Many of the above observations are at once beautiful and weighty. They evidently proceed from no ordinary intellect; and they sometimes remind us of those refined, but at the same time solid and satisfactory processes of reasoning, which form so remarkable a feature in the writings of Paley.

The rules to be observed, in explaining Scripture difficulties, are the subject of the seventh lecture. These rules are merely the converse of the errors exposed and condemned in the two preceding lectures. To these rules, relating to the *matter* of Scripture, the author adds some remarks on the *manner* in which its phraseology ought to be treated; and condemns the custom of subjecting the language of the Bible to the same narrow regulations, and expounding it on the same restricted basis, as the language of any other book. We are not among the "theologians of modern times," who would absolutely "reject" the rule which Mr. Benson attempts to establish; but we wish that he had here expressed himself more clearly, and thrown light upon his argument by some happy illustration, after the manner in which he has enriched his volume upon other occasions. He tells us, that "the common rules of criticism are not to be omitted, but only modified and enlarged to meet the peculiarities of the sacred writings." He tells us again, that "the Spirit could make such a verbal arrangement as might assimilate with the changes of situation and opinion in each succeeding age." It may be our defect of comprehension; but we must own that these sentences present no very definite ideas to our minds. We know that the words of Scripture may often admit of "secondary and co-ordinate senses." They do so in the case of types and prophecies. But we conceive, that either the express

warrant of Scripture itself, or at least a process of reasoning founded on the analogy of its various parts, will furnish our only safe clue to this double interpretation of its language. Under all other circumstances, we seem to be in danger of wandering into the mazes of error, mysticism, and enthusiasm. Many of the Puritans of the seventeenth century contended for what they termed *a meaning of the Spirit*, to be found in Scripture, as distinct from its obvious and literal meaning; and they seemed to think that there was hardly any passage which might not admit of this spiritual and secondary signification. We shall only say, that the existence of such a distinction as is here contended for, and consequently the duty of acting upon it, appear to us to have never been satisfactorily made out; and we fear that the endeavour to maintain this distinction has frequently been productive of more inconvenience than advantage to the interests of Scripture, by giving too large a scope to the imagination, in the exposition of its contents.

Mr. Benson concludes his seventh lecture with some rules, by way of caution. He guards those who are engaged in the elucidation of Scripture against attempting to explain all difficulties, but recommends that the solution of many should be left to those who are more deeply versed in the learning which such questions require; an obvious caution, indeed, but still very necessary to be enforced, like many other things which appear easy when they are once known. Some difficulties he recommends to be passed over, not only as unexplained, but as inexplicable by the human faculties. If he alludes here, as we suppose he does, to a full comprehension of the mysterious doctrines of the Gospel, we perfectly agree with him. But if he alludes to any of those difficulties which are connected with Biblical criticism, strictly so called, we are of a different opinion, as we consider no such difficulties to be absolutely insurmountable. St. Peter, as Atterbury remarks, speaks of things "hard" only, not impossible "to be understood;" things which the "unlearned and unstable" would be apt to wrest; not such as the union of piety, learning, and penetration would be unable to discover.

We pass on to the eighth lecture, relating to the success which may reasonably be expected in the solution of Scripture difficulties. The two questions which our author here discusses are, first, what degree of success the theological inquirer may reasonably look for; and, secondly, whether this probable success be sufficient for all the essentials of a Christian's faith and practice. Admitting that very many hard things may and will remain to be unriddled, he contends that we have no cause to despair of success. Numerous failures may be attributed to a neglect or misapplication of the proper and legitimate rule of reasoning. Many may be attributed to the clamours of passion, the force of prejudice, the pride of learning, and the distraction and want of leisure occasioned by the business of ordinary life. Nor is the hope of illustrating Scripture confined to the scholar. "In sacred literature," observes our auther, "as in profane, a discreet boldness, a patient ingenuity, a cautious modesty, and unwearied meditation, directed long and exclusively to one particular subject, may, with a less learned education, a scantier stock of independent acquirements, and fewer external advantages than men in former ages possessed, yet lead the way to discoveries in these enlightened days, which the men of former ages found it impossible to make." Then follows an allusion to the labours of the unlearned, but indefatigable Belzoni, so happy both as an illustration, and as a fair specimen of the lecturer's eloquence, that we cannot withhold it from our readers.

"Look then to the land of Egypt, and

mark what the labours of one unaided traveller have lately done. For ages Egypt was the land of historical darkness and doubt. Mystery seemed to have taken up her everlasting abode amongst her monuments; and upon her pyramids more especially had the conjectures of learning been exhausted in vain. The recesses of one of those mighty masses had indeed long been opened to view; but, though visited, studied, and admired by a succession of the most enterprising and enlightened travellers, few seemed to indulge a hope, and not one attempted, or at least succeeded in attempting, to penetrate the recesses of the sister wonders. Curiosity gazed on their magnificence with a sigh, pronounced their secrets impenetrable, and withdrew. Surely, if ever there was reason to be discouraged and despair, it was here. Yet we know that what the wealth, the wishes, the science and the literature of so many before him were unable to effect, has at length been successfully executed by the single and unaided efforts of the unlearned Belzoni. With no guide but experience, no knowledge but what he derived from a long and careful examination of the manner in which the secrets of the open pyramid had been concealed, and no encouragement but the consideration, that as they were all apparently the works of the same people, an uniformity of construction would probably be found in all; with no other qualities, in short, than those which I have already mentioned as the best prognostics of success, a discreet boldness, patient ingenuity, and unwearied meditation upon one particular object of research, he has discovered all the recesses of that monument we deemed impenetrable, and given us a well-grounded confidence that, if equal industry and talents were brought to bear upon those which are still closed, equal success might very reasonably be expected to ensue." pp. 141, 142.

In recommending unwearied diligence, and the exclusive dedication of some minds to this particular department of Biblical research, Mr. Benson has the following beautiful and devout passage.

"It is not the idle traveller whom curiosity alone induces to wander forth into the revealed paradise of God, and refresh himself with the sweet waters of the Spirit, that is most likely to perceive the beauties, describe the intricacies, and discover the wonders of Providence; but it is he who, with the solemn and serious purpose of increasing spiritual knowledge, is content for years to take up his abode in the deep valley of revelation, to trace narrowly its windings, converse freely with its inhabitants, familiarize himself with its scenes, and labour with unremitted diligence to turn all he either learns or observes, to the benefit of himself and of the world. 'This is the way of wisdom and of truth. 'Seek and ye shall find, knock and it shall be opened unto you,' is the Redeemer's promise. Search the Scriptures by day, and meditate upon their counsels by night; bring to the task fervent prayer, an humble spirit, a devoted understanding, unwearied assiduity and patient thought;—give thyself wholly to the study of heavenly things, and the knowledge of heavenly things shall be thy reward, and a growing hope of increasing success shall be at once thy companion and thy recompence." pp. 145, 146.

In the conclusion of this lecture, as in some other parts of this volume, we have too much repetition; at least too much recurrence to ideas previously enforced. This, however, is more excusable in a series of lectures or sermons, than it would be in a single regular essay.

Mr. Benson may, perhaps, in this volume, lay himself open to the charge of undervaluing the labours of that host of commentators, who, in ages past, have been professedly directing their efforts to the elucidation of Holy Writ. We think, indeed, that, in speaking of what yet remains to be done towards the solution of Scripture difficulties, he has not sufficiently guarded against an impression, which we are sure he did not mean to convey, that very little has been done already. Upon the principle of judicious and comprehensive selection, a commentary might yet be formed, that would go far towards the satisfaction of the candid mind, how curious soever it might be in its inquisition. The work of Bishop Mant and Dr. D'Oyley, though it contains a large mass of valuable matter, is too meagre for extensive research, particularly upon some of the most important parts of the Old Testament. The Critici Sacri, and Pool's Synopsis grounded on it, are rather adapted

for the Biblical scholar than for the ordinary Christian reader. They are also too indiscriminate in their quotations, and perplex choice by the very number of references and authorities.

It is the object of Mr. Benson, in the latter part of this chapter, to shew that universal success, in the elucidation of difficulties, is not absolutely necessary either to our edification or to our faith; a position almost too obvious to require elucidation.

The first series of these lectures is terminated with a "classification of Scripture difficulties." "There is nothing," the author observes, "which, in a complicated subject, more effectually contributes to remove obscurity, than a division of it into proper heads." The following is the division which he adopts: Difficulties which relate to the subject matter of which the Bible treats; difficulties which depend upon the manner in which that matter is expressed; and difficulties which arise out of the concomitant circumstances. Under the second of these heads, he comprehends all obscurities of a verbal, grammatical, or philological nature. Under the last he ranges those of a chronological and geographical description. The first head contains by far the most numerous and complicated class; such as the historical difficulties, or those which arise out of the ordinary facts and incidents of the Bible; the prophetical, or those which spring either from the clearness or the obscurity of the language, or from exactness or indistinctness of fulfilment, in what is supposed to be foretold; the philosophical, including what may be styled the physical, the metaphysical, and the political difficulties; lastly, the doctrinal, or those which are founded on the doctrines and precepts of holy writ. Mr. Benson acknowledges this sketch to be imperfect; but considers it sufficient for preventing confusion in our ideas, and enabling any one to select for his own investigation that particular class for which the bent of his genius and education may best qualify him. He then goes on to consider what class of Scripture difficulties may be best for his own choice in the lectureship to which he was appointed; and "the founder of which," he says, "has exacted such exorbitant products from the holders of his office, as, by turning them into a sort of wholesale manufacturers of discourses for the press, have precluded them from the possibility of encountering the most abstruse branches of theology." His choice at last falls upon those "narratives of incidents and characters which seem repugnant to the moral attributes of the Deity, on our general notions of right and wrong." Mr. Benson justly thinks that the particular circumstances of these times of rebuke and blasphemy, as well as of Christian piety and philanthropy, call more particularly for the consideration of this class; and, of these difficulties, he selects the principal which occur in the Book of Genesis.

The second part of this course of lectures is not less important than the first, and is indeed the most interesting and entertaining portion of Mr. Benson's volume. It is an exemplification of the views suggested, and the rules laid down, in the former part. The author here takes a view of the offerings of Cain and Abel, in connexion with the origin of animal sacrifices; of Noah's curse on Canaan; of the trial, obedience, and faith of Abraham; of the narrative of Jacob and Esau; and of Joseph's conduct to his brethren; concluding with a brief view of the minor difficulties of the Book of Genesis. After the length to which we have already gone, we cannot venture to follow the author through this division of his volume, instructive and delightful as it is. We shall, therefore, merely extract one or two passages illustrative of his powers of reasoning and acuteness of research.

The lectures on the offerings of Cain and Abel will sufficiently display these characteristics of his mind. It has been very generally the doctrine of theological writers among the orthodox, that animal sacrifices were of Divine appointment, and proceeded from a Divine command, for the purpose of prefiguring the great propitiation of the Cross; that Abel's offering was of this description; and that this was, at least, one ground of the preference with which it was honoured, above that of Cain. This, Mr. Benson observes, is at present "the favourite and almost universal hypothesis among divines." It is certainly an opinion which has been supported by the first authorities; and, among others, by the present learned and able Archbishop of Dublin, Dr. Magee. This opinion, however, our author strenuously opposes, perfectly orthodox as he is on the great Christian doctrine of the atonement. He contends that the Book of Genesis affords not even a tolerable presumption in support of this hypothesis; that the omission of all mention, by Moses, of a Divine command, had a Divine command existed, would be very extraordinary, and is not to be accounted for by the studied brevity of his narrative; and that even the argument, derived from St. Paul's notice of Abel's faith, in the Epistle to the Hebrews, is insufficient for proving the point for which it is adduced. He contends, moreover, that the objection to animal sacrifices, founded on their inherent inhumanity, supposing them to be destitute of a Divine warrant, is an objection of no weight; that Abel's sacrifice may be fully accounted for, on the principles of natural reason, by that permission of the Almighty which gave our first parents the skins of beasts for clothing; that the dictate of a devout mind might, of itself, have suggested to this patriarch the propriety of presenting one of the beasts, slain for this purpose, as an offering of acknowledgment for the gift of raiment, just as Cain's oblation might be regarded as an acknowledgment for the gift of sustenance, and that the acceptance of Abel's is solely to be attributed to the proper views and dispositions by which he was actuated; while Cain's was rejected only because what he offered was offered with a wicked mind. Mr. Benson appears to admit, that Abel, in his sacrifice, might have reference to the original promise of a Deliverer, but maintains that we have no proof of his knowing what character that Deliverer was to sustain. Such is his theory, which he considers both as most consistent with the account in Genesis, and as completely obviating all the difficulties which infidel writers have raised upon this narrative, and with which Mr. Benson deems it encumbered, on any other supposition. He has evidently given the subject the closest attention; but our limits will not permit us at present to follow out his reasoning on the question at length. Much difference of opinion will probably prevail as to the truth of Mr. Benson's doctrine; but his greatest opposers must admit the ability with which he has handled this knotty point of controversy.

The remaining lectures are equally admirable for talent and perspicuity; for cautious reasoning, and "discreet boldness" of investigation.—Upon the whole, we can recommend this volume as containing the fullest and most satisfactory discussion of Scripture difficulties which is to be found in any single treatise of the present day. Much has been done to solve the difficulties of the sacred volume, but little hitherto upon a large scale to estimate the amount of their importance, as affecting the claim and credibility of Scripture, or to point out the rules by which we should be guided in our attempts at explaining them. This is the task which Mr. Benson has undertaken; and he has performed it in a very able manner.

Many of our readers are doubtless acquainted with Bishop Atterbury's three discourses on this subject, from the well-known text of St. Peter. We recollect that Doddridge speaks of these discourses with high approbation, as though he considered them the best discussion of Scripture difficulties which was extant in his time. They abound, indeed, with solid and judicious matter, expressed in that pure English idiom, and conveyed in that style of exquisite ease and artless elegance, for which the writer was so eminently distinguished. The "simplex munditiis" of Horace, if it may be applied to language, was never more exemplified than in the pages of Bishop Atterbury. But, in comparing his discourses with those of Mr. Benson, we find all the difference that might be expected to exist between three short sermons, and a large volume of 420 pages. Mr. Benson takes a much wider range, and expatiates in a far more ample field of inquiry. Many of his leading ideas, particularly in his first four discourses, may be found in Atterbury, as they would perhaps occur to any discerning writer who should give his thoughts to the subject. But Mr. Benson has expanded and ramified these ideas; he has placed them in various lights, and recommended them by happy and beautiful illustrations. This confers upon him the merit of a work highly useful, and in some respects original. His ingenuity may, now and then, betray him into wanderings, where a man of very inferior penetration would make out the right road. But this seldom happens; and we would caution his readers against ever forming a hasty judgment to his disadvantage. His style is often powerful and eloquent, and in general sufficiently easy and perspicuous; but this, we think, proceeds rather from the clearness of his ideas, which seldom permits him to write obscurely, than from any particular skill in English composition. He cannot be called a *correct* writer of English. His sentences, though not involved, are too long, and are often encumbered with a redundancy of words. He has also modes of expression which savour too much of novelty, and which, with more captious critics than we are, would expose him to the charges of eccentricity or a love of needless singularity.

It might have been acceptable to the Biblical student if Mr. Benson had given a list of the principal authors who have treated on the subject of Scripture difficulties. From the pulpit he could not, of course, detail a list of references or authorities; but in the printed page he might have done this with advantage; and certainly without impeaching his own claim to a just share of originality. The particular class of Scripture difficulties which arises from apparent contradictions has been very fully considered by numerous writers; an elaborate compendium of whose labours will be found in Mr. Hartwell Horne's admirable chapter on the subject, in the first volume of his "Introduction to the Critical Study of the Scriptures." Mr. Horne discusses successively the alleged contradictions in matters of history, chronology, prophecy, doctrine, morality, sacred and profane testimony, philosophy and the nature of things. A posthumous tract of Mr. Andrew Fuller on the same subject was published in 1817, containing remarks on fifty-five passages of Scripture alleged to be contradictory. An excellent popular volume of "Lectures on the Harmony of the Scriptures, designed to reconcile apparently contradictory Passages," has recently been given to the world by the Rev. J. H. Cox. This work consists of nineteen discourses, to each of which are prefixed two apparently discrepant texts; such as Gen. vi. 1, and 1 Sam. xv. 29; Gen. xxxii. 30, and Exod. xxxiii. 20; Exod. xx. 5, and Ezek. xviii. 20, &c. The student, who wishes to study more critical works, may

consult the copious list of publications referred to by Mr. Horne, in his chapter on "Harmonies," vol. ii. p. 499, &c.

We cannot close this part of the present article without congratulating our universities on some of the public lecturers who have recently filled and adorned their pulpits. Without meaning to exclude others, the discourses of Benson at Cambridge *, and those of Heber, Miller, and Whateley, at Oxford, may be particularly mentioned as displaying the union of piety, learning, and ability, with a spirit of enlightened moderation, equally removed from the extremes of bigotry and laxity. This affords an auspicious omen of still better times. And we may be permitted to express our satisfaction at the general improvement which seems to have taken place of late years in the ordinary routine of our university preaching. This improvement we attribute to the tone of more sound Scriptural preaching which has spread among the great body of our clergy since those times when Secker and Horsley, both unexceptionable witnesses, complained of that cold system of ethics, which froze up all the genial and quickening tendencies of Christian motives and principles. Among other improvements, we believe that the race of what used to be called "*hacks*" is nearly, if not quite, extinct. We dislike hacks of all kinds, and would rather, at any time, walk a reasonable distance than commit ourselves to any of those ill-fated animals, out of the Oxford and Cambridge studs, that go under this disparaging appellation. But *hacks* in the pulpit, and especially in a university pulpit, are our particular aversion. Let us hope that we shall hear no more of them, and that they will be kept out, in future, by a constant succession of pious, able, and faithful preachers. Of what incalculable importance is this, whether we regard the credit of the place itself, or the circumstances of the audience who frequent it; an audience consisting chiefly of young men designed for the Christian ministry, on whose religious characters the welfare of our Zion depends, who yet enjoy but few opportunities of theological instruction, and whose future preaching may partake of the excellencies or defects of the sermons to which they have been accustomed, from the pulpits of our two universities.

But it is time that we should turn from the alleged difficulties of Scripture to the real and insurmountable "difficulties of infidelity," which are forcibly exhibited in the remaining volume on our list.

Few theological writers of the present day have handled so great a variety of subjects as Mr. Faber. The mysteries of the Cabiri, the derivation of pagan idolatry from sacred tradition, the prophecies of Scripture, especially those of the Apocalypse, certain late geological speculations, and last, though not least, the elucidation and enforcement of Christian doctrine and practice, have all, by turns, engaged his attention. To the general correctness and excellence of his views of Christianity, as developed in his sermons, and his treatise on the Holy Spirit, we have borne ample testimony in former Numbers of our miscellany. In his other researches he has always displayed learning and acuteness, and given evidence of a mind indefatigably active and enterprising. We think, however, at the same time, that he has occasionally shewn more boldness than discretion, and that his matter is sometimes rather ingenious than satisfactory. It was finely said of Milton, by Dr. Johnson, that "difficulties *vanished* at his touch." If

* No Hulsean Lecturer was appointed at Cambridge till the year 1820, when the first choice of the electors fell on Mr. Benson. This Lecture may be held for six years successively by the same individual. We trust that it will prove of great value to the cause of Biblical literature; as that of the Bampton Lectures at Oxford has done.

we cannot say exactly the same for Mr. Faber, we must allow, at least, that he is not easily appalled by the appearance of difficulty, and that, if he does not always untie the knot, or expound the riddle, it is never for want of spirit to undertake the task. There are some subjects incapable of elucidation, without more *data* than we at present possess; and we cannot but think that the prophecies of the Apocalypse, in the spiritual, and the science of geology, in the natural world, are of this number. We are however far from meaning to place these two upon the same level, either in point of importance, or in point of certainty. With regard to the Apocalyptic visions, much has doubtless been done towards their illustration; Mr. Faber has contributed his full share; and we are sure that, whatever may be the present obscurities which hang over them, they will all sooner or later be removed. With respect to etymologies, and the connexion of the pagan idolatry of Greece and Rome with Scripture history, these are subjects, we are afraid, which must always be attended with much uncertainty; nor do we deem it a matter of prime importance that they should ever be thoroughly cleared up. In the latter department, little, we think, has yet been added to Bryant's important work. In the present publication, however, we meet with Mr. Faber on immoveable ground—the *terra firma* of the evidences for the truth of Christianity. These evidences he has placed in a somewhat new light, by taking a comprehensive view of the difficulties attendant on infidelity, and shewing how vastly they preponderate over any with which the belief of Scripture is chargeable. There is perhaps no aspect in which sacred truth can be placed that is better calculated to produce a salutary effect on the minds of the unbeliever and sceptic. A purely defensive warfare, if it have its advantages on the one side, has also its disadvantages, on the other. If it exhibit patience, prudence, and firmness, it may also sometimes seem to imply a distrust in the defenders of their own power, of which the adversary will not be backward to take advantage. The commander of a besieged fortress, who for a season keeps his garrison within the ramparts, may act very prudently; but if, in the course of a long siege, during which no material impression has been made upon him, he never once ventures upon a sally against detachments of the besieging forces, he may be justly deemed wanting in that courage and enterprize which are among the surest omens of ultimate success. Respecting the final issue of his great cause, the Christian soldier needs not be solicitous; but still he is called to fight for that cause, as if the event were uncertain; and he may disgrace, though he cannot ruin it, by keeping too closely and constantly behind his entrenchments. We cannot but think that the champions of Christianity may have sometimes given their enemies a needless advantage, by failing to carry the war with vigour into their territories. Such, too, is the opinion of Mr. Faber, which he thus expresses at the commencement of his work:—

"In their various controversies with infidel writers, the advocates of revelation have generally contented themselves with standing upon the *defensive*. Against the enemies of their faith they have rarely undertaken *offensive* operations. Difficulties indeed they have removed, and objections they have answered, when started by the ingenuity of a deistical opponent: but they have, for the most part, neglected to urge the manifold objections and the serious difficulties, which attend upon his own system. Hence, so far as I can judge, they have needlessly given him the advantage, which an assailant will always at least seem to possess over a person assailed." p. 1.

We beg to offer a few more preliminary remarks. Mr. Faber's object, in the present treatise, is to prove, that "infidelity is encumbered with more and greater difficulties than Christianity," and consequently

that the infidel evinces more credulity than the Christian*. But, perhaps, some hasty and superficial caviller may be disposed to call in question *the precise bearing of our author's argument on the truth of our religion.* Looking rather to Mr. Faber's short title-page, than to the contents of his volume, he may pretend that our author's reasoning, even supposing it to be sound and correct, has but little to do with the truth of the sacred oracles. "The particular creed," he will say, "of some particular infidel may be wrong; but how does this prove the creed of the Christian to be right? And, if not, to what good purpose is the discussion? Christianity, though it should be found to contain fewer difficulties than some other given system, may yet contain enough to justify its rejection, or at least great hesitation respecting it in a thinking mind." Now, these might be valid remarks, as applied to Infidelity and Mohammedanism; but they are quite irrelevant in the present instance. Our author in this work is contemplating infidelity, not as it assumes a form unconnected with the Bible, but solely *as it stands identified with objections to the Bible.* And this is the infidelity of the present day in our country. This is always implied by its very name. As Paley well remarks, the question is between the Christian revelation and no revelation at all; for none with whom we have to contend, are likely to support the pretensions of any other. There is little danger, we apprehend, that the educated unbeliever of this Christian country should turn Mussulman or Bhuddist, under a pretence that the religion of Bhudd or of Mohammed is clogged with less difficulty than the religion of Christ. If, then, the doctrine of the deistical infidel, as it stands connected with objections to the Bible, is proved to be encumbered with far more formidable difficulties than the Christian doctrine, the objector seems bound, upon his own principles, to embrace Christianity. He does not, like the sceptical Phyrronist, pretend to stand neuter; and his choice, by his own admission, lies between two systems only. If, therefore, he be compelled to abandon the shifting sand of mere natural religion, on which he has hitherto attempted to rest his footing, where can he betake himself but to the sure rock of Christianity? Hence we perceive the close connexion which subsists between Mr. Faber's line of argument, and the evidence for the Gospel. That connexion will indeed be obvious to any one who takes the trouble to read his work with attention; but still we think he would have done well to have pointed it out more particularly, for the benefit of that numerous tribe of "Freethinkers," who display more "smartness" than either modesty or good sense.

We shall first present our readers with Mr. Faber's concluding section; in which he saves us the trouble of analyzing his work, by giving a brief summary and recapitulation of its contents.

"Before the present discussion is finally closed, it may be useful briefly to recapitulate the several difficulties with which deistical infidelity has been found to be encumbered.

"The difficulties in question are as follows:—

"1. The grounds and reasons of infidelity, when fairly examined in six several points, involve such an extraordinary mass of contradictions, that in truth it is more easy to admit than to deny the existence of a Divine revelation. For a revelation from Heaven is neither, in the nature of things, abstractedly impossible; nor is it so improbable an occurrence as to beggar all credibility; nor are the evidences for such a revelation so weak and unsatisfactory, that they are insufficient to command our reasonable assent; nor are the objections and difficulties such, that they cannot be removed; nor is there any solid foundation for the crude fancy, that, because *some*

* The subject of this essay was proposed as the competitory thesis for 1823, by the Church Union Society in the diocese of St. David's. The premium was adjudged to Mr. Faber.

theological systems are acknowledged impostures, therefore *every* theological system is a mere human fabrication; not yet is our unassisted reason so potent, as to exclude the very necessity of a Divine revelation. On none of these points are the arguments of infidelity conclusive and satisfactory: on the contrary, they are vague, illogical, and insufficient.

"2. Infidelity, when not degraded into absolute brutish Atheism, specially claims to itself the appellation of *Deism*. Yet, without the aid of revelation, we cannot clearly demonstrate or certainly know, even so much as that there is no more than one God: and, if, for the sake of argument, the unity of the Godhead be conceded to the infidel, he will still be unable positively to develop and firmly to establish the moral attributes of the Deity. But, to suppose that an infinitely wise Being (for the wisdom and power of God may be proved by unassisted reason, though his moral attributes cannot be similarly demonstrated) would create a race of intelligent agents, and then turn them loose into the wide world without giving them the slightest hint as to his will or their duties, is a notion so flatly contradictory to every idea which we can form of the Supreme Reason, that it may justly be said to beggar all credibility.

"3. Insurmountable difficulties, moreover, repeatedly attend upon infidelity in regard to historical matters of fact. An important specimen of this mode of reasoning is afforded by the fact of *the universal deluge*. This fact, of necessity, involves such consequences, that the infidel must either, in the face of all testimony, deny the fact itself, or he must admit that a Divine revelation has actually taken place.

"4. Nor do less difficulties attend upon infidelity in regard to accomplished prophecy. As a specimen of the argument from prophecy, the present state of the Jews may be aptly selected. The high antiquity of the prediction respecting them, delivered by Moses, cannot be controverted: and its exact accomplishment in the condition of the house of Judah is a naked matter of fact, which can neither be denied nor evaded. Now the denial, that a prophecy thus minutely fulfilled and still fulfilling must have proceeded from the inspiration of God, involves a gross absurdity: and the acknowledgment, that such a prophecy did indeed proceed from the inspiration of God, inevitably draws after it the additional acknowledgment that the Law of Moses was a Divine revelation.

"5. Difficulties increase upon infidelity, as the facts and circumstances and character of the Christian dispensation are considered. These are such and so strongly marked, that to deem Christ and his early disciples enthusiasts or impostors requires a more vehement effort of belief than to deem them the inspired messengers of Heaven.

"6. Similar difficulties occur, on the infidel hypothesis, in regard to the rapid propagation of Christianity and the evidence by which the performance of miracles is supported. The Deist, after every effort has been made, unphilosophically contends for the existence of effects without any adequate cause; and is content simply and gratuitously to deny alleged facts, which rest on the unbroken testimony, not merely of friends, but also of acute and inveterate enemies.

"7. Lastly, the infidel is still impeded by the most perplexing difficulties, if from the external he directs his attention to the internal evidence of Christianity. In the case of all acknowledged impostures, their leading characteristics constitute that very internal evidence, by which they are the most strongly and indubitably evinced to *be* impostures. But the leading characteristics of Christianity, in respect both of its Author and of itself, are the precise opposites of the leading characteristics of all false religions. Therefore, by the rule of contraries, if the leading characteristics of false religions demonstrate their falsehood, the leading characteristics of Christianity must demonstrate its truth. Unless this be admitted, we maintain, in effect, that directly opposite premises may bring out precisely the same conclusions. To such a position the theory of the infidel will be found inevitably to conduct him. Let him disguise his reasoning as he may, it truly and ultimately amounts to this, that two men and two religious systems, though respectively marked by characteristics in all points diametrically opposite to each other, are yet to be viewed as mutually possessing precisely the same character." pp. 268—272.

In his statement of the first two of the "possible grounds or reasons of deistical infidelity," Mr. Faber may perhaps be regarded by some as fighting with a shadow. No infidel, it may be said, ever held either that a Divine revelation was, in itself abstractedly impossible, or even that it was "so improbable an occurrence as to beggar all credibi-

lity." We believe indeed, that very few, if any, have seriously professed such opinions. But does not Mr. Hume's doctrine amount to the same thing? In attempting to make the proof of a revelation impossible, has he not, in effect, denied the possibility of a revelation itself? A doctrine incapable of proof is a doctrine incapable of being revealed; and to say that no religion can ever be shewn to be a revelation from above, is the same as to say that a revelation from above is a thing incredible and impossible.—The following passage is excellent, as it exposes, in lively colours, the evasive arts of Infidelity, and shews her what she ought to do before she can justly boast of any thing like a triumph.

"It is nugatory to say, that the evidences in favour of the Bible being a Divine revelation are weak and unsatisfactory; while yet no regular confutation of the arguments, upon which those evidences rest, is pretended to be brought forward. To start difficulties is one thing: to answer arguments, another. Now the mere starting of an insulated difficulty is no answer to a regular argument. The work, which we have a right to demand from the sceptic or infidel, is a work, in which the author shall go regularly through the treatises (we will say) of Leslie and Paley; taking argument after argument, successively shewing their utter inconclusiveness, and then bringing out the triumphant result that the evidences of a Divine revelation are too weak and unsatisfactory to command our reasonable assent. Let this be done; and we may allow the present ground of infidelity to be tenable: but simply to assert that the evidences are insufficient, while not an attempt is made to give a regular answer to the various arguments which have been brought forward by writers on the evidences, is plainly an assertion without proof." pp. 7, 8.

Mr. Faber makes great use, in this treatise, of the syllogistic form of reasoning, which, if not always, available for the discovery of truth, is doubtless, as Locke has observed, a good detector of sophistry. In discussing the fourth ground of infidelity, that "numerous objections and difficulties exist in the case of each system claiming the character of a Divine revelation; which objections and difficulties cannot be answered and removed;" he throws the infidel argument into the form of the following syllogism:—

"A religion claiming to be a revelation from Heaven is demonstrated to be such by a train of close reasoning upon its evidences; which it has been found impossible to confute through the medium of a regular answer, article by article. But, in regard to sundry matters connected with this religion, objections may be made, and difficulties may be started. Therefore such religion has no legitimate claim to be deemed a revelation from Heaven." pp. 9, 10.

This sophism he afterwards illustrates by an apt historical reference.

"The fact of the existence of Cyrus, as the sovereign of the Medo-Persian and the subverter of the Babylonian empire, is established by such strong moral evidence that, if we reject it, we must reject all history and sink into universal scepticism. But, in regard to this fact, a serious difficulty occurs; for Herodotus and Xenophon give us two accounts of Cyrus so essentially different that by no human ingenuity can they be reconciled together. Therefore no such person as Cyrus ever existed." pp. 10, 11.

Under the fifth possible hold of infidelity, our author exposes the futility of Volney's argument against the Bible, grounded on the pretence, that other systems have alike claimed to be revelations from above; and does it follow then, says our author, that because all cannot be true, all are necessarily false?

Under the sixth ground, he disposes, with equal ease and success, of another argument of the same writer, founded on the alleged sufficiency of unassisted reason for all moral and religious purposes. He here shews the very different sentiments which are put by Plato into the mouth of Socrates, and observes, "Socrates thinks with the Christian; Mr. Volney with the Deist. Shall we symbolize with the Greek, or with the Frank?"

Our author's object, in his second section, is to shew the insufficiency

of natural religion, even on some points connected with the existence and attributes of the Deity. He maintains that such are the difficulties attendant on deistical infidelity, that, without the aid of revelation, neither the unity nor the moral perfections of the Divinity can be demonstrated. All we can collect with certainty is, his necessary existence as Creator—his wisdom and his power. Upon these points Mr. Faber has doubtless reasoned ingeniously, but we think not quite conclusively; at least he is at issue with some Christian writers of the first eminence and ability. Clarke, we know, has attempted (and, in the opinion of many, not unsuccessfully) to demonstrate the unity and moral perfections of the Deity by metaphysical reasoning; and, as for those who dislike his "high *priori* road"—and we confess that we are not very partial to it ourselves—they may have recourse to Bishop Butler and Dr. Paley, who have endeavoured to build the same great truths on principles of experimental reasoning. We must confess that we consider the unity and moral perfections of the Divine Being, as resting on very strong grounds of probability, independently of revelation. When Mr. Faber speaks of the possibility of the universe having been "created by a collective body of gods, perfectly harmonising in design, and jointly bringing the great work to a completion," he supposes infinite power, instead of residing in any single being, to be shared among a number of beings of equal pretensions. Hence every one of these beings would be necessarily imperfect; and the idea of a perfect being, perfect in any sense whatever, must be given up. This may be *possible*, but appears to us encumbered with greater difficulty than the admission of the Divine unity; and, if so, the Divine unity may be collected even from the light of reason. Mr. Faber admits that, independently of revelation, it is highly probable that there is but one God. We think, however, that this is hardly saying enough, and that the appearances of unity of design in the creation are so prominent, as to afford a degree of probability on this point, almost amounting to a moral certainty of the fact, or at least quite sufficient for every thinking mind to act upon. With respect also to the moral perfections of the Deity being incapable of proof without revelation, we must be allowed to hesitate. Whoever reads Paley's chapter on the "Goodness of the Deity*," and the second, third, fourth, and fifth chapters of the first part of Butler's "Analogy," will see, we think, very strong grounds for admitting the moral perfections of the Deity, on the principles of natural religion. Indeed, without admitting his moral perfections, it is evident that no such thing as what is called natural religion can properly exist.

It may be asked likewise, how, without some previous assurance of the moral perfections of God, revelation itself is to be depended on as a true record, and a sure guide of action. But the force of this argument, though the argument itself is not entirely without weight, is much diminished by the character of the Christian revelation, as being, throughout, a character of moral dignity and moral excellence, every where tending to purify and elevate the mind, and to promote the improvement and happiness of the human race. Being such, could it have proceeded from any source but the will of a good and holy Being? Or, according to our Saviour's unanswerable remonstrance with his accusers, "How could Satan cast out satan?"

Mr. Faber admits, that the perfect wisdom of the Deity, as well as his power, is abundantly deducible from the appearances of the

* We think this chapter excellent, as far as it goes. But we have often had occasion to remind our readers of its deficiencies, as being limited to the consideration of a single attribute of the Deity.

natural world. But is, then, perfect wisdom compatible with the want of moral excellence? Without this last, there may be art, subtlety, dexterity, all which exist, and we might say in perfection, in the evil spirit. These, however, are not what we mean by the term *wisdom*; and we confess that to maintain the possibility of discovering the wisdom of God, by the light of reason, and the impossibility of discovering, by the same light, his justice, his goodness, and his truth, sounds in our ears a little like a contradiction. We thought it not unreasonable to offer these few remarks. At the same time we are most ready to acknowledge, that the subject is surrounded with difficulty, and has occasioned much diversity of opinion amongst wise and pious men.

In the third section, containing remarks on "the difficulties attendant upon deistical infidelity in regard to historical matter of fact," Mr. Faber takes his stand on the fact of the deluge, and shews that "the Deist must either deny this fact altogether, or admit the actual occurrence of a revelation from God." The fact of a deluge, Mr. Faber contends, cannot be denied, without subverting all historical evidence. The proof of this event, Mr. Faber rests, not only on the tradition of all known countries, but very much also on the result of modern geological researches. For this purpose, he quotes a long and curious passage from Cuvier, containing the grounds of that philosopher's opinion that some such catastrophe must have happened to our globe, not longer ago than about five or six thousand years. Supposing then the fact of a deluge, with that of the preservation of only a few individuals, to be once established, how does this prove the existence of a Divine revelation? We shall here present our readers with the following extract, which affords an advantageous specimen of the soundness of our author's reasoning, and of the vigour and perspicuity of his style.

"The established fact is, that an universal deluge took place not more than five or six millenaries ago; from which a few individuals only of men and animals, the progenitors of the present race of men and animals, effected their escape.

"If then these few individuals only, human and bestial, effected their escape; the question is, how they happened to effect it, while the great mass of their respective fellows perished.

"To such a question it is unanimously replied by the voice of all nations, that the pious head of a single pious family constructed an immense ship, and that in this vessel were preserved those individuals of men and animals by whose descendants the present world has been replenished.

"Now here another question arises. If a ship were constructed and used for this special purpose, the person who so constructed and used it must have foreseen the approaching deluge. But man, naturally, possesses not foreknowledge. Whence then did the builder of the ship derive that prescience, by which he foresaw and provided against the approaching deluge?

"It is not easy to conceive, what reply can be given to this question, save what is doubtless the true one. The builder of the ship must have derived his prescience from an immediate intercourse with God. But, if this be admitted (and surely we have here a knot, which nothing, save the intervention of a Deity, can untie); the fact of a direct intercourse between man and his Creator, or, in other words, the fact of a revelation of God's purposes to his creature man, is fully and incontrovertibly established.

"Against such a conclusion I see not what can be urged, save either the one or the other of the two following solutions of the difficulty.

"It may be said, that the deluge, though universal in one sense of the word, yet did not cover the tops of all the highest hills; and that, upon their summits, certain individuals, human and bestial, preserved themselves from destruction.

"Or it may be admitted, that the deluge was strictly universal; while it may be contended, that the individuals in question fortunately saved themselves on board of a ship, which, without any necessary revelation from Heaven, had been previously built just as many other ships might have been previously built.

"Neither of these solutions, I fear,

will untie the knot; they shall, however, be considered in their order.

"1. Let us first suppose, that the deluge did not cover the tops of the highest mountains, and that certain individuals of each genus preserved themselves upon their summits. What will be the result of this supposition? It will, I presume, be the following.

"Though many men and many animals would perish, many men and many animals in every quarter of the globe would escape; for as the summits of the mountains would be open to all, we may be quite sure that great numbers would eagerly seize such an opportunity of self-preservation. Had this then been the mode of escape afforded to men and animals, it is perfectly clear, that no tradition of any escape effected through the medium of a ship could have been in existence. The accounts of the several nations of the earth would indeed have so far agreed, that their respective ancestors had saved themselves upon the tops of their own territorial mountains; but their accounts could never have agreed in the single striking circumstance, that the preservation both of men and animals was effected by the instrumentality of a large ship built for that special purpose, if all the while no such circumstance had ever occurred.

"Upon the supposition before us, it is abundantly manifest, that traditions of the deluge must have exhibited a totally different aspect from what they do at present. In some chance country, we might possibly have heard of an individual who escaped in a ship; but the generally prevailing account would certainly have been, that men and animals took refuge on the tops of the mountains, which remained dry while the plains were inundated.

"2. Let us next suppose, that, although the deluge was strictly universal, yet the mode in which individual men and animals escaped was not in a ship specially built for the purpose by reason of a Divine revelation, but in a ship which (like many other ships) had been accidentally built in the ordinary course of war or traffic. Now what will be the result of this supposition? It will, I apprehend, be the following.

"If one family thus escaped, there is no assignable reason why many other families might not equally have escaped. Hence, under such circumstances, though tradition would have made a ship the medium of preservation, it would have told the thousand escapes in a thousand different manners.

"But this is not the fact. In every quarter of the globe, the matter is related with surprizing uniformity. We are invariably told, not that many families, but that a single family alone, escaped; that this family consisted of eight persons; that the head of it was the father of three sons; and that from these three sons descended all the nations of the present world. It is true, indeed, that with a not unnatural vanity, every people has delighted to claim the father of the preserved family as their own peculiar country-man, and to place the appulse of the ship upon some lofty mountain in their own peculiar territory; but still in the fact that only a single family was saved, all nations agree; and the palpable circumstance, that the East was the cradle of mankind and the centre whence every postdiluvian emigration took place, clearly demonstrates that the ship can only have come to land in the continent of Asia.

"I may add, that the supposition before us does not at all account for a matter which involves no slight degree of difficulty.

"The progenitors of the present existing birds and beasts must have been preserved from the general deluge, as well as the ancestors of the present existing race of mankind. Now the testimony of history and the researches of geology agree in declaring, that the deluge was not more a great than a sudden revolution. If then man received no warning from Heaven of its approach, and if he merely fled to such ships as had previously and accidentally been constructed, how happened it that the various genera of birds and beasts and reptiles, which are now in actual existence, were preserved no less than man? Is it likely, that there would be a curious research after land-animals and a painful endeavour to take alive the several tribes of birds which wing their airy way through the midst of heaven, while the waters were rapidly rising and threatening immediate destruction? Or, if any such extraordinary efforts should have been made, is it possible that they could have been crowned with success? Nay, even granting the rise of the waters to have been gradual, even granting it to have afforded sufficient time to cater every variety of animals; would man, if left to himself, have been anxious to preserve noxious creatures? Would he have painfully saved the lion, the tiger, the bear, the serpent? Would he have been careful to preserve those many smaller animals, which, though not formidable to him as combatants, are

troublesome or destructive to his property, and which therefore he now incessantly labours to exterminate? The present supposition is clearly quite insufficient to account for the fact of the existence of animals as they now exist, notwithstanding the certain occurrence of the deluge at a comparatively recent period. Their progenitors could not have been collected together in order to embarkation, without a previous knowledge of the approaching flood on the part of their collector. But this previous knowledge he could not have had, save by a Divine communication. Therefore a Divine communication must have taken place: otherwise, the progenitors of our present birds and beasts and reptiles could not have been preserved." pp. 69—74.

In the fourth section, Mr. Faber considers "the difficulties attendant on infidelity, in regard to actually accomplished prophecy," and selects, as greatly to his purpose, the prediction of Moses concerning the future condition of the Jews. The exact accomplishment of this prophecy he points out in no less than nine striking particulars, and contends, that, since its accordance with fact cannot be disputed by our adversaries, it proves the Divine inspiration of Moses, and consequently the Divine origin of the Bible. He obviates the only two objections to which he conceives his argument liable, by shewing that the fulfilment of the prediction can be accounted for, neither on the supposition of mere political sagacity on the part of the Jewish Lawgiver, nor on that of a lucky accident, similar to a supposed prediction of the discovery of the American continent which occurs in the Medea of Seneca, and which was ranked by Collins above the clearest prophecies of the Old Testament. Mr. Faber shews the nullity of the passage considered as a prophecy; and "such being the plain state of the case," he observes, "the naked question to be considered and answered is this; whether, under the circumstances which have been set forth, the man who admits, or the man who denies, the Divine inspiration of the prophecy of Moses, evinces the more blind and determined credulity."

The fifth section is on "the difficulties attendant on infidelity, in regard to the facts, circumstances, and character of the Christian dispensation." In noticing the impossibility of accounting for the rise of Christianity, on the supposition of imposture, Mr. Faber quotes the curious hypothesis of Volney; which however, was not his own, but was borrowed from M. Barigni, another French infidel. It is really a most singular specimen of "ludicrous credulity," if such credulity can ever be called ludicrous.

"Mr. Volney gravely assures us, on the word of a philosopher emancipated from all vulgar prejudices in favour of historical testimony, that the Divine Personage, whom Christians, during the space of well nigh eighteen centuries, have ignorantly revered as their crucified Redeemer, is neither more nor less than the sun in the firmament; that the virgin Mary is one of the zodiacal signs, the constellation Virgo to wit; and that Christ's crucifixion by Pontius Pilate and his resurrection from the dead on the third day are nothing more than the sun's declension to the winter solstice and his subsequent return to the summer solstice, through the vivifying season of spring." p. 115.

What mathematical axiom, we would ask, can be considered secure from controversy, if an author, professing to write seriously, be at liberty to assume any wild unsupported conjecture, that may suit his purpose, in the face of historical testimony, the most ancient, and unexceptionable? Or, should such licence be admitted, what is to hinder the next generation from disputing the existence of Volney himself, or contending, perhaps, that he was no human being, but an inhabitant of the moon, who came to us for the purpose of restoring some long lost "trumpery" which he found in the paradise of fools?—We only mean by this, to expose the *absurdity* of such writers. Their *impiety* is a circumstance far too awful to provoke a smile.

The greater part of this section, proving the utter improbability of either imposture or enthusiasm in the founders of Christianity, is only a spirited recital of arguments which have grown old by use, yet without becoming threadbare, or losing any of their original weight and substance. We however present our readers with Mr. Faber's remarks on the case of the traitor Judas, the argument resulting from whose conduct we never saw placed in a stronger or more striking light.

"With respect to Judas, he is mentioned at an early period of the history, as being one of those twelve select disciples, to whom Christ added as associates, seventy other persons of an inferior rank and authority, and whom he sent out for the purpose of announcing to the house of Israel the near approach of his kingdom. These, having travelled from city to city, and having met with great success in the discharge of their commission, returned to him; we are told, with joy, on account of the prosperous issue of their undertaking. Among them, of course, was Judas: and the whole of his conduct seems to have given general satisfaction; for we find him afterwards acting the part of treasurer to the infant community; a circumstance, which implies that he was reckoned a man worthy of entire confidence. Such being the case, we cannot reasonably doubt, that, whatever might be the true nature and object of the scheme contrived and carrying on by Christ and his twelve principal followers, Judas must have been thoroughly acquainted with it: that is to say, if the whole party were on good grounds fully persuaded that Christ was indeed a prophet sent from God, Judas must have known the universal belief and opinion; and, on the other hand, if they were conscious joint accomplices in the propagation of what was hoped might prove a lucrative imposture, Judas could not but have been in the secret.

"This man, instigated partly by the love of money, partly by disappointed ambition, and partly (it should seem) by anger on account of his having been openly denounced as a traitor in the presence of his fellows, agreed with the chief priests, for the sum of thirty pieces of silver, to betray his Master into their hands. The money was paid: and Judas duly executed his detestable purpose. Christ was apprehended, and, after having been subjected to the forms of a mock trial, was ignominiously put to death.

"Under such circumstances, if Christianity had been an imposture, what would have been the obvious and natural procedure of Judas? As one of the accomplices, he must have known that it was an imposture. Hence, as a deserter from the scheme, at the same time that he betrayed its Author, or at all events after the death of its Author, he would have unfolded the entire project to his employers. His evidence would have been of the very last importance: for how could an imposture be more completely detected and exposed, than by the voluntary confession of an accomplice? To the high priests, therefore, such an instrument would plainly have been of incalculable value: for his evidence would at once have laid open all the hidden wheels of a hated fraud, and would have fully justified the proceedings of the Jewish rulers both to the people at large and to their own consciences in particular. Nor would his confession have been more desirable to the priests, than beneficial to himself. The character of an informer and a betrayer is always odious. Yet, if Judas had appeared as the repentant and conscientious revealer of a nefarious fraud, through which an impostor was to be impiously palmed upon the nation as their promised Messiah; his honest treachery might not only have been pardoned, but would even have assumed the venerable aspect of zealous sanctity. On every account, in short, we may be morally sure, that, if any imposture had been carrying on, Judas must have known it, and would have openly revealed it.

"His evidence, however, was at no time brought forward by the Jewish rulers. He appeared not on the trial of Christ, when his confession would have been so naturally and fitly produced in full court. He is mentioned not subsequent to the trial, as having left such a confession on record. False witnesses were anxiously sought after, in order that there might be some decent plea for the condemnation of the alleged impostor; and two at length were found, who testified to his having said, 'I am able to destroy the temple of God, and to build it in three days:' but, respecting the all important and decisive evidence of the penitent accomplice Judas, we hear not a syllable. For some reason or another, the man, who most especially could have thrown a full and distinct light upon the dark fraud in which he himself had been actively engaged, is never once produced. In all their anxiety to find

proper witnesses, the high priests, it appears, most unaccountably never once thought of summoning their useful instrument Judas. This wretched tool, stung by remorse, afterwards hanged himself: but the suicide had not been committed, when Christ was brought before the council; he did the deed only when he saw that his Master was condemned. Hence his inopportune death cannot be alleged as the reason of his non-appearance upon the trial. Why then was he not brought forward as an evidence, that Christ was an impostor, and that his new religion was a cheat? Clearly because he had no such testimony to give; which yet he must have had, if the Gospel had been a well-known fraud. Instead of adventuring any impeachment of his Master's character, when he restored to his employers the wages of iniquity, he openly confessed his own guilt and his Lord's integrity: 'I have sinned in that I have betrayed the innocent blood.' Here we have the solution of the otherwise inexplicable circumstance, that the evidence of Judas, as to Christ being an impostor and Christianity a cheat, has at no time been produced: neither on the trial, which would doubtless have been the most appropriate season; nor after the trial, which might happily have supplied the defect occasioned by an unfortunate inadvertence on the part of the managers." pp. 178—182.

We pass on to the sixth section. Here our author exposes with much ability the difficulties that encumber infidelity, in accounting for the rapid and extensive propagation of the Gospel during the first ages, and carefully criticizes the five reasons which Gibbon has assigned, and which he deemed sufficient to account for all that was extraordinary, without resorting to the belief of supernatural agency. The following is a specimen of Mr. Faber's mode of disarming his antagonist. The ironical manner, if not supported by weight of argument, often degenerates into mere flippancy; but here, in Mr. Faber's hands, it serves to sharpen the edge of a powerful weapon.

"'When the promise of eternal happiness,' says Mr. Gibbon, 'was proposed to mankind, on condition of adopting the faith and observing the precepts of the Gospel, it is no wonder, that so advantageous an offer should have been accepted by great numbers of every religion, of every rank, and of every province in the Roman Empire.'

"I wish not to be captious; but of this conclusion I can no more see the validity, than I could discern the cogency of his first reason. That man should readily embrace an advantageous offer, when satisfied that the propounders of it could make it good, I can easily conceive and understand: but, why great numbers of every religion, of every rank, and of every province in the Roman empire, should be eager to embrace such an offer, unless they had some reasonable grounds for believing the certainty of its completion, I must own myself quite unable to comprehend. Now, on Mr. Gibbon's principles, what were these grounds of assured belief? By dint of sheer obstinacy and intolerant zeal, it seems the primitive Christians teized the reluctant pagans into a full admission of their religious opinions: and, when once this matter was effected (which the historian thinks so easy, that he fearlessly lays it down as his first reason of the success of Christianity), the world was prepared, without any further evidence, to believe every syllable which their pertinacious instructors might please to teach them respecting a future state.

"'Under circumstances so replete with conviction, it is no wonder, thinks Mr. Gibbon, that thousands upon thousands of every rank, age, temper, religion, and province, should become eager and satisfied proselytes: it is no wonder, that, after having first undergone the process of being harassed by importunity into a complete acquiescence in the opinions of their new teachers, they should next be fully prepared to believe every thing respecting the invisible world which their obstinate preceptors might choose to tell them.

'In truth, it is no wonder, that those, who could be induced through the operation of mere importunity to embrace a religion which forthwith exposed them to obloquy and persecution, should, without any further hesitation, though without a shadow of evidence, assent to the naked dogmata of their masters in regard to a future state. The first step in the journey is every thing. Let that only be taken, and the remainder of their mental progress is perfectly easy.'" pp. 198—200.

The latter part of this section will afford relief to the pious reader, by bringing him in contact with sentiments far more familiar and congenial to his thoughts than are

those hard, and (we had almost said) *half-profane*, suppositions which the advocate of the Gospel is under the necessity of making, in order to obviate the reasonings of Infidelity. Mr. Faber here shews, that "the success of the early preachers of the Gospel was owing to two causes; the powerful operation of God's Spirit upon the hearts of those who were addressed, and the evidence afforded to their understandings, by the frequent performance of miracles." It has been, too, common for Christian writers to lay an undue stress upon the last of these causes, to the exclusion or oversight of the former. Engaged in considering the *visible agency* of a Divine power, they have been too apt to overlook that other branch of its operation, which, though "invisible to mortal sight," was the main spring of the whole moral revolution; we mean the influence of the Holy Spirit, without which the most stupendous miracles would have been wrought in vain.

We know, indeed, that the Holy Spirit's influence is not an argument which can be expected to have weight with the sceptic or the unbeliever. But should it therefore be left wholly without notice, even in contending with the enemies of the Gospel? We think not; for, though miracles are the proper proof of the divinity of that scriptural doctrine, as of every other, yet we may fairly ask the intelligent sceptic who has some knowledge of human nature, whether he thinks that the mere performance of an outward miracle would generally prove effectual in bringing about a total change of views, principles, habits, and character, without the co-operation of a Divine power, to influence the will and affections, and to send home the light of the understanding with warmth and energy to the heart?

In his seventh section, our author discusses "the difficulties attendant on infidelity in regard to the internal evidence of Christianity." Here, after drawing a picture of the genuine spirit of the Gospel, and bringing into contrast with it the Scandinavian superstition of Odin, the Arabic theology of Mohammed, the imposture of Alexander of Pontus, and the religious system of Hindostan, all acknowledged forgeries and delusions, he embodies his argument in the following short passage, which must be our last quotation from his work.

"What then is the result of the preceding comparison, which has been instituted, between Christianity on the one hand, and certain acknowledged impostures on the other hand? The result is this:

"If the characteristics of these impostures form the internal evidence, that they are indeed nothing better than base and interested fabrications; then the characteristics of Christianity, being of a directly opposite description, must needs form a strong internal evidence, that it is in truth a religion sent down from God: and by parity of reasoning; the more forcibly one set of characteristics evince imposture, the more forcibly also must the other set of characteristics evince genuineness. For direct opposites cannot bring out the same conclusion. Whence, if the characteristics of Paganism and Mohammedism bring out the conclusion of fraud, the opposite characteristics of Christianity cannot but bring out the opposite conclusion of truth. The infidel, however, has persuaded himself, that direct opposites may bring out the same conclusion; for he deems Paganism, Mohammedism, and Christianity, to be alike impostures. Can he be acquitted of illogical reasoning and blind credulity?" p. 267.

We now take our leave of the three pious and able authors, whose works we have been noticing, with many thanks for the instruction and entertainment we have derived from their perusal. We hope to fall into their company again and again, and to have the pleasure of introducing them to our readers. Books like theirs are the proper *aliment of the mind*. Our classical readers will readily perceive that we allude to that fine passage of Cicero, in which he enumerates the advantages of a taste for good reading; and, if his remarks be true with regard to

useful reading which relates only to the present world, still more are they applicable to that kind of study from which he, with all his mental powers and preeminence, was unhappily shut out, which passes beyond "this visible diurnal sphere," and tends to nourish the soul to eternal life.

Family Prayers for every Day in the Week, selected from various Portions of the Holy Bible, with References; to which are added, a few Prayers for Persons in private, and fourteen original Hymns. 8vo. Hatchard and Son.

To a needy, helpless creature, in a world of sin and misery, experiencing various wants and desires, and exposed to innumerable dangers and fears, nothing, surely, next to the inspired record of salvation, can be more serviceable than those guides to devotion, which either teach us to pray, or assist us in our addresses to the Throne of Grace. The majority of the domestic altars (now, we are happy to say, erected in many a family throughout this kingdom) attest the truth of this observation, where the hearts and lips of thousands daily pour forth their sacred homage, assisted by means of such devout and useful compositions.

It is desirable that the public should be made acquainted with any new work, which is capable of affording assistance in family worship, or of consoling and invigorating the Christian in private; especially as variety is in some measure essential to this usefulness. It is perhaps not so much a *form* of prayer that is in danger of becoming dull and heartless, as the constant recurrence of the same form; and it is particularly in this point of view, that we wish to draw the attention of our readers to the pious and scriptural little volume now before us.

In Henry's Guide to Prayer, and similar publications, texts on the same subject are drawn from all parts of the Bible, and arranged under their proper heads, forming an admirable assistance to private devotion, but less suited, perhaps, for family prayer. The author of the work now under consideration has adopted a different mode of Scripture selection: an extended portion of sacred writ has been taken; and from thence verses suitable to acts of adoration, petition, and devotion, have been interwoven to form prayers, the words themselves of Scripture being retained. This plan is highly useful and interesting in the consecutive perusal of Scripture, turning the chief particulars of the passage into a petitionary form; but it is liable to an objection — an objection from which the taste and judgment of our author have not been wholly able to relieve the present volume,—of making the prayers too desultory. Writers of prayers, as well as sermons, would do well to remember and apply the following observations of Mr. Simeon, in the preface to his "Skeletons."

"There is one caution," says Mr. Simeon, "which requires peculiar attention. In the skeletons, many passages of the holy Scriptures are quoted, partly for the conviction of the reader's own mind, and partly to furnish him with the proper materials for confirming his word. These passages, if they were *all formally* quoted, would make the sermon a mere rhapsody; a string of texts, that could not fail to weary and disgust the audience. But if they be glanced at, if the proper parts only be selected, and interwoven with the writer's own language, they will give a richness and variety to the discourse, at the same time that they will be peculiarly grateful to those who delight in the word of God. There is, however, another extreme, which would be no less pernicious: if no passages be *formally* adduced, many parts of the discourse will appear to want confirmation. The proper medium

seems to be, to quote them expressly, when there is reason to apprehend that any doubt is entertained respecting the truth that is insisted on, or where the citing of them will give peculiar weight to the point in hand: in all other places, the language of Scripture should be used rather to enrich and adorn our own.

The volume before us contains family prayers, for morning and evening, being one week; with a few occasional ones for the closet, and fourteen original hymns.

The prayers for the Sabbath are taken principally from Isaiah; those for Monday in the morning, from St. Matthew; in the evening, from the Epistles to the Corinthians, and so on, throughout the fourteen prayers for the use of the family. The portion of Holy Writ from which they have been chosen, is mentioned at the head of the prayer; and the references to each chapter and verse are marked in the margin of the page: other passages of Scripture, occasionally introduced, are marked at the bottom of the page. The private prayers, though drawn up in the same manner, *wholly* from Scripture, and in Scripture words, differ in not being so much confined to one part of the Bible, but are drawn indiscriminately from its pages, the references being marked in the margin as in the others.

It is but just to our author to say, that these prayers are so truly scriptural, not partially selected, but various as the matter of the Bible, that there is no denomination of Christians who acknowledge the word of God, and bow to its authority, that can have any scruple from their more peculiar opinions in using these prayers. Resembling in this respect, the divine form which our blessed Lord gave to his disciples, Churchmen and Dissenters, Calvinists and Arminians, meeting together, may, we think, unite in these prayers with unwounded feelings and some warmth of devotion; for they will find in them, what is equally dear to all, the pure word of God, with fervent supplications that their souls may be made conformable to its precepts.

We will now give a few quotations from the prayers themselves, appending to them here and there a note, which may be of service in revising the work for another edition, as well as in suggesting some considerations which are too apt to be neglected in devotional compositions.

"Merciful God! we plead Thy precious* word of encouragement, that though our sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. O then, soften, we pray Thee, our hard and guilty hearts. Let us no longer refuse and rebel, but be willing and obedient, to follow the path that leadeth unto eternal life. Wash us, and make us clean in that fountain open for sin and for uncleanness. May we put away the evil of our doings from before Thee. May we cease to do evil, learn to do well. May the loftiness of man be bowed down, and the haughtiness of men be made low, that the Lord alone may be exalted on this day†." pp. 3, 4.

"O God, though Thou mayest justly be angry with us, miserable sinners, yet for Christ's sake let Thine anger be turned away from us, and comfort us, we pray Thee, with heavenly comfort. Enable us with joy to draw water out of the wells of salvation; to trust in Thee, and not be

* We could wish that expressions of this sort were avoided in prayer. True, we read that "the word of the Lord was *precious* in those days;" but *precious* in that passage means of rare occurrence, and not endeared or valuable. And even if the epithet were directly applied, in our authorized translation, it would not always reconcile us to the use of it in modern language, except as an express quotation. We object to the phrase "precious Christ," &c. as used by some Christians, though we can most cordially adopt the language of St. Peter "To them that believe he is precious."

† This last petition, appended to the foregoing, furnishes an example of the necessity of guarding against that desultoriness which is incident to prayers formed on the present model. There is not sufficient connexion to warrant juxtaposition. Would it not be generally preferable in family prayers to give *the Bible* rather

afraid. O Thou Holy One of Israel, our Strength, our Song, our Salvation, we would praise Thee, we would sing unto Thee, we would exalt Thy name; for Thou hast done wonderful things in the earth. Thy counsels of old are faithfulness and truth. Thou art a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat. O may our minds be more and more stayed on Thee, for Thou wilt keep him in perfect peace who trusteth in Thee. O Lord our God, other lords beside Thee, have had dominion over us, but henceforward let the chief desire of our souls be to Thy name, and to the remembrance of Thee; yea, with our souls may we desire Thee in the night, with our spirits may we seek Thee early. May we trust in Thee for ever, for in the Lord Jehovah we have everlasting strength." pp. 7, 8.

"O God, Thou knowest that the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned. Give unto us therefore, we beseech Thee, the light of Thy Holy Spirit, that we may be enabled to receive Christ Jesus into our hearts as our wisdom, and righteousness, and sanctification, and redemption. It is written, Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love and wait for Him. O reveal them to us by the Spirit; may Thy love be shed abroad in our hearts by the Holy Ghost; yea, may they be directed into the love of God, and into the patient waiting for Christ; and having these precious promises, may we cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God. Give unto us that godly sorrow for sin, which worketh repentance to salvation not to be repented of. May we be washed and sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God. Fill us with a holy dread of offending Thee. We are bought with a price,—O how great a price!—the precious blood of the Eternal Son of God: therefore may we seek to glorify God, in our body and in our spirit which are God's. May we be temperate in all things, keeping under the body, and bringing it into subjection, lest the enemy of souls should prevail against us." pp. 14, 15.

"O may we be justified by faith, and have peace with God, through our Lord Jesus Christ, and rejoice in hope of the glory of God. But, O Heavenly Father, we are miserable sinners! Be merciful, O be merciful unto us! Let grace, purchased for us by the blood of Christ, abound towards us, in the forgiveness of all our sins. We know that the wages of sin is death, and yet how frequently have we yielded our members servants to iniquity unto iniquity. We know that the commandment is holy and just and good; but, alas! we find within us, that when we would do good, evil is present with us. In us, that is in our flesh, dwelleth no good thing; what we would that we do not, but what we hate that we do. *If after the inner man we delight in the law of God, yet we see another law in our members, warring against the law of our mind, and bringing us into captivity to the law of sin.*

"O Saviour, Lord God Almighty! deliver us from the body of this death. Graft us into Thyself, for there is no condemnation to them which are in Christ Jesus. Take from us that carnal mind which is death, and give us that spiritual mind

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than verbally adopt the orientalism, in petitions of this kind? Let our author demand of an illiterate servant what was meant in the prayer by asking "to be enabled to draw water out of the wells of salvation." The literal allusion is to tanks used for the supply of a besieged garrison; and every Christian will form a general idea of its *spiritual* import when appropriately introduced; but the language of *prayer* cannot be too simple.

The habit of making prayer a vehicle for the exposition of doctrines is not, we think, consistent with devotional simplicity; and least of all in the shape of an appeal to God. "Thou knowest." Our reformers would have worded the passage in question in something like the following form: "O God, forasmuch as the natural man receiveth not, &c. give unto us we beseech Thee, &c." This would be unobjectionable.

Exclamations are not becoming in an address to the Almighty. The Lord's Prayer is an admirable model in this, as in all other respects, and the formularies of the Church of England are modelled on the same plan. We do not, however, mean that aspirations ought never to be employed. What are called "preaching prayers" should be avoided. We are not to tell the Omniscient what we *know*, but to confess what we *feel*, and to implore what we need.

which is life and peace. Yes, may the Spirit of Christ dwell within us." pp. 28, 29.

The fourteen original hymns are written on a similar plan with the prayers. A text is placed at the head agreeing with their subject; and references are made to Scripture, to authorize the sentiments and expressions contained in them. These little poems convey the idea of a tender and pure mind, depressed by much sorrow. The author indeed, conscious of the melancholy that appears in many of them, has mentioned that they were written chiefly during a period of severe and protracted suffering. We can give only a single specimen of these compositions.—

"HYMN VIII.

"When he was yet a great way off, his father saw him, and had compassion."

Father! again in Jesu's name we meet,
And bow in penitence beneath Thy feet:
Again to Thee our feeble voices raise,
To sue for mercy, and to sing Thy praise.
O we would bless Thee for Thy ceaseless care,
And all Thy works from day to day declare:
Is not our life with hourly mercies crowned?
Does not Thine arm encircle us around?
Alas! unworthy of Thy boundless love,
Too oft our feet, from Thee, our Father, rove;
But now, encouraged by Thy voice we come,
Returning sinners to a Father's home.
O by that Name, in whom all fulness dwells—
O by that Love, which every love excels—
O by that Blood, so freely shed for sin,
Open blest Mercy's gate, and take us in."
pp. 98, 99.

In looking over these prayers, we have thought them wanting in that most delightful part of worship, a spirit of praise and thanksgiving. The peculiar circumstances under which the whole of the volume appears to have been composed, may well account for this defect. It is the offering of a mourner to her fellow-travellers through this vale of tears. But if they breathe not that lively spirit of rejoicing which some Christians are blessed with, there is no voice of querulous complaint, no sinking under discouragement: on the contrary, faith is always pressing forward in earnest entreaty for all the promises, the blessings, and the privileges of the Gospel.

We are indebted for this work to a female pen: and we understand that the respected author moves in the higher ranks of life. Earnestly do we hope that she will derive an immediate recompence for time and attention so worthily employed, in the answer to herself of her highly spiritual petitions: and that her benevolent desire may be abundantly fulfilled by her little book becoming the means of leading the careless to prayer and a diligent search of the Scriptures, and proving a source of consolation to the afflicted Christian.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

Preparing for publication:—Theodore, a Poem; by Mr. Campbell;—Recollections of Foreign Travel; by Sir E. Brydges.

In the press:—A Manual of Family Prayers; by C. T. Blomfield, D. D. Lord Bishop of Chester;—Lectures on the Lord's Prayer; by the Rev. Dr. Booker;—The Proceedings of the Agricultural Society of Sumatra, with an Appendix containing the Reports of the Education Committee and Bible Society;—A Gaelic Dictionary; by Mr. Armstrong;—The History of the Pelham Administration; by Archdeacon Coxe;—Suicide, and its Antidotes; by the Rev. S. Piggott.

With a view to obtain correct data for the formation of Friendly Societies, premiums were offered some time since by the Highland Society of Scotland for returns from those establishments; in conse-

quence of which detailed information has been received, comprehending, from upwards of seventy societies, the experience of at least 7,000 persons during fourteen years. These returns indicate the annual average sickness to which an individual is liable at the different periods of life, as follows:—

Age.	Sickness in weeks, with decimals.
Under 20	0.3797
20 to 30	0.5916
30 to 40	0.8865
40 to 50	1.6274
50 to 60	1.8806
60 to 70	5.6637
Above 70	16.5417

The total average sickness experienced by a person who attains to the age of 70, during the 50 years from 20 to 70 is 98¼ weeks.

Sir Everard Home, in the Croonian Lecture, read during the late sittings of the Royal Society, states, that among the insect tribe, the humble-bee has the largest brain in proportion to its size. In the moth, caterpillar, lobster, and earthworm, the structure of the brain and medullary substance is similar to that of the bee. In the garden-snail the brain is larger in proportion to the size of the animal than in the bee; but the bee is also furnished with ganglions, which is not the case with the snail. In all the variety of animals he examined, the brain forms a distinct organ, though, in some insects, scarcely visible to the naked eye.

The Penitentiary at Milbank, having proved very insalubrious, was lately fumigated on a large scale to destroy any contagious miasmata which might be considered to lurk within its walls. The following is a mode of procuring the gas employed on this occasion, and which is the most efficacious in cases of contagious fever, namely—chlorine (oxy-muriatic acid gas). Take one part, by weight, of common salt (muriate of soda), one part, by weight, of oxyd of manganese, pound them together, and pour on them two parts of oil of vitriol (sulphuric acid), and one of water.

The essential matter of that powerful plant the *Digitalis* has lately been obtained in so concentrated a state that a grain, or less, is found sufficient to kill an animal of considerable size.

FRANCE.

A prospectus has been signed and circulated by the heads of the Lutheran and Reformed Church at Paris, recommending, in the strongest possible terms, the intended translation of Mr. Scott's Commentary on the Bible. The prospectus is too long for our insertion; but we cannot refrain from expressing the pleasure we feel in observing the character both of the venerable author and his work, so highly and justly appreciated by our fellow-Protestants on the continent. We trust it will have a very wide circulation among them, and especially among their clergy, to whom it is likely to prove of inestimable value.

The Royal Academy of Sciences has proposed several premiums for the best essays on the following subjects, respectively:—The progressive phenomena resulting from the action of the digestive organs on food; the density of liquids under pressure, and the heat evolved; and the varieties of the human race.

AMERICA.

According to the reports from the custom-houses, it appears that the importation of books into the United States bears an extremely small proportion to the American editions. The imported books are the mere seed. It is estimated that between two and three millions of dollars' worth of books are annually published in the United States. Literary property is held by an imperfect tenure; the inducement to take copy-rights is therefore inadequate; yet there were 125 copy-rights purchased from January 1822, to April 1823. Among the curiosities of American literature, may be mentioned the itinerant book-trade. There are more than 200 waggons which travel through the country laden with books for sale.

AMERICAN ASYLUM FOR DEAF AND DUMB.

The number of pupils from the commencement of this institution to the present time is 128, of whom 66 have left the asylum, and 62 still remain. During the past year, the Directors have made an attempt at a considerable expense to introduce mechanical employments among the pupils, upon a regular and systematic plan. Two neat and commodious brick workshops have been erected near the Asylum, and an ingenious and skilful mechanic has been employed to oversee this department of the institution. He resides with the pupils, in order to become familiar with the language of signs, and to qualify himself to discharge in the best manner the duties of his station. Tools and other necessary accommodations have been provided; and although the arrangements are hardly yet completed, a considerable number of the pupils are already at work, learning various useful trades.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Bible Preacher, or Closet Companion for every Day in the Year; consisting of three hundred and sixty-five Outlines of Sermons in a regular Series, from Genesis to Revelations; with six complete Sermons, by the late Rev. H. Foster, M. A., with a Memoir of the Author; by the Rev. S. Piggott, A.M., in 1 vol. 12mo. 9s.

Morning Meditations; or a Series of Reflections on various Passages of Holy Scripture, and Scriptural Poetry. By the Author of "Retrospect," &c. 12mo. 4s.

Sermons on the Fifty-first Psalm; with others. By the Rev. J. Bull, M.A. 8vo. 10s.

Sermons for Young Persons in the Higher and Middle Classes of Society, from Bishop Dehon. Selected by the Rev. E. Beren, M.A. 12mo. 5s.

Lectures on the History of Jesus Christ, in 3 vols. 8vo.

A farewell Sermon preached in the Parish Church of Louth, by the Rev. R. Milne. 8vo. 1s.

Sermon on the Duty of Family Prayer. By C. T. Blomfield, D.D. Lord Bishop of Chester.

Three Sermons preached on occasion of his final Departure from Gloucester, by Henry Ryder, D.D., Lord Bishop of Lichfield and Coventry, late Lord Bishop of Gloucester.

A Dissertation intended to explain, establish, and vindicate, the Doctrine of Election. By the Rev. W. Hamilton, D.D.

The Moral Government of God in the Dispensation of the Gospel vindicated, against the Rev. Dr. Hawker. By J. Birt.

Massillon's Thoughts on Moral and Religious Subjects, translated by the Rev. R. Morris.

A Guide to the Lord's Table. By the Rev. H. Belfrage, D.D. 6s.

Instructions for young Communicants. By the Rev. J. Barr.

Four Editions of the New Testament beautifully printed, of the pocket size.—

I. Greek, with the English on opposite pages.

II. Greek, with the Latin opposite.

III. Latin, with the English opposite.

IV. French, with the English opposite.

MISCELLANEOUS.

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RELIGIOUS INTELLIGENCE.

PARIS BIBLE SOCIETY.

We have received the periodical bulletins of the Paris Bible Society up to a recent date, and should gladly translate and insert various passages from their highly interesting contents. For the present, however, we must content ourselves with a single article of some length, the report of Vice-Admiral Count Ver Huell, one of the Presidents of the Society, relative to his mission to the British and Foreign Bible Society, at their last anniversary. This document will exhibit to those of our readers who have not had an opportunity of attending the anniversaries of the British and Foreign Bible Society, a truly graphic sketch of those delightful and animated scenes. To such readers the account will appear the more interesting, from its embracing some minute and personal allusions, which a foreigner could more properly indulge in than a friend and countryman.

"Mr. President,—In order to comply

with the wishes of the Committee, I will now give a succinct account of the honourable mission with which it entrusted me to the British and Foreign Bible Society in London. It would, however, have been more agreeable to me if the Committee would have been satisfied with the verbal report which I had the honour to make at its special meeting on Tuesday the 18th of May, and with forming an abstract of what it should deem important for insertion in the monthly bulletin.

"I arrived in London on the 4th of May, and went immediately to the Bible Society house to meet the Rev. Dr. Steinkopff. He was not there; but as soon as my name was mentioned, every person in the office hastened to give me all the instructions I needed. From thence I went to Lord Teignmouth's, to inform him of my arrival. His lordship received me with great cordiality and kindness, and expressed his satisfaction at my journey in order to be present at the public meeting of the Bible Society, which was to be held the next day, and offered to introduce me to it himself. In the afternoon, Dr. Steinkopff called upon me, and expressed his interest in our society with as much warmth as if he had been a member of it; and the regard which he feels for every thing connected with it, inclined him to make me the kindest offers of assistance.

"According to the invitation which I had received, I went the next day at eleven o'clock to the place where the public meeting was to be held. Being introduced by Lord Teignmouth, I was received with much consideration. When the noble president appeared, the whole assembly rose, and the applauses continued till he had taken the chair: he placed me at his right hand.

"The meeting was opened with a speech by the venerable president, who expressed in the most affecting manner the satisfaction which he felt at being present at the twentieth anniversary of a society which the Almighty had made the instrument of communicating the most valuable blessings. This speech, which was heard with profound attention, excited the deepest emotion. Lord Teignmouth requested the Rev. Mr. Brandram, the worthy successor of the late Mr. Owen in the office of secretary, to read an abstract of the Report of the exertions of the Society during the past year. It exhibited to the public a statement of the good which the Bible Society had effected, during so short a space of time, and the rapid extension of the Society in every part of the world. The meeting heard this report with the greatest attention: pleasure and interest were depicted in every countenance. I will not attempt to give the slightest sketch of these labours; I should fear lest I should weaken their effect by an analysis: the Report will soon be published; and I am persuaded that its readers will participate in the impression it made upon me, and upon all who heard it.

"The number of copies of Bibles circulated by the Society in the course of the year amounts to 123,197, and of Testaments to 167,298. This distribution has been greater than that of any former year. The receipts amount to 97,718*l.* They exceed those of the preceding year by some hundreds of pounds.

"The Earl of Harrowby, the President of the King's Privy Council, delivered the first address, in a speech as energetic as eloquent, on a motion for printing the Report. This respectable minister of state dwelt upon the rapid progress of the institution, and represented to the assembly what was recently the situation of England, and what blessings accompanied her labours wherever the exertions of the Society had been able to penetrate, and also the salutary improvements which resulted from them. The success of twenty years, he remarked, would appear to posterity rather to have been that of a whole century, according to the usual course of human affairs.

"Mr. Charles Grant, a member of Parliament, and also of the King's Privy Council, afterwards took up the same idea, and shewed with great eloquence that the rapid successes of the Bible Society are unparalleled in history, and may induce future historians to imagine that in our public documents there is a mistake of a figure, and that for twenty we must read two hundred years. This speech was received with intense applause.

"The Earl of Roden followed this speaker, to second his motion. He particularly attracted the attention of the meeting by relating, that a man of the world, immersed in the business and pleasures of life, being at Dublin, went from curiosity to a meeting of the Bible Society: false shame induced him to sit down in a corner of the room, that he might not be recognized. What he heard struck him so much, that he said to himself, 'If these thing are true, and I do not follow them, I am a lost man: my past life has been all wrong.' He returned home, began to read the Scriptures, and

became a zealous defender of Christianity. At the conclusion of this narrative, his lordship confessed, with the most noble candour and truly Christian humility, that it was his own history which he had just been relating; upon which unanimous applauses burst forth with a sort of transport, and were frequently repeated. The speaker himself was affected even to tears, and every eye beamed with emotion and pleasure. Profound silence followed these plaudits; each individual seemed to look into himself, and to examine his own heart; and a long interval ensued, before the speaker could resume his address. He concluded with a zealous exhortation to persevere in a work calculated to produce every where such great effects. The Earl of Roden is one of the most distinguished Irish noblemen, young, and of a most noble deportment. He has served in the army, is a peer of the realm, and occupies a high situation at court.

"Among the subsequent speakers, who all gave additional interest to a subject which appeared to be exhausted, many recalled the attention of the audience to the Bible Societies of France. Lord Bexley, Admiral Lord Gambier, and Sir George Rose, made it the principal subject of their speeches; and, addressing themselves personally to me, they added to the testimony of their approbation of our exertions, and to their prayers for the prosperity of our Society, every thing which could attach additional value to the expression of their feelings, and which could render the mission with which I was honoured increasingly pleasant and dear to me. The whole assembly took part, by their decided marks of approbation, in the expressions of the sentiments of esteem, attachment, and brotherhood, of which the speakers made themselves successively the organs and interpreters.

"Among other speakers, Mr. Gurney, a banker, of the sect of Quakers, and a brother of that comforter of the afflicted, Mrs. Fry, particularly distinguished himself. He described with an overpowering warmth of feeling the advantages of Bible Associations, and the duty imposed upon every Christian of endeavouring to contribute to the propagation of Christianity. One would not have suspected, from the brilliancy of his eloquence, that he belongs to the *Society of Friends*, who are generally very calm in their speech and deportment; but one might discover it by the profound conviction which animated him, and his great energy electrified the whole meeting.

"Another speaker, the Rev. Dr. Morrison, lately returned from China, attracted particular attention. He presented to the Society a copy of the Bible in the Chinese language, and made his son, a child of about ten years of age, hold this invaluable document. This important work is the fruit of the laborious industry of seventeen years, with his late learned friend Dr. Milne. He expressed in a very interesting speech his hope, that the celestial light of the Gospel would soon enlighten the inhabitants of the immense regions where the Chinese language is spoken, and that we are approaching that period in which so many millions of men shall be drawn from that stupid idolatry in which the worship of their false gods still keeps them immersed. The meeting received this remarkable speech with the favour it deserved.

"After the second motion, the President introduced me to the meeting; to which I addressed a few words, which were received with loud plaudits, and accompanied with marks of satisfaction which greatly affected me. Every person addressed to me the most affectionate expressions, and seemed to wish to prove to me how closely they were attached by the ties of brotherhood to the Protestants of France. It seemed to me that we were considered by them as relations whom circumstances had long separated, and whom they were delighted again to meet. I felt myself in the bosom of one common family, in which national differences were absorbed in a united love to Him whom we adore with the same language of heart as our Lord and Saviour. I wish that all French Protestants could have been present, that they might have been convinced that, as Christians, the English are truly our brothers.

"The perfect union which prevailed throughout the whole spirit of the remarks of the different speakers struck me most pleasingly. The statesman, the man of business, the learned man, the clergyman, all spoke the same language: no sect, no difference of situation was perceptible — Christianity appeared to me there in all its purity. I left the meeting with a heart full of gratitude to God for what I had seen and heard: my soul, heart, and mind, were filled with the consoling hope, that this large concourse of pious men, inspired only by the love of their fellow-creatures, shall one day find imitators in every place where the Saviour of the world is acknowledged.

"I was present three days afterwards at the annual meeting of an Auxiliary Society at Blackheath, of which Lord

Bexley is president: it is composed of the united Associations of Greenwich, Woolwich, and Blackheath. This meeting, likewise, was very numerously attended, and was to me not less remarkable than that in London had been. There were many speakers, who all dwelt upon the satisfaction which they felt at seeing the Protestants of France also value the advantages of Bible Associations. Beginning with their worthy president they all addressed me with interest and kindness; and the whole audience applauded this manifestation of their sentiments. The same family traits of resemblance were exhibited in all their speeches, as in those in London, and with colours not less brilliant.

"The worthy Dr. Steinkopff, in particular, made a speech in which his attachment towards the French Protestants shewed itself in the most affectionate expressions. He forgot nothing that we have effected. He mentioned our Female Associations, and quoted many passages from the interesting productions which two ladies, members of the Committee of the Society, had recently published.—The whole Ladies' Association of Woolwich was present, and testified their lively satisfaction. Many of the speakers expressed themselves with remarkable eloquence, and especially with a degree of zeal, which indicated that their whole souls were excited by the sublime truths of the Gospel. I retired from this meeting with the same impression of respect and of pleasure which I had carried from that of London. I shall ever retain a grateful remembrance of it.

"During my short stay in London, I saw several persons of high rank, who all renewed in private the proofs of interest for the French Protestants, which had before been shewn me at the public meeting. Our learned colleague, M. Stapfer, from his mission last year, had left the most honourable remembrance, and had acquired the highest degree of consideration in London. M. Kieffer was spoken of in the same manner; and the visit of M. le Baron de Staël, and that of the Rev. M. Monod, the younger, are still recollected.

"I examined minutely the general warehouse, if I may so express myself, of the holy Scriptures. Situated close to the Bible Society house, this vast warehouse is composed of three stories filled up to the ceiling with hundreds of thousands of the sacred Scriptures, in such numerous living languages of the earth, all classed in order and in their respective sizes. My mind was filled with astonishment, and I must say with admiration, in seeing this valuable treasure; and I could not avoid in my heart blessing that great nation which, governed by the most noble Christian philanthrophy, thus labours from a little corner to promote the real civilization of all the inhabitants of the globe. Never did Christianity appear to me more great, more really dignified, than in this pious enterprize, in which true citizens of the world labour with a degree of zeal which is above all praise, for the accomplishment of our Lord's prediction, that his Gospel shall be known to all the inhabitants of the earth. I hope that this bright example will one day find imitators in every part of the world, and that ere long we shall not limit our Biblical labours to France, but that we shall enlarge our sphere of action, and that the ties which now unite us to the grand and noble British and Foreign Bible Society, will ever become increasingly intimate by the bonds of Christianity.

"I was obliged to shorten my visit to London, on account of the sudden illness of my son, who had accompanied me thither; but the object of my visit being attained, I hastened my return to the continent with the hope of having accomplished your wishes."

NAVAL AND MILITARY BIBLE SOCIETY.

We had occasion, in a former Number, to advert to a General Order issued by the Commander-in-Chief, in reference to the distribution of Bibles and tracts in the army; an order, as we humbly conceived, not necessary for the purposes of military discipline, while it was likely to be highly injurious by impeding the free circulation of the Scriptures among the soldiers. The proceedings of the Naval and Military Bible Society being particularly affected by the order, the Committee have been engaged in communications on the subject, the result of which will appear from the following circular:—

"The Committee of the Naval and Military Bible Society, having received numerous communications from the members, agents, and friends of the institution, requiring further information and explanation relative to two General Orders recently issued from the Horse Guards, which appear to them likely to affect materially the future operations of the Society, feel called upon to afford such information upon the subject, as may serve to shew to the members of the Society at large, as their constituents, that the Committee have not been unmindful of the interests of the Society; and that their utmost efforts have

been, and will be, exerted to secure and maintain the great and simple object of the institution; viz. the effectual supply of the Navy and Army with the holy Scriptures.

"As soon as the Committee became acquainted with the order, No. 414, dated 18th May last, a special meeting was called; and, as the result of the discussion that took place, a letter was addressed to Major-General Sir Herbert Taylor, as Military Secretary to the Commander-in-Chief, stating the views and feelings of the Committee, which led to a deputation of the Society being received by the Duke of York on the 24th June; when, as the consequence of that interview, the Commander-in-Chief was pleased to issue the order, No. 417*, under that date; whereby the Society was again recognised in the public orders of the army, and the advantages obtained by the former order dated 8th June, 1818, (repeated in the general regulations of the army of 1st January, 1822,) were secured and renewed.

"The Committee, however, have been since in communication with Sir Herbert Taylor, through the medium of one of the members of the deputation, upon the various subjects whereon the sentiments of his Royal Highness the Duke of York were expressed to the deputation which had the honour of waiting upon him on the 24th June: and as it appears that the Commander-in-Chief has a decided objection, in a military point of view, to the employment of regimental or other subordinate officers as agents in the distribution of Bibles and Testaments, the Committee, in deference to that objection, feel it to be their duty to relinquish the active aid of such officers as come under that denomination; trusting that in losing their valuable services, and availing themselves of the official channels of communication with Commanding Officers and Chaplains, still sanctioned by his Royal Highness, an efficient distribution of the holy Scriptures in the army may yet be maintained; and their constituents may be assured that the Committee are determined to make every exertion on their part, to further the grand object of the Society in the manner sanctioned by authority. With that view letters have been addressed to the Chaplain-General, and to all officers commanding regiments and corps, offering on the part of the Society the most cordial and efficient co-operation in the distribution of the Scriptures, under the sanction of the General Orders.

"The Committee, however, feel that they should not be duly performing the important duties entrusted to them, were they to confine the distribution of the Word of God solely to the channels opened under the sanction of official detail; but, with an anxious desire to avoid the slightest interference with military authorities and regulations, they intend, by means of civil agents at the different naval and military stations, to provide for the public sale of Bibles and Testaments, from depositories or shops so situated as to afford the utmost facility to such individual sailors and soldiers as may wish to become purchasers at the reduced prices of the Society.

"Having thus given a simple narrative of their proceedings under circumstances of peculiar delicacy and difficulty, and developed their intentions as to their future operations, the Committee submit this statement to the liberal and candid consideration of the members of the Society in particular, and to their friends of the religious public generally; with an assurance, that in the conduct of the affairs of the Society their best energies have been exerted to maintain the integrity of the institution, without, on the one hand, doing any thing that could possibly be considered or interpreted as acting in opposition to orders and regulations established by authority, for the maintenance of good order and military discipline; or, on the other hand, restricting the operations and diminishing the utility of a Protestant Charitable Society, whose only and simple object, for nearly half a century, has been the circulation of the holy Scriptures, without note or comment, in the British Navy and Army.

"In the furtherance of these objects, and in the maintenance of these principles, the Committee feel that they shall carry with them the countenance and support of an enlightened Christian public; and they now appeal to them for the only proof required of their approbation and sanction, viz. additional and increased contributions to enable the Committee to meet the urgent demands made and likely to be made upon the Society, for supplies of the holy Scriptures at home and abroad; as it is manifest, that without competent funds, they will be deprived of the means of giving efficiency to any of the plans in contemplation, for the extended distribution of the holy Scriptures in the Navy and Army."

* The order No. 414 appeared to restrict the distribution of Bibles in the army to chaplains; but the order No. 417 explains the restriction not to be meant to apply to commanding officers, but only to regimental and subordinate officers.

EPISCOPAL COLLEGE IN OHIO.

With great pleasure we announce that the sum already contributed towards Bishop Chase's truly important objects, of the nature of which our readers are apprised, amounts to upwards of five thousand guineas. Bishop Chase arrived in New York on the 29th of August, and arrangements were immediately entered into with his diocese for holding the convention on the 3d of November. We may hope, therefore, that this venerable prelate is before this time in the midst of his assembled flock, deliberating upon the best plan of carrying into effect the benevolent objects which he has so long had at heart, and which the zeal and liberality of his fellow-Christians in Great Britain have enabled him to commence under the most favourable auspices, and we doubt not with the abundant blessing of the Great Author of every good and perfect gift.—Contributions continue to be received at the banking-houses of Messrs. Hoare, 87, Fleet-street; Messrs. Hoare & Co. 62, Lombard-street; and Messrs. Drummond, 49, Charing-cross.

We stated, in our Number for April, that the differences of opinion which had arisen in reference to the respective claims of the general seminary at New York, the Ohio college, and the proposed collegiate institution in Connecticut, had been mutually accommodated; and we are happy to add, that this spirit of peace and fraternal union continues, so far at least as the parties connected with these institutions, and their best friends, are concerned; but not, it seems, as respects some litigious individual, who, through the organ of the British Critic in this country, has been striving once more to sow jealousies and discords among brethren. Lest any of our readers who may happen to have seen the remarks in the British Critic should be inclined to attach to them any official importance, we think it but justice to Bishop Hobart and Mr. Wheaton, the two individuals authorised to receive contributions for the general seminary and the Connecticut college, to state, that they have both most explicitly disclaimed all privity to the obnoxious article; and have written to the editor to insert their disclaimer, but their communications have not been allowed to appear; and neither the British Critic nor the Christian Remembrancer, we are informed, will admit even an advertisement to be inserted on their cover explanatory of Bishop Chase's object. Such is genuine party-spirit! but happily in this instance it has not been effectual to its purpose; as appears by the munificent subscription above announced; and among the contributors to which we find the names of the Archbishops of Canterbury and York, and ten other prelates, and a long list of noblemen, clergymen, and other persons of high consideration both in church and state.

Those of our readers who wish for further information on the subject, we refer to the "Appeal" and the circular issued and signed by Lord Kenyon, Lord Gambier, Dr. Gaskin, and Mr. Hoare, both of which have appeared in our current volume; and also to two Letters to Lord Kenyon, on the applications now making in behalf of the above-mentioned institutions, copies of which may be had gratuitously by any subscriber to either of the three institutions, on application to our publishers.

EAST-INDIAN REGIMENTAL SCHOOLS.

The benefits resulting from regimental schools are so numerous and important, that we feel the greatest satisfaction in recording notices of their advancement and utility. We copy the following from the Bombay Gazette.

"The annual examination of the regimental schools, took place on the first of May, with the European Regiment in Fort St. George, and the artillery at Matoonga. At both the children were examined in classes, and medals and prizes were given to the greatest proficients: some books were also distributed as rewards to the most deserving of those men who had attended the school during the year. The whole made a very interesting appearance, and the examinations were carried on under the commanding officers and the chaplains; the school of the European regiment was also honoured with the presence of the Commander-in-Chief, the principal officers of the Staff, and the Archdeacon.

FEMALE PROTECTION SOCIETY.

Mrs. Fry, and some other ladies, have formed a society to afford temporary relief to females of good character, who may be destitute of employment. It more especially offers protection to young women in the following situations of life, who are capable of maintaining themselves, if employed:—Shop-women, teachers in schools, housekeepers, ladies' maids, and servants generally, of unimpeachable character, if out of place. When it is considered that the first step in the career of the unfortunate females who frequent our streets, is often caused by the want of employment and its consequence pecuniary distress, the value of such an institution must be obvious to every humane and Christian mind.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

SPAIN.—France has, it appears, determined upon the gradual evacuation of this long-agitated country, and a portion of the French troops are beginning already to be recalled. After all the blood and treasure expended to enable Ferdinand to triumph over the late constitution, he appears, now that the time for leaving him to his own resources is arriving, as utterly powerless as at the commencement of the invasion: Far from devoting the favourable opportunity afforded him by the protection of his French confederates to the purpose of attaching his friends, conciliating his enemies, and laying a solid foundation, by wise and timely reforms, for the prosperity and well-founded popularity of his government, he has contrived to disgust all parties by a course of conduct the most despotic, supercilious, and infatuated. Should France really leave Spain to itself, we see no prospect but a recurrence of those melancholy scenes which have marked the domestic history of that nation during several years, and with the additional exasperation arising from the remembrance of bad faith, violated promises, and tyrannical edicts. The wiser part of the French government must surely before this have deeply repented of their unwise and unjustifiable crusade in favour of a prince and a government so utterly unworthy of support, and so strangely incapable of learning any useful lesson from past experience.

GREECE.—No intelligence of moment has arrived from the scene of warfare between the Greeks and the Turks during the month. We shall avail ourselves of this blank, to lay before our readers a few heads of information respecting the general character, condition, and prospects of the Greeks, abridged from an able exposition on the subject, contained in a report recently presented to the Greek Committee by Colonel Stanhope. In speaking of the Greek Church, the Colonel states, that the priesthood, owing to their poverty, and the counteraction of the Mohammedan religion, do not possess that preponderating sway over their flocks which is exercised in Roman Catholic countries; but what power they have has been zealously exerted in bringing about the restoration of their national liberties. They traversed the country animating their flocks with the love of liberty, and many of them even fighting in the ranks of the insurgents. During the period of military service they are suspended from their ecclesiastical functions. Colonel Stanhope confirms the pleasing fact of the great anxiety of the clergy and the people to receive the Scriptures in their native tongue. This, with the universal adoption of education throughout the country, which we trust will not long be wanting, will secure, we doubt not, both the possession and the perpetuity of their public independence and best welfare. The peasantry, Colonel Stanhope describes as possessing a large share of rustic virtues. Though within the sphere of Turkish oppression, they were beyond the pale of its contamination, and retain great simplicity, bravery, and dignity of character. The populace in the towns are more degraded by the abject condition in which they have been held; but are still very susceptible of the influence of instruction wherever it is bestowed, and form a promising soil for moral and religious cultivation. Many of the richer classes, obliged till lately to crouch to their oppressors, while they lorded it over their poorer countrymen, exhibit a large share of those vices which such a state of things is calculated to generate. Avarice, finesse, and in some districts open plundering, have been hitherto but too characteristic of Greek manners; for which the circumstances in which they have been placed will but too well account. The resources of Greece are great, but unexplored; the Turks, blinded by prejudice and passion, have neglected the best interests of the country, and obstructed its agriculture, manufactures, and other sources of productive industry. The navy consists chiefly of merchant-brigs, to the number of about eighty, which have been maintained partly by private contributions. The sailors are skilful and brave; and though not a match for the combined Turkish fleet, in point of strength, have gained a mastery over it by their courage, and enter-

prising irregular tactics. The captains of the army, by their zeal and constancy, kept up the spirit of the people till they succeeded in throwing off the yoke. They are hardy, simple, and intelligent, though hitherto uneducated; and the soldiers partake of their character. Colonel Stanhope concludes his report with an expression of his firm conviction that the struggle, however protracted, must finally succeed, and that it will lead to an improvement in the condition not only of Greece, but also of Asia. Fully concurring in this opinion, and anxious for so excellent a consummation, we earnestly recommend the cause of this long oppressed people to the sympathies, the prayers, and, where practicable, the pecuniary benevolence of our readers.

DOMESTIC.

By far the most important subject of domestic intelligence during the month, has been that of various proceedings involving the cause of Protestantism and Popery, to which we shall now proceed to allude.

The zealous exertions of the friends of scriptural instruction in Ireland, have, from the first, been more or less openly opposed by the Roman Catholic priesthood, as also by many of the laity under their influence; but within the last few weeks that opposition has assumed a form of open and even outrageous hostility. At various meetings of the members of Bible, Education, and Missionary Societies, Roman Catholic priests and laymen have tumultuously interrupted the proceedings, and in some instances (one in particular, when the Archbishop of Tuam was in the chair) proceeded to gross outrages, expelling the chairman and dissolving the meeting by their clamours and violence. The anniversaries of charitable societies, at which the friends of the institution meet to transact the ordinary business of the day, being obviously improper occasions for theological controversy, special meetings have been held for debating that leading point at issue between Papists and Protestants,—the universal right of the laity to possess and read the sacred Scriptures. At Carrick, a zealous debate took place at one of these conferences; at Cork, the priests declined discussion; at Carlow, on the second day, the meeting was forcibly dispersed, the Protestant speakers with difficulty making their escape from personal violence. The Roman Catholics, in their turn, have also had meetings; and the result of their exertions is, that a fund, to a large amount, has been formed by the subscriptions of the members of their community; an agent has been appointed to manage their affairs in London; and strong resolutions have been adopted to prevent the progress of Scriptural education and the circulation of the Bible among their members. We cannot look at all these proceedings without some degree of apprehension, from their immediate effect in exasperating the spirit of theological and national hostility, and possibly for a time impeding the progress of those beneficial measures which are in train for the extension of education and Scriptural light among the long-neglected people of Ireland. Yet, in another respect, we venture to indulge better hopes. The cause of Protestantism we believe to be the cause of God and of the Bible, and we doubt not of its ultimate triumph over the errors and superstitions of Popery. Free discussion (we do not speak in reference to the expediency of public meetings for that purpose,) is clearly in its favour, and as clearly hostile to the system which the priesthood of Ireland are so zealous to uphold. We gather also from the very circumstance of this clamour, that the extension of education and the distribution of the Scriptures have already begun to produce a considerable and most beneficial effect among the people; an effect of which the priests are fully sensible, and the progress of which they are anxious to impede. When we advert also to the scenes which preceded the Reformation, we find them so far at least analogous to those now passing in Ireland, that they called the attention of the mass of the laity to the points in dispute, and thus secured that attention which is always useful to the cause of truth, and fatal to that of error. In proportion as it once comes to be understood and felt by the people of Ireland, that their priests wish to keep them in trammels, and to prevent their judging for themselves, and that all the Protestants ask is that liberty in this respect should be conceded to them, we may hope that they will become anxious to ascertain their rights, and to use them. Increased education will also lead the more

sensible of them to perceive that the system of force and intimidation employed by their priests, is indicative of a cause which cannot be protected by means of milder weapons. We are not, therefore, alarmed as to the ultimate issue of these proceedings, provided the friends of education and the Bible continue to act with the prudence, forbearance, and "meekness of wisdom," which their momentous object demands and merits. They need to be "wise as serpents," and "harmless as doves;" and, above all, to guard against that party spirit, and those political and religious animosities which such a state of affairs is but too apt to generate or foster.

We deeply regret, while we are animadverting upon the conduct of the Irish priesthood in restricting the dissemination of the Scriptures, to be obliged to add, that even in some Protestant quarters there seems to be a latent dread of their too free circulation. The Irish priesthood have expressly availed themselves of the opposition made by some Protestant bishops, and other ecclesiastics, to the Bible Society; and some of their defenders have thought, that in the late official orders from the Commander-in-Chief, prohibiting the distribution of the Bible in the army, except by chaplains and commanding officers (see the Religious Intelligence in our present Number, under the head of Naval and Military Bible Society), they could trace a precedent not wholly foreign to their defence. We most deeply regret that such an order should have been issued, and still more that it has not been superseded.

The unhappy individual, Mr. Fauntleroy, to whose case we adverted in our last Number, will probably before this reaches the eyes of our readers, have suffered the extremity of the law; having been found guilty, on the clearest evidence, of the crime with which he was charged. Among the proofs brought against him, was a paper in his own hand-writing, found in his desk, acknowledging numerous forgeries of powers of attorney to a very large amount, and stating his motive for committing them to have been, to provide for the exigencies of the banking-house, and to revenge himself upon the Bank of England for having refused to discount the bills of his house. We should pass by his case with but few remarks, were it not that the nature of his defence, and some proceedings subsequent to his trial, seem to call for a more extended notice, with a view, as far as is in our power, to break those demoralizing associations which have been mixed up with the circumstances of this unhappy case; and which, so far as they prevail in the public mind, cannot but have a most injurious effect upon society. Our limits prevent our dilating at present upon the subject, but we intend to resume it in our next. We cannot, however, in the mean time, avoid recommending to our readers, as a powerful antidote to the poison so copiously distilled in our public journals, Dr. Chalmers's admirable volume of sermons on commercial virtues; a volume which will enable them easily to find their way to Scriptural truth through the labyrinth of errors which are current in society on the subject of worldly honour, and other specious appearances of virtue.

ANSWERS TO CORRESPONDENTS.

H. W.; J. B.; Laicus; J. A.; A Constant Reader; I. A.; Scrutator; Tiro; G. H.; K. G.; Z.; J. P. A.; Incog.; M. R. S.; J. M. W.; and Ours; have been received, and are under consideration.

Our plan does not admit of the announcement of successive editions or parts of works.

We did not receive J. C. B.'s letter till some time after the paper to which it referred was printed.

G. G. had better refer his queries to some Clerical friend.

Much Literary Intelligence arrived too late for insertion.

M. A. C. will find, on reference to our former volumes, that we have very frequently brought the hardships of chimney-sweeping children before the public. It remains with the heads of families to carry the substitution of machinery into effect.

We must refer those correspondents who address us respecting Advowsons, Curacies, Tutors, and Governesses, to the parties advertising on our covers, as these matters

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

CONVERSION AND DEATH OF COUNT STRUENSEE.

(Continued from p. 674.)

DR. MUNTER gave to the world a minute account of his conferences with Count Struensee, which amounted to thirty-eight in number. They exhibit a remarkable instance of a philosophical infidel forced, step by step, from the "refuges of lies" in which he had entrenched himself, and constrained to acknowledge the Divine authority of Revelation; and this not only as a cold dictate of the understanding, but, as there appears the strongest reason to believe, with true justifying faith to the salvation of his soul. A series of extracts from Dr. Munter's memoranda will best convey the leading facts of this affecting narrative. The following is the substance of their first interview:—

March 1, 1722.—"He received me with a sour and gloomy countenance, in the attitude of a man who was prepared to receive many severe reproaches with a silence that shewed contempt. We were alone; and I was greatly moved, beholding the misery of one who, but a few weeks ago, was the first and the most powerful of all the King's subjects. I neither wished nor was able to hide my feelings. 'Good Count,' said I, 'you see I come with a heart that is sensibly affected for you; and I sincerely wish to make the visits which I am ordered to pay you agreeable and useful.' Here he quitted his affected attitude, his countenance grew more serene, he gave me his hand, and thanked me for the share I took in his fate. 'Our conversation,' continued I, 'will be now and then disagreeable both to you and me; but I profess most solemnly, that I shall tell you even those melancholy truths which I have to communicate, without severity to you, but not without pain to myself. I know I have no right to give you any unnecessary uneasiness, and you may depend upon my sincerity. Should it happen that accidentally in our conversation a word should slip from me which perhaps may appear offensive, I declare beforehand that it never will be uttered with such a design; and I beg that in such instances you will overlook my precipitation.' With an air and a look that appeared to me not very favourable, he replied, 'Oh! you may say what you please.'

"'I shall certainly, good Count,' continued I, 'say nothing but what my great desire to contribute towards your future happiness, as much as lies in my power, shall oblige me to. I wish to raise your attention to a serious consideration of your moral state, and how you stand in regard to God. You do not know how your fate in this world may be decided; and Christianity, which I teach and believe, makes it my duty earnestly to wish for your everlasting happiness. Consider my visits and my conversation only in this view, and I hope you will not disapprove of them. I had several reasons which might have led me to wish to decline obeying the King's order which brings me to you: but the hope of comforting you in your misfortunes, and of ad-

vising you to avoid greater ones, was too important not to sway me. Do not charge me with views of a meaner sort. I come not for my own sake, but only with a wish of being useful to you.' He then confessed twice that he was fully convinced I did it entirely for his advantage."

In allusion to some remarks which Dr. Munter made respecting a future state, the Count would not own that he ever had entertained any inward impressions of immortality, or had been afraid of it. He confessed that the thought, that he should soon entirely cease to exist was disagreeable to him; it frightened him: he wished to live, even if it were with less happiness than he now enjoyed in his prison. But he added, that he did not find the thought of total annihilation so terrible as it was to many who entertained the same sentiments with himself.

In the course of the conversation he incidentally admitted, that it was his heart and not his understanding that was the source of his infidelity. —"You will hardly," said he, "make me believe that there is a future life, and though you perhaps may convince my understanding by reasons which I cannot overthrow, my heart will not yield to the conviction. My opinion, which is opposite to yours, is so strongly woven into my sentiments; I have so many arguments in favour of it; I have made so many observations from anatomy and physic, which confirm it, that I think it will be impossible for me to renounce my principles." —How true the Scriptural maxim, that it is with *the heart* that man believeth unto righteousness!

The following is an outline of this unhappy man's creed at this period; and which is radically the creed of the philosophical unbelievers of our own day. He acknowledged and adored a Supreme Being, and believed that the world and mankind had their origin from God. He could never persuade himself, that man consisted of two substances. He looked upon himself and all other men as mere machines. It was God that first animated this human machine: but as soon as its motion ceased, that is, when man died, there was no more for him either to hope or to fear. He did not deny that man was endowed with some power of liberty, but his free actions were determined only by his sensations; and therefore they could be accounted moral, only so far as they related to society. Every thing that man could do was in itself indifferent. God did not concern himself about our actions. He was very sorry for some of his actions, and, in particular, that he had drawn others with him into misfortunes; but he feared no bad consequences or punishments after this life. He could not see why such punishments were necessary to satisfy the justice of God, even though he allowed that God regarded our actions.

In the second conference, March 3, the first thing Dr. Munter endeavoured to convince the Count of was the falsity of his system that man was a mere machine; concluding with a serious and tender exhortation to him, not to let the few last weeks of his life slip away uselessly for eternity. The Count was affected, and, casting down his eyes, replied,— "You must have a great deal of the goodness, humanity, and faithfulness of a minister, since you are so anxious about my welfare, and are not displeased at my not agreeing with you exactly in opinion." "I assure you," rejoined Dr. Munter, "I shall not, until the very last day of your life, desist from exhorting and entreating you; and I hope God will bless my endeavours."

At the third conference, March 5, we find Struensee admitting the force of the arguments which had been urged for the immortality of the soul, and even expressing a wish that the doctrine might be true; upon which Dr. Munter remarks,—"I thought it needless, therefore, to enter into

more ample disquisitions about the existence, nature, and immortality of the soul. "Besides, I was afraid that philosophical speculations on these truths might detain us too long, and lead us astray to various researches which are but little adapted to amend the heart." This judicious adviser therefore proceeded to point out the fearful possibility and certainty of what must be the lot of the impenitent sinner in a future state, particularly urging upon the Count, that even if he could fully justify his actions before his fellow-creatures, he could not do so before a holy and omniscient God. "I acknowledge this," said Struensee, "and therefore shall say nothing to excuse myself before God; and I hope he will not demand this of me. I trust in my repentance and his mercy. Do not you think God will forgive me on account of this philosophical repentance?" Dr. Munter most judiciously and scripturally replied;—"According to my notions of repentance, I can give you no hopes. I know but one way to receive God's pardon, and this is not by a philosophical but by a Christian repentance. I cannot yet state all the reasons why I am constrained to think so; but if you only reflect on God's mercy, in which you trust, you will find that even this very mercy makes it necessary for him to be just, and to shew his aversion to moral evil. Such mercy as that of God, which cannot degenerate into weakness, must doubtless be very terrible to him who has offended against it. I entreat you not to put a blind and ill-founded confidence in it."

By the blessing of God upon these interviews, and the appropriate books which Dr. Munter placed in his hands, (which, being chiefly from German writers little known in this country, it will not be necessary to specify in detail,) we find by the next conversation that the Count had so far advanced towards a change of sentiments that he now acknowledged an approaching eternity. "Neither could he, nor would he," says Dr. Munter, "any more oppose the impressions which the prospect of it made upon him. He was concerned about his moral condition, but not enough yet; at least, not on account of the displeasure of God which he was labouring under. I endeavoured therefore to convince him, that human actions are not good or bad, merely on account of their consequences in society, which hitherto had been his opinion; and I shewed, that the will of God is the only rule by which the morality of actions is to be determined. After some silence on both sides, and amidst his tears, he looked at me with an air that betrayed both anxiety and confidence, and said, 'Oh! if my tears came only from the right source!' 'I suspect,' said I, 'the reason why you weep. It is for the misery into which you have thrown your friends. This is your tender side, which pains you, even when it is but slightly touched. Examine yourself, whether it is only personal friendship, and the remembrance of mutual enjoyed pleasures, and regret for having lost the hope of their continuation—or whether it is the consciousness that you have offended God, religion, and virtue, in the persons of your unfortunate friends?" The Count seems to have felt the force of this distinction, and not long after added; "I fear it is now too late to beg for God's mercy; and perhaps I do it in my present situation only out of necessity!" upon which Dr. Munter forcibly pointed out to him the mercy of God to the returning penitent, even at the eleventh hour.

At their next two interviews, March 10 and 12, Dr. Munter exhibited, one by one, a long catalogue of sins, with each of which he faithfully, but affectionately, charged his catechumen, who, to all of them, in a very penitent manner, and with many tears, pleaded guilty. The powerful effect of this probing examination upon his conscience was very visible in his subsequent de-

portment; for General Lieutenant Holben, the commander of the castle where the Count was prisoner, told Dr. Munter some days after, that since his last visit, the Count had been very uneasy; that he frequently on a sudden started from the couch upon which he used to lie during the whole time of his imprisonment; that he would sit for half an hour together, hanging down his head, buried in deep thought, sobbing, and shedding many tears. His repentance had also now begun to assume a more Scriptural form; for we find him saying at their next interview, "I cannot seriously enough repent of having led so bad a life, and of having acted upon such wicked principles. My present condition, and even my death, do not concern me so much as my sinful actions."

At this interview Dr. Munter presented the Count with a letter from his father, who seems to have been a man of simple earnest piety. A portion of this affecting epistle cannot but prove interesting to the reader.

"I could wish that these lines, if possible, may reach you, that you may read and consider them. The melancholy, grief, and anxiety of your parents, on account of their sons, I am not able to express. Our eyes swim in tears, day and night. Our souls cry without ceasing to God for mercy upon them. But I will speak no more of this. There is but one thing which lies heavy upon my mind, and that of your much afflicted mother. You know our sentiments. You know our intention when we educated you. You remember how often and how seriously we inculcated this great truth, that 'godliness is profitable unto all things.' As often as I had occasion to speak to you, even then when you were in a public capacity, I reminded you of the omnipresent God, and exhorted you to be careful in preserving a good conscience. Your own heart will tell you how far you have lived up to the exhortations of your father.

"Long have your parents been under great anxiety about you. Since we lead a retired life, and have very few acquaintance, and you yourself have written nothing about your circumstances, the prayers and sighs of our straitened hearts have ascended to God in secret; and in our anxiety we cried, that your soul might not be lost. Three different times, at Halle, Gedern, Altona, you were looked upon as a dead man by those that stood about your sick bed. God has spared you, and preserved your life; certainly with that only intent, to prepare you in this time of grace for a happy eternity. The same is now the chief intention of your gracious Redeemer, in your prison. You are his creature; he loves you; you are redeemed by the blood of Jesus. God is a reconciled Father. You are baptized in the name of the Trinity. He will make an everlasting covenant with you, and he will not desist from doing good to you. Return then to your God, my son; he will not hide his face and compassion from you. Listen to the voice of your conscience, and the conviction which the Spirit of God produces in your soul. Pray to God that he may disclose to you the true inward state of your heart, that, enlightened by him, you may see how great are your transgressions. Employ your present solitude to search your whole life in the sight of the all-knowing God, that you may see how great and how detestable are your sins. Do not flatter yourself. Be rigorous with your own heart. Accuse yourself and judge yourself before the tribunal of God, whilst you are still enjoying this time of grace.

"When you shall feel your sins to be a heavy burden, your heart will then be humbled before God; you will pray for mercy, and you will seriously detest and abhor your transgressions. You will then see the great importance and necessity

of the redemption of Christ. You will then take refuge in Him who receives sinners, who was made to be 'sin for us,' who has paid the debt of our sins, and suffered the punishment, that we might be made 'the righteousness of God in him, and might have redemption through his blood, the forgiveness of sins, according to the riches of his grace.' Still the blood of Christ pleads for you. He that is merciful still stretches forth his hands. Without Jesus there is no salvation. He is the author of it. Even for your sake 'he has received gifts.' You may have in him righteousness for your peace of mind and for your sanctification. O that Jesus might be glorified in your heart! In him we have happiness whilst we live, whilst we suffer, whilst we die, and after death.

"Your mother sends her love to you. She weeps, she prays with me, for our unfortunate sons. My son, my son, how deeply do you afflict us! Oh! could we but have this only comfort, that our sons turned with all their heart unto the Lord, and that we with joy might find them again in eternity before the throne of the Lamb!

"We your parents commend you to the love of the Lord that has mercy on you. May Jesus, who is a compassionate High Priest, remember you for good at the right hand of God, that you may receive mercy before the Throne of Grace, and be pardoned unto everlasting salvation. Yea, Jesus! thou great Friend of mankind, who wilt in no wise cast out him that comes to thee, help parents and children to life everlasting!"

This affecting letter the Count seized with great eagerness, and began to read; but he had not half finished it, when he laid it down, weeping bitterly. "It is impossible for me to read any further; I will begin again by and bye."

"Read it by yourself," replied Dr. Munter, "and read it often. It is the letter of an honest, afflicted, and tender parent. Endeavour to comfort your pious and virtuous father and mother, by a Christian-like answer. You know very well what alone can comfort them." "Oh! my God," said he, in a manner which cannot be expressed, "I cannot write to them; I do not know how I shall act!"

In the course of the subsequent conversation he remarked, in reference to the hope which he had entertained that God would shew him mercy on account of his philosophical repentance, "I deeply feel that I have no grounds for such a hope. I am no longer inclined to deceive myself." Dr. Munter pressed this important point still further at their next interview, shewing that mere repentance is not sufficient to satisfy Divine justice, and asking what he would think of a judge who should pardon every criminal when he shewed signs of a serious repentance. He answered, that "he should think him to be a good man, but a weak one, who was neither just nor wise, and unfit to be a judge." Upon this concession, Dr. Munter proceeded to shew, that not only not mere repentance, but neither likewise reparation of damages, nor reformation of life, (the three means, which reason recommends for obtaining pardon,) are sufficient to expiate sin in the sight of God. His next step was to prove, that faith in Christ is the only medium of reconciliation. He now, therefore, began earnestly to urge, in this and the next conversation, the serious perusal of God's word, and particularly that he should weigh the evidences of Christ's resurrection, some of which he explained to him. "The New Testament," said he, "gives the most perfect information; and the Old Testament agrees with the New, particularly in that chief point of man's redemption." He then pointed out and explained several passages of the Prophets which correspond with the Evangelists, and drew the inference, that even this must prepossess us greatly in

favour of the truth of the Gospel history. The Count replied; "If one had a mind to entertain a suspicion, one might say that Christ had formed himself after the character of the Messiah, as it was drawn by the Prophets, to act the part of this great Personage;" to which Dr. Munter justly replied, that if he had wished to do this, he would have acted his part in conformity with the prejudices of the Jews, and have appeared in the character of a worldly hero. "Certainly," rejoined Struensee, "he would then have employed quite different means. It is impossible for an impostor to act thoroughly the part of an honest man. Besides, there are prophecies, which, in regard to their being fulfilled, did not depend entirely upon Christ. For instance, the casting lots for his garments, and his being crucified. One as well as the other depended on accidental circumstances. If the Romans had not been at that time masters of Jerusalem, he might not have been crucified, but rather been stoned to death." This cogent and convincing argument shews that Struensee's belief was now really grounded upon a strict review of evidence.

They next proceeded to examine those passages of Scripture which treat of the redemption of mankind by Christ. "I endeavoured," says Dr. Munter, "to prove that this redemption, as it is taught in Scripture, does not contradict any of God's attributes, and is in all respects adapted and suitable to the condition of mankind. This being done, after it had taken up much of our time, I entreated the Count most earnestly to convince himself of this chief doctrine of Christianity, that there is no salvation without Christ, and to embrace it for his own everlasting welfare. He said he should raise no difficulties, but should do as much as he could to become convinced of a doctrine which must be of so great importance to him. He had no hopes but from this quarter only!" One of his concluding remarks in this conversation, deserves to be seriously considered by the infidel and sceptic. "I formerly thought," said he, "that whoever embraced Christianity was to renounce his reason; but I now see plainly, that nothing is more consistent with reason than Christianity."

The principal object of the next interview (March 29) was to convince the Count that reason can make no objections of any consequence against the doctrine of the redemption of the world by Christ. "I myself," said the Count, "have been thinking already on this subject. Perhaps God may see fit to try our intentions towards his precepts, by demanding our faith in favour of this doctrine of redemption. And if this should be the case, it is a sufficient reason for us to believe it." "Hereupon," says Dr. Munter, "I shewed that the doctrine of redemption glorifies the Divine perfections, and is absolutely necessary to human salvation. At the conclusion of my arguments I entreated the Count openly as a Christian to profess his belief in Christ. 'Cease,' said I, 'good Count, to be an unhappy man. Believe in Jesus, and your sins shall be forgiven you. Your death will open to you the door to a blessed eternity.'" "Here ensued a scene," adds the venerable narrator, "which was affecting to me beyond description. Never felt I such joy. Never have I been so sure of the happiness of having been the instrument of bringing back a sinner from his errors! I shall never forget this solemn and joyful hour, and never cease to praise God for it." "I should be guilty of the greatest folly," said the Count, "if I would not embrace Christianity with joy, when its arguments are so overwhelming, and when it so entreats me with the voice of love. Its effects upon my heart are most powerful. Oftentimes I cannot refrain from weeping when I read the history of

Christ. I think already with hope on my death. I have acquainted myself with its most terrifying circumstances. I do not know how I shall feel when the awful hour comes, but at present I am not uneasy about it: I find nothing that makes me anxiously wish for this life. I will confidently hope for forgiveness of my sins through Christ. And to you, my dear friend, I am infinitely indebted for having brought me so far." "I embraced him," continued the narrator, "and exhorted him to thank God for it. We prayed together."

Dr. Munter would now have left him; but he requested him to stay half an hour longer, which he did. He complained that his former idea, that there was perhaps no eternity, now and then recurred to him, and in fact it did not leave him entirely until a few days before his death. He said, with a kind of indignation and grief,—"Sometimes I think again, Suppose my former idea was true, that we have no existence after death! But I comfort myself by reflecting, that I abhor the idea; and that I deeply feel it would truly be a wretched thought if all my wishes and expectations of futurity should be vain. I tremble when this melancholy thought disturbs me, and I arm myself against it by recollecting the various convincing proofs in favour of Christianity as well as of a future state. I am now fully determined to follow the same rule in my new principles which I had laid down in regard to my former ones. For my intention was, to think on the approach of death in the following manner: I have examined my idea that every thing ceases with this life, and I have found it to be true. Therefore, if I should die, nothing shall make me think otherwise; and I will die with a confidence, that, in case I should be wrong, God is a benevolent being who will forgive my error. But I now see that my former notions of God's mercy were unworthy of the Supreme Being. I have now examined Christianity with greater exactness than I ever did my old system; and by this examination I am convinced of its truth. I therefore will remain firm. Neither my old system, nor my new doubts, shall henceforth stagger me." He then, after some questions respecting the inspired writers, told Dr. Munter, that he now constantly read the Bible; adding, that he frequently prayed to God to enlighten and confirm him in the truth; and "I am sure," said he, "that God will hear my prayers and bless my endeavours."

(*To be concluded in the Appendix.*)

FAMILY SERMONS.—No. CXCII.

John v. 28, 29.—*The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation.*

THOUGHTLESS as most persons are of death, judgment, and eternity, we none of us know how nearly these events may be approaching. The passing moment is given to us for objects the most interesting and important, and it brings with it duties which cannot be neglected without hazarding our eternal welfare; but beyond it not an instant can we call our own: while we reckon the sands of life, they are rapidly gliding away; our days are short, our work is great, and death is hastening to put a period to all our projects. Oh then let us so number our days that we may apply our hearts unto wisdom! Let us stand habitually prepared for our eternal change; let our loins be girded and our lamps be burning; ever keeping in remembrance the solemn declaration in the text, that the hour is coming in the which all that are in the graves, among whom we ourselves must shortly be numbered, shall hear the voice of the Son of

Man, and shall come forth to the resurrection either of life or of condemnation. This solemn announcement is made to us by the Son of Man himself; by him who shall be our Judge, and who mercifully forewarns us of that momentous crisis, in order that we may be prepared to meet it. He tells us in the text that the time is coming; already since he gave the warning, have eighteen centuries rolled away, bringing us so much the nearer to the eventful hour; an hour which every passing instant hastens on, and which no created wisdom can predict, or power procrastinate. Indeed, this hour may always be said to be virtually at hand; for, however distant in reality it may be, of which we know nothing, were it millions of millions of ages, still the period of death, which we all confess is near and unavoidable, is, in truth, to us like the hour of the resurrection, of judgment, and of eternity; for in the state in which we die shall we rise again, and in that state shall we be judged. There is no work or device, no place for repentance or amendment, no possibility of change in our condition or prospects, in the grave to which we are hastening. To prepare then for death, is to prepare for all that will ensue after death; for the resurrection of the body and its reunion to the soul; for the second advent of Christ; for the hour of judgment, and the sentence that awaits us, whether of happiness or misery, in the eternal world. And let us not think that serious reflection upon this great truth of the resurrection is not necessary, except at particular seasons; that it befits only the solemnities of a funeral or the joyful festival on which we commemorate the resurrection of our Lord; no, at all times should it be familiar to our thoughts; for it is the very basis of the whole system of Christianity; "If the dead rise not, then is our faith vain:" it has a close relation to all our hopes and duties; and its influence should habitually appear in the whole tenor of our thoughts, and speech, and deportment. Let us then bend our minds on the present occasion, seriously to reflect upon our Lord's declaration in the text relative to this interesting subject, and let us pray for the blessing of his Holy Spirit, that our meditations may be sanctified, so as to enkindle in us affections becoming those who look forward to this great consummation.

From the passage before us we learn two most important particulars; first, that an hour is coming in which all that are in their graves shall hear the voice of the Son of Man, and shall come forth; and, secondly, the lot that severally awaits them in the future world.

First then, we learn, that "an hour is coming in the which all that are in the graves shall hear the voice of the Son of Man, and shall come forth." By the expression, "all that are in the graves," is meant all who shall have lived and died upon our earth from the creation to the second coming of Christ to judge the world. There is, of course, no allusion intended to any one particular rite of sepulture. Those who have perished in the waters of the deep; those whose bodies have been consumed in the flames; those who have been devoured by beasts of prey, or whose remains have decayed on the surface of the earth, or been scattered by the winds of heaven, all shall rise again. Those only who shall be alive at the day of the resurrection are excepted, their bodies not needing to be re-animated, never having been bereft of the immortal spirit; such, without the change produced by death, shall at once take their respective stations with their risen forefathers, at the judgment seat. But all others, the high and the low, the rich and the poor, youth, infancy, and age, shall all hear the voice of the Son of Man and of God, and shall live. None shall be able, however much they might wish it, to elude his omni-

scient search; none shall dare to disobey his awful summons. "Before him shall be gathered all nations:" "we must all appear before the judgment-seat of Christ."

Such an hour, our Saviour affirms in the text, is coming: it may be little thought of by many; by some it may even be disbelieved; but its approach is certain: it rests upon the infallible declaration of God himself. "The trumpet shall sound, and the dead shall be raised incorruptible: this corruption must put on incorruption, and this mortal must put on immortality." The whole system of revelation is grounded on this doctrine, even where it is not explicitly mentioned. Thus our Lord himself argues, in reference to the promises made to the ancient patriarchs: "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob; God is not the God of the dead, but of the living." The doctrine, thus plainly asserted, as well as grounded on clear inference from the whole tenor of the Bible, which addresses man as a spiritual and immortal being, capable of future rewards and punishments, is exemplified for the confirmation of our faith in the resurrection of Christ himself. "If the dead rise not, then is Christ not raised; but now is Christ risen from the dead, and become the first fruits of them that slept." And why should it ever have been thought a thing incredible that God should raise the dead? Is not the doctrine conformable to our reason, especially when we see that his retributive justice does not always fall upon men in this world according to their deeds; thus leading us to the thought of a future state, where the equity of his administration shall be clearly displayed? Has he not also in some measure made it visible to our senses in the analogies of the natural world; as our Lord himself shews, and his Apostle after him, from the vegetable creation: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." "God giveth it a body as it hath pleased him." The same Almighty Hand which from the barren nakedness of winter can so wonderfully and inexplicably furnish out all the beauty and luxuriance of spring, we can easily conceive, may, by a higher exertion of Divine energy, restore the human body from its dust, and re-unite it to the immortal soul. That body itself is a convincing proof of infinite wisdom and almighty power; and surely He by whom this frame was so fearfully and wonderfully made, He in whose book all our members are written, will not be unable to accomplish his declared intention of restoring it to life after the temporary slumber of the tomb. True, it will require a stupendous display of skill and power; but this will not lessen our faith in its accomplishment, when we consider that it is to be the work of the Almighty Creator himself. The text says, they "shall hear His voice;" the voice of Him who was "the Son of Man," but who in his Divine nature was also the Creator of man, and the Lord of all things; and who, even in the days of his incarnation upon earth, gave infinite proofs of his omnipotence. That voice which said, "Lazarus come forth," shall again be heard, and an irresistible energy shall accompany the command. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

The distinction made, in the passage just quoted, between the dead in Christ and the remainder of the human race, will lead us to the second subject proposed for our consideration from the text; namely, the lot that severally awaits the respective classes in the future world.

The purpose for which the dead are to be raised is the most momen-

tous which can be conceived: it is that they may be judged according to the deeds done in the body, and that to them may be awarded an eternity of happiness or misery. Our Lord, in the text, passes on at once to their ultimate destination; but we are in various other passages informed of an intermediate event, namely, the final judgment on which that destination depends; and, indeed, the text itself implies this, when it says, "they that have done good," and "they that have done evil," thus classing the whole race of mankind as they shall appear at the judgment day.

We have here, first, the case of those who shall be partakers of "the resurrection of life." These are described in the text as "they that have done good;" the Apostle Paul speaks of them as "the dead in Christ:" they are elsewhere called "the pure in heart, who shall see God;" the "upright who shall have dominion in the morning" of the resurrection; the "righteous who shall shine forth as the sun in the kingdom of the Father," the "saints in whom Christ shall be glorified at his coming to judge the quick and the dead." These expressions do not indeed mean pure, and spotless, and perfect creatures; for then no member of the human race could obtain admission to the glories of heaven: but they point out their characters as redeemed by the blood of Christ, justified through faith in him, and sanctified by his Holy Spirit. The good which they have done upon earth is not perfect: it is debased by much infirmity, but still it is grounded upon right principles; it flows from love to God and faith in Christ, and it is accepted by the Supreme Judge in virtue of the all-sufficient merits and powerful intercession of the Mediator between God and man. Their religion was not a mere name or profession; it took its root in deep humility and self-abasement; it led them as penitent transgressors to the great Surety for sinners, and it exemplified itself in a cordial obedience to God's commands. They looked not for any reward as the recompence of their own merits; but, while they trusted only to the sacrifice and death of their Saviour, they exhibited the power of his religion upon their souls by a holy, humble, self-denying, and charitable life. They "did good," because their hearts were renewed after the image of God; the good tree brought forth good fruit: they considered that they were not their own; and, being bought with the price of the blood of Christ, they endeavoured "to glorify God with their bodies and souls which were his. "They washed their robes, and made them white in the blood of the Lamb, and therefore are they before the throne of God."

Such is their character: their happy lot is "the resurrection of life." Not merely do they rise, but they rise to a state of perfect and never-ending happiness. All that the eye of man hath seen, or the ear heard, or the heart conceived, is not able to convey an adequate idea of this state of enjoyment. It is emphatically called "life," life everlasting, the life of the soul, begun upon earth and perfected in heaven. It includes the presence and favour of God, and the blessed rewards which he has reserved for them that love him. It is "an inheritance incorruptible, undefiled, and that fadeth not away;" "an enduring substance;" "a crown of righteousness;" "a building of God, a house not made with hands, eternal in the heavens;" and in order that we may be fully prepared for the enjoyment of it, this vile body shall be made like unto Christ's glorious body, and both body and soul shall be for ever preserved from all that could bring a cloud over these unutterable enjoyments.

Next shall rise "those that have done evil." The profane, the unjust, the impure, the hard-hearted, the self-righteous, the hypocritical, the obstinate; in short, all but the faith-

ful servants of God are included in this class of character. *They* too shall rise, however unwillingly, they shall come forth to be judged according to their evil works. Then will all their false excuses and palliations for ever forsake them; they shall perceive the enormity of their transgressions, and acknowledge the righteousness of God in their fearful condemnation. No plea of mercy shall remain to them; no way of escape from the regions of eternal despair. They lived without God, they died without hope, they rise with a "fearful looking for of judgment and fiery indignation." Their summer is past, their harvest is ended, and they are not saved. In such an hour as they thought not the Son of Man came: they were unprepared for his appearance; they had not served him upon earth; they had not, as penitent sinners, trusted to his atonement for pardon, or walked as believers in newness of life to his glory; and now his language is, "I know you not: depart from me, ye workers of iniquity."

Such then is the twofold lot of mankind in the world to come. "The wicked shall go into everlasting punishment, but the righteous into life eternal:" the latter shall be crowned with joy and gladness, the former shall awake to everlasting shame and contempt. Like the ten virgins in the parable, both lie down for a season to slumber in the grave; but when, at the hour of the resurrection, the cry is heard, "Behold the bridegroom cometh, go ye out to meet him," the difference in their characters will fully appear. The five foolish had lamps, but had failed to provide themselves with oil, and were excluded from the marriage; the five wise had oil in their vessels with their lamps, and were admitted. So the thoughtless, the unbelieving, and every class of evil-doers, shall find, too late, that the name of Christian, without true religion in the heart, will profit them nothing; in vain will they say, "Lord, Lord, open unto us;" the door is shut, and He that hath the keys of hell and of death will never more permit it to be opened, either to admit the condemned, or to endanger the safety of the blessed.

And is it not strange, that, professing to believe these things, they should so little influence our hearts and lives? Is it possible that we can credit the record given to us in the text, and yet live as though there were no resurrection, no futurity, no judgment to come, no heaven, no hell? Must we not acknowledge that it is our duty and our interest to flee from the wrath to come, and to lay hold of the hope set before us in the Gospel? Consider, on the one hand, the greatness of the blessings promised to the righteous; to be for ever with God, enjoying his highest favour, delivered from pain, and sorrow, and disappointment, and from the procuring cause of these—sin and temptation. Consider, on the other, the awfulness of the threatened condemnation; the just displeasure of God, the stings of a guilty conscience, the company of evil spirits, the worm that dieth not and the fire that is not quenched. Can we hesitate which to choose, when life and death are thus plainly set before us? The hope of eternal glory, and the dread of eternal misery should stimulate us to diligence in making our calling and election sure. The means of so doing are clearly held out to us: "the grace of God is made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." The gate of heaven is opened to all believers; we are invited to enter: "The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely."

To the Editor of the Christian Observer.

ALLOW me to solicit the attention of some of your correspondents, skilled in Biblical criticism, to the true sense of the expression occurring in *Jer.* xvii. 9. The entire verse, according to the authorized translation, stands thus: "The heart is deceitful above all things, and desperately wicked; who can know it?" On referring to Parkhurst's Heb. and Eng. Lexicon, I find that the word now here translated, *desperately wicked*, properly signifies, *infirm, weak, frail*; and it is there observed, that "the English translation, *desperately wicked*, seems very improper." "I do not find," says Parkhurst, "that the word even denotes wickedness at all." According to the same authority, and under the same root upon, a man is thus called from the *infirm wretched* state into which he fell by sin. Although, on comparing the expression in our translation with parallel texts of Scripture, with the doctrine of our Established Church, and with actual and sad experience, I can have no hesitation in admitting, that the heart is naturally disposed to dissimulation and deceit above all things, and capable of any degree of wickedness, yet, as the cause of truth and sound doctrine needs not the support of any unfounded or ambiguous testimony, and as the passage in question is very frequently adduced in proof of the total corruption of human nature, it seems desirable that the true sense of the original Hebrew should be clearly ascertained, and generally understood. A reference to the following versions may tend to throw some light upon the subject of my inquiry.

SEPTUAGINT VERSION.

Βαθεῖα καρδία παρὰ πάντα, καὶ ἀνθρωπός ἐστι, καὶ τίς γνώσεται αὐτόν;

VERSION OF JUNIUS AND TREMELLIUS.

"Fraudulentum cor ipsum super omnia, et *mortiferum* est, quis cognoscat ipsum?"

VERSION OF MONTANUS.

"Supplantativum cor præ omnibus et auxium ipsum (margin, *perversum* est) quis cognoscet illud?"

Though feeling very incompetent to decide upon the point, I conceive that the passage may be correctly rendered as follows: "The heart is deceitful and *frail* above all things, who can know it?" Any remarks from an abler correspondent in confirmation or elucidation of the above criticism will prove satisfactory to

SCRUTATOR.

To the Editor of the Christian Observer.

A COMPLETE misapprehension appears to exist generally with regard to the subject of which the Apostle Paul speaks, in the second chapter of 1 Cor. and ninth verse.—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, *the things which God hath* prepared for them that love him." The commentators, as Valla, Erasmus, Grotius, and others, have taken no notice of the application of the passage; but it is commonly applied to the state of the people of God in a future *world of happiness*. The context, however, clearly points out, that the intention of the Apostle was to describe the glory of the Gospel revelation upon earth. He compares (ver. 5—7) the wisdom of this world with the wisdom of God; and under this name speaks of the discovery of those great truths which were hidden from the ancient world, but had now been revealed by the Holy Spirit (ver. 10). The words preceding, and those also which follow, refer evidently to the same subject: the passage in question, therefore, cannot fairly be supposed to relate to another. The question is not merely of words: the glory and happiness of those who love God, even in this present time, are here declared in language the most animated and powerful. Our idea of the glory and happi-

ness of heaven scarcely needs to be raised; but we are apt to take too cheerless a view of the privileges and enjoyments which belong to our state of pilgrimage below. The just understanding of this description of it, by an inspired Apostle, may lead the weak and desponding believer to an expectation, and consequent attainment, of joys which he has not ventured to hope for, in the midst of his afflictions. A further argument for this application of the passage may be taken from the evident reference of the original passage in the Prophet Isaiah, chap. lxiv. 4. The Prophet prays, ver. 1, for the interposition of God in favour of his afflicted people; pleading his former gracious deliverances, and declaring by experience his sense of the value of the blessings which God has ever in store for his people "that waiteth for him." He appears to desire a miraculous interference, similar to what the records of Israel have testified of former ages, but undoubtedly to be exercised at that present time, or at least in this state of existence. May we not therefore be bold to restore to the balm of our earthly Gilead a healing leaf, which has erroneously been given to a land of joys, acknowledged by all to be unbounded, although too little desired by the heirs of the Divine promises?—I am, sir, your obliged and

CONSTANT READER.

To the Editor of the Christian Observer,

HAD I not observed on former occasions that your correspondents are often in the habit of deliberating maturely before they commit their lucubrations to your pages, I should have felt surprised that the important inquiry proposed by R. S. in your Number for June, has so long remained unanswered. Your correspondent, in referring to Matthew v. 43, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy," inquires whether it is just to consider this passage as implying that our Lord meant that private revenge was inculcated, or at least allowed, under the Mosaic Law. He asks, Does the Old Testament enjoin or permit hatred to enemies? Did our Lord intend to intimate that it did? On the contrary, was it not his express object to shew that this and the other laxities and immoralities mentioned in the Sermon on the Mount, were corrupt glosses and innovations foisted in by the Scribes and Pharisees? Still your correspondent allows that love to enemies is not so plainly inculcated in the Old Testament as in the New; and he thinks that the language and conduct of some of the most eminent believers under the old economy prove that in their opinion revenge under some circumstances was lawful. He asks, therefore, what was the general character and spirit of the Law of Moses, as respected this point; and whether our Lord in any way modified it; and also what was the common practice, as well as the specific law, under each dispensation.

I shall not attempt in the present paper to discuss the whole of this large and interesting subject, but shall confine myself to one particular branch of it; namely, the state of the Jewish law with regard to revenge. On turning to Mr. Scott, and various other commentators, for passages illustrative of our Lord's declaration, "Ye have heard that it hath been said, thou shalt hate thine enemy," I find them referring to such texts as Exod. xvii. 14—16; Deut. xxiii. 6, xxv. 17, &c.; but these references, I submit, do not bear out the idea, that our Lord meant that hatred to enemies was inculcated in the Mosaic code. That code might not indeed insist upon the duty of loving enemies, but it does not command the contrary, and I conceive that our Lord only means that the people had heard

this doctrine in the glosses of the Scribes, and not in the text of inspiration; they inferred it as a corollary from, or converse to, the proposition, "Thou shalt love thy neighbour;" which expression (as in Levit. xix. 18.) was generally understood to relate to the children of Israel only, till our Lord corrected the misconception in several of his discourses and parables, and especially that of the good Samaritan. I admit, however, that such passages as those referred to by Mr. Scott, and other commentators, have considerable relevancy to the general question; and I should be much gratified if those of your correspondents who may take up the discussion, would include them in their argument, as also the imprecatory parts of the Old Testament, with a view to a full understanding of the subject; but my present line of consideration lies within more narrow bounds.

Those specific declarations of the Old Testament to which our Lord alludes are indicated in the verses which precede that already quoted. "Ye have heard, that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." The passages of the Old Testament alluded to in this quotation are chiefly Exod. xxi. 22—27, Levit. xxiv. 19, 20; and Deut. xix. 16—19. Of these passages it may be remarked, that they were laws given to the magistrate for the regulation of his proceedings, but were not intended to authorise a wish for revenge on the part of the injured person. The judge was to consider the nature of the offence, and the evidence on which the proof of it rested, and then to award the penalty; but this was not in order to gratify a revengeful spirit in himself or in the complainant, but for the purposes of public justice, and to prevent future infractions of the laws. The punishment was to be inflicted whether the informer and witnesses were the injured parties, or strangers; and their secret intentions in proceeding against the criminal were not cognizable by the magistrate or person, therefore, actuated merely by motives of revenge, might prosecute a suit, and require of the judge that the injury he had sustained should be retaliated upon the aggressor; but this secret feeling was criminal in him, and punishable by the Almighty, though not noticeable by the civil power. God had expressly forbidden revenge: "Thou shalt not avenge, nor bear any grudge against the children of thy people;" but, as the law left open a way of indulging this evil passion in a judicial manner, our Saviour forbad the allowance of the passion itself. The injured might seek legal redress; but they must not, as they valued their souls, permit any feeling of revenge to stimulate their proceedings.

Some persons, indeed, have contended for carrying the spirit of our Lord's injunction still further, applying the subsequent commands against resisting evil, as if intended to forbid even availing ourselves of those means of repelling it which the laws of all Christian countries allow. But surely this is a strained inference; for Christ himself had said, in this very discourse, that he came not to destroy the law, and there is no ground to contend that he abolished that part of it which related to the punishment of offenders by the hand of the civil power, which was not a temporary ceremonial permission, but an immutable law of justice. Our Lord's caution is not intended to imply, that redress is not to be afforded by the magistrate, or even in some cases to be demanded by the injured party, but only that it is not to be sought for in a hard-hearted and unchristian

spirit. The injured person was not to feel a malignant pleasure in the pain inflicted upon the offender; but to act only as consulting the well-being of society, desiring to protect others against the evils which he had assailed himself, as well as lawfully vindicating his own reputation by the means which Providence had placed within his power. Our Lord instances three kinds of injuries; first, affronts offered to our persons; secondly, encroachments on our property; and, thirdly, the invasion of our liberty; and, in all these cases, he commands us not to resist evil with evil, but rather to yield submissively to the provocation. But it seems very clear, that he speaks only comparatively, not as enjoining us to provoke new injuries from those who have already shewn their willingness to inflict them, but only to run the hazard of a second injury, rather than suffer ourselves to indulge a revengeful spirit, and also to endeavour, by a meek and unirritating deportment, to disarm the anger of the assailant. Our Lord himself acted thus; for, when a public officer struck him with the palm of his hand, he shewed himself to be neither insensible to the injury, nor eager to revenge it; but with the utmost simplicity, yet dignity, he thus expostulated with the offender: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" Thus, "when he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." And this his characteristic meekness is prophesied of in language very similar to that which he himself uses in the injunction under consideration; for, as he commands us, if the one cheek is smitten, to turn the other also, so he himself "gave his back to the smiters, and his cheeks to them that plucked off the hair: he hid not his face from shame and spitting."

Does it not, in conclusion, then follow, from the foregoing considerations, that a revengeful spirit was *never* lawful either to the Jew or to the Christian; and that our Lord, in prohibiting it, was only rendering more clear the Divine law upon the subject, divesting that law of the false interpretations put upon it by the Scribes and Pharisees, and extending its provisions, which had hitherto been viewed as applying exclusively to the case of the Jews among the members of their own nation, to the whole brotherhood of mankind?

X.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE proceedings in Ireland between the friends of Protestantism and the Roman Catholics, it may be confidently hoped, will powerfully tend to enlighten the people of that country respecting the real character of the system of Popery, and especially its hatred to the free circulation of the Scriptures, and its horror of liberal discussion. In these leading points, all Protestants are interested; but there are some additional subjects in agitation, which particularly concern the members of the Episcopal Church of England. Among the arguments revived against that church in the pending controversy, is the old one of the utter invalidity of our ministerial appointments, grounded upon the absurd and exploded story of Archbishop Parker's alleged mock consecration at the Nag's Head Tavern in Cheapside. Even were the story true, it would not follow that our orders are invalid, or that

the apostolic succession, if that be the subject of the controversy, was thereby broken: but it has been again and again shewn to be utterly false; and this upon such decisive evidence, that it seems incredible that any person, who candidly examines into the question, can do otherwise than pronounce the whole alleged transaction to have been a deliberate fabrication. Still, as it continues to be triumphantly urged by the Roman-Catholic priesthood, and is probably believed by many of the laity of that communion, it may not be improper to devote a few columns of your miscellany to the subject. Should any of your readers wish to enter more fully into the minute facts of the case, I would refer them to a work written by Dr. (now Bishop) Elrington, on the validity of English ordination, in answer to Mr. Gandolphy, a Roman-Catholic priest, who saw fit in 1815 to publish a sermon from John x. 1, reviving the Nag's Head controversy, which had been suffered to sleep for nearly a century. Bishop Elrington's work contains an extensive collection of most convincing authentic documents, which it might have been supposed would set the question for ever at rest. For the information of my fellow-Protestants, who may not have time or taste for the discussion at large, I shall avail myself of his lordship's volume to lay before them a brief history of the transaction.

The death of Cardinal Pole having taken place on the day which released England from the tyranny of the relentless Mary, Elizabeth, on coming to the throne, found the see of Canterbury vacant, and, anxious for the interests of that reformation in religion of which she considered herself designed by Providence to be the guardian, made it her earliest care to fill that important station with a man whose learning, moderation, and firmness might qualify him for such a trust. Her own inclinations must naturally have led her to think of Matthew Parker, who had been her instructor in religion; and the opinions of her able ministers, Sir Nicholas Bacon, and Burghley, united in his favour. In the collection of records annexed to the second volume of Burnet's History of the Reformation, we find that the correspondence upon this subject began so early as the 9th of December, 1558, within three weeks of Elizabeth's accession, by a letter from Sir N. Bacon, summoning Parker to London on business touching himself; and this was followed by another summons, in the name of the Queen, from Cecil, on the 30th of the same month. Parker's reluctance to undertake so weighty an office protracted the correspondence for nearly six months, and we find him at length writing with the utmost earnestness to the Queen herself to excuse him. The important affairs which engaged the attention of Elizabeth and her first parliament contributed not a little to delay a final settlement. Indeed, till the act restoring the mode of appointing bishops by election, under a *congè d'elire*, had passed, nothing could be done towards filling up the vacant sees; and Parker, who had been deprived of his preferments, and had narrowly escaped with life, during Mary's persecution, we may be assured, would have resisted all attempts to make him a bishop, until the service of the Church was restored to that state in which it had been left by King Edward the Sixth.

At length, on the 18th of July, the *congè d'elire* to the Chapter of Canterbury was issued, and the election took place on the 1st of August.

It now became necessary to make arrangements for Parker's consecration, which was not without difficulty; for, though Mary's reign had been very short, yet her zeal had been so active that all the bishops who were attached to the Reformation had either been burned or deprived of their sees, and

driven out of the kingdom; and she had been careful to replace them by men devoted to the interests of the Church of Rome. These new prelates had infused such a portion of their spirit into the few bishops who remained of those that had complied with the Reformation, in the days of Henry and of Edward, without really adopting its principles, that Elizabeth could find only Oglethorpe bishop of Carlisle willing to officiate at her coronation, though the old ceremonies were then used; and the oath of supremacy being tendered to all the bishops, except Tonstal of Durham, and Bourn of Bath, at the close of the session of Parliament in May, Kitchen, bishop of Llandaff was the only one willing to take it.

It was uniformly the principle of Elizabeth's government to refrain from coercive measures as long as possible, and therefore, though the sees of all the non-complying bishops could at once have been declared vacant, we find Pool in possession of Peterborough till the end of September at least; for his registry contains acts of jurisdiction done by him up to that time; and there is reason to believe that he held the see yet longer, since the first notice of its being vacant that we find in the registry of Canterbury bears date on the 11th of November. Tonstal and Bourn had not been included in the commission of the month of May, and Tonstal's registry shews him to have been in possession of Durham on the 17th of September: and Strype, in his Annals, states his deprivation to have been on the 29th of that month; and Bourne continued bishop of Bath till the 18th of October, as is evident from the commission to administer the oath of supremacy to him, which bears that date. To Tonstal, Bourn, and Pool, Kitchen of Llandaff, and Barlow and Scorye, who, in Edward's time, had been bishops of Bath and of Chichester, but were deprived by Queen Mary, a commission was issued, on the 9th of September 1559, to consecrate Parker; but, by an extraordinary inadvertence, the clause enabling the majority to act, *aut ad minus quatuor vestrum*, was omitted, and thus the refusal of any one of those appointed must have prevented the commission from being executed. It appears that, in fact, Tonstal, Bourn, and Pool, all refused, and before the 11th of November they were deprived; thus leaving Kitchen, of Llandaff, the only bishop in actual possession of his see.

Under these circumstances a commission was issued, on the 6th of December 1559, to Kitchen, Barlow, Scorye, Coverdale, (formerly bishop of Exeter, but deprived by Mary,) John (Hodgkins) suffragan of Bedford, and John (Salesburye) suffragan of Thetford, with Bale bishop of Ossory, empowering them, or any four of them, to confirm Parker's election, and to consecrate him. This commission was specially drawn up under the direction of six civilians, whose approbation is still extant. Under this commission, Barlow, Scorye, Coverdale, and Hodgkins, confirmed Parker on the 9th of December.

On the 17th of December, the same four bishops consecrated Archbishop Parker in the chapel of the archiepiscopal palace at Lambeth, using the form which had been established in the reign of Edward the Sixth; and of this consecration, and all the circumstances attending it, an exact entry was made in the registry of the Archbishop; and the original copy of this act is still preserved in Corpus Christi College, Cambridge, to which Parker belonged.

In reply to this simple statement, confirmed by numerous and irrefragable proofs, a tale was invented, alleging that the persons appointed bishops in the beginning of the reign of Queen Elizabeth, being unable to obtain consecration by any of the Roman-Catholic bishops, or from Kitchen bishop of Llan-

daff, met at the Nag's Head tavern in Cheapside, and performed a mock ceremony of consecration among themselves. Of this strange tale, no less than seven or eight versions are extant; which, however, are so defective in themselves, and discrepant with each other, that, were there no other evidence on the subject, we might shrewdly conjecture the whole pretended transaction to be fabulous. I shall not trespass on your pages with a transcript of these various narratives, which would occupy considerable space; but the leading deficiencies and discrepancies may be briefly summed up as follows.—Among all the narrators, no one speaks of the transaction as coming within his own knowledge; and even the hearsay which most of them refer to is but at second-hand. They contradict each other as to the number of witnesses present; and some of them assert that there were none present but the parties concerned, who certainly did not give evidence against themselves. Those who quote Neale as their authority contradict each other as to him; it not being agreed among them whether he was resident with Bonner in the Tower, and employed as his agent, or in Oxford, and only coming to London out of curiosity. They contradict each other as to the number of persons said to have been consecrated in this sacrilegious manner, whether there were four or five, or seven or eight, or fifteen. They contradict each other as to whether it was Kitchen bishop of Llandaff, or Oglethorpe bishop of Carlisle, that refused to consecrate them; and surely they were not misled in this by any similarity of names. They contradict each other as to whether Llandaff was or was not at the Nag's Head. They contradict each other as to whether the mock consecration did or did not immediately follow his refusal. Some of them state that there was an application to an Irish Archbishop, and the rest relate the story in a manner directly inconsistent with that application; and finally, they contradict each other as to the words and the ceremony employed in this mockery of every thing solemn and sacred.

So much for the popish side of the story. On the other side, we have Archbishop Parker's own official register still extant, and confirmed by an overwhelming mass of independent collateral proofs. Is this registry a forgery; or is it a narrative of a transaction which really happened?

Those who maintain it to be a forgery assert that Parker, Grindal, Horne, Sandes, and Jewell, at least, were consecrated at the Nag's Head tavern in Cheapside, before the 9th of September 1559. To persons who are not acquainted with the facts connected with this question, it may seem not to have been difficult to forge a paper such as that which contains the account of Parker's consecration, and to bring it out at the end of a great number of years; but it can be shewn (for the proofs are readily accessible, if the limits of this paper allowed of their insertion;) that it was referred to within a few years of its date; that the actual consecration of the bishops in the beginning of Elizabeth's reign, according to a regular form, was acknowledged by Sanders and by Stapleton, and appears, from an examination of the arguments of Harding against Jewell, to have been admitted by him also; and I shall proceed now to shew the impossibility of forging Parker's registry, by mentioning various records and papers which must also be deemed forgeries, if this be considered as supposititious.

In the first place, there is an original draft of it in the archives of Corpus Christi College, Cambridge; and there are extant the strongest attestations to its authenticity. There is also preserved at the same college a private memorandum book of Parker's, all in his own hand-writing, in which the date and place of his consecration

are mentioned among other events of his life. The extract which contains that memorandum is as follows.

"1559. 17 Decembr. Ann. 1559. Consecratus sum in Archiepiscopum Cantuarien.

"Heu! Heu! Domine Deus in quæ tempora servasti me? Jam veni in profundum aquarum, & tempestas demersit me.

"O! Domine, vim patior, responde pro me, & Spiritu tuo principali confirma me. Homo enim sum, & exigui temporis, & minor, &c.

"Da mihi fidium tuarum," &c.

Besides these papers, we have the commission to consecrate Parker, issued the 9th of September 1559; the second commission to consecrate him, issued December 6, 1559, being that which was really executed; the opinion of six civilians as to the legality of this form of commission; and the confirmation of his election on the 9th of December 1559; all which records, as well as the Act of Consecration, are inconsistent with the Nag's Head story; and if that be true, they must all have been forged.

Yet further: In the registry of the metropolitan chapter of Canterbury, the vacancy of that see is noticed from November 1558, when Pole died, until the 8th of December 1559, in the several commissions to the officers of the province and diocese of Canterbury; the inhibitions on account of visitations; the probates of wills; the administrations to the goods of persons dying intestate; the vacancies of the different sees in that province which happened during that period; the commissions to Vicars General; the institutions to ecclesiastical benefices, and entries of collations by the Queen to ecclesiastical benefices in the vacant dioceses; forming a long train of legal acts, and occupying 106 leaves in the registry: and amongst these we must have another set of forgeries, and that of entries affecting the property of individuals and legal rights of various kinds, if the Nag's Head story be true; for that story fills the see in the beginning of September, whereas the form of these entries is *sede vacante* for three months beyond that time.

Again: The registry of the prerogative court of Canterbury contains the probates of thirty-seven wills between the 15th of September 1559, and the 9th of December following, all entered as having been made before Walter Haddon, commissary of the court during the vacancy of the see; and on that day the form is changed, and the entries, until the 15th of December, are in the name of Walter Haddon, acting under the authority of Archbishop Parker, elected and confirmed; and the whole of this legal record must also have been forged, if the Nag's Head story be true.

Then in the registry of Parker, subsequently to the 17th of December 1559, (the first entry is on the 19th,) we find the acts entered as having been done in the name of the Archbishop himself; and here is noticed the vacancy of the bishoprick of London, and the first institution, December the 19th, is to a benefice in that diocese, a pretty plain proof that Grindal was not made bishop of London in the beginning of September at the Nag's Head.

The vacancy of the see of Winchester is in like manner noticed, and institutions to benefices in that diocese entered; the first of which bears date the 1st of December, and is that of Walter Wright, to the prebend which had been held by Thomas Harding; whence it follows, that Harding knew the see of Winchester not to have been filled by a consecration of Horne at the Nag's Head, in the September preceding; and it also follows that Horne had not been consecrated at the Nag's Head; and the institution not being given by Parker, it appears that he had not taken possession of his see on the first of December 1559, contrary to the as-

section of those who maintain the Nag's Head story.

The entries with respect to Salisbury are of the same nature. There are institutions to benefices given by the see of Canterbury up to the 17th of January 1559-60, which shew Salisbury to have been vacant until that time, and not being made by the authority of Parker until December the 21st, 1559, shew that he had not been in possession of his see in the preceding September, thus agreeing with the registered account of his consecration, and directly contradicting the Nag's Head story; these entries must, therefore, be maintained to have been forged also. Add to these the Queen's commission to confirm Jewell, which we find in Rymer, t. 15. p. 555, with the confirmation, consecration, and commission to instal, all of corresponding dates, from January 18, 1559-60, found in Parker's registry, and the installation itself, in the registry of Salisbury; and it will be difficult indeed to suppose the whole of these documents to be a collection of forgeries. The forgeries indeed must have been even more numerous; for, in the registry of Salisbury, there are many acts dated by the year of Jewell's consecration, and all agreeing with the commencement from January 21, 1559-60. Whereas the acts done in the months of October, November, December, and the first twenty-one days of January, would all have been differently dated, had Jewell commenced bishop at the Nag's Head.

The registry of Worcester affords similar proofs of the time of Sandes's consecration, and must also have been forged, unless that of Lambeth be admitted to be genuine.

The registry of Winchester is of the same nature. We have in it the act of Horne's election, bearing date the 11th of December 1560, fifteen months after the alleged consecration at the Nag's Head. We have, from the same registry the Queen's commission to Parker to consecrate Horne, dated the 12th of February following; the day of his consecration by Parker, assisted by Young bishop of St. David's, Grindal bishop of London, and Bentham of Lichfield, on the 16th of February 1560-1; the certificate of this consecration sent to the Archdeacon of Canterbury, and the commission for installing Horne and his delegation of a proxy. Many of his acts are also dated by the year of his consecration, which having taken place more than a year subsequent to the date given in the Nag's Head story, every one of them proves that story to be false; unless, indeed, we suppose the whole series, for seventeen years, to have been forged.

Nor indeed are these the whole of the forgeries necessary to support the Nag's Head hypothesis, for there are numerous other records, including various printed books, (such as Hollingshead's Chronicle, printed it 1586, and containing the date of Parker's consecration; Camden's Britannia, 1586; Parker's Life, by a Puritan, 1574; Humphrey's Life of Jewell, 1573, &c. &c.) which incidentally allude to circumstances which are inconsistent with the fabricated story.

It only remains to examine the cause assigned by the Roman-Catholic writers for our bishops having resorted to the alleged profanation for the story of the Nag's Head is always introduced by the assertion that there were not in all England three, nor two, nor one bishop that could and would consecrate the new bishops in the first year of Elizabeth. Now, to omit Kitchen of Llandaff, whom they will perhaps include among those who would not act, there were in England, at that time, Barlow, who had been bishop of Bath, and Scorye, who had been bishop of Chichester, and Coverdale, who had been bishop of Exeter, with the suffragans of Bedford and Thetford, who had been fugitives for their religion in the time of Mary. Bale, bishop of Ossory in Ireland,

was also in England, and was a known Protestant. Thus there were six bishops who could consecrate, and beyond all doubt were willing to consecrate. But to extend the proof *ex abundanti*, there were in Ireland, within the power of the Queen to summon, Curwin, Archbishop of Dublin; Baron, of Cashel; and Bodekin, of Tuam; together with the Bishops of Ferns, Limerick, Cork, Waterford, and Killaloe, who all took the oaths and conformed to the new Liturgy: so that there were fourteen Protestant bishops, any of whom Elizabeth might have employed in consecrating Parker and his brethren. With regard to the four who actually officiated at the consecration of Parker, it might be sufficient to select one of them, and to establish his legitimate Episcopacy; because it is a known principle, which even Bishop Milner has acknowledged, that a consecration by one bishop, though irregular, is yet valid; but it can be proved that every one of the four was really consecrated a bishop, and a complete answer can be given to all the objections that have been made to each of them.

Where then is the alleged necessity which the Papists urge as the cause of the Nag's Head transaction; and if there was no necessity for such an absurd, impolitic, profane, and unprecedented act, is it likely that it would have been wantonly committed, for the disgrace of Protestantism, and the triumph of Popery?

There is then no reason to discredit the validity of our orders, even on the ground of a regular apostolic succession; for if there be any chasm, which I do not think probable, it must have been in times far antecedent to the age of Parker, and as much affecting the Roman Catholic as the Protestant Episcopal Church. We have nothing to fear from such external attacks as the Nag's Head controversy; only let us look well to see that all is safe within the citadel: let those who are regularly appointed ministers in our communion, take heed that they are truly themselves disciples and servants of Jesus Christ in heart and life, as well as by profession; and let all ranks of our communion, our bishops, our clergy, our laity, strive together for the faith of the Gospel, that all men may come to the knowledge of the truth, and that God may be glorified, the Saviour exalted, and the Divine Spirit magnified in his sacred operations, by the regeneration, conversion, justification, and sanctification of all who profess to worship within our consecrated pale.

CLERICUS.

To the Editor of the Christian Observer.

SIR, Exeter, 4th Dec. 1824.

I do not address you, either as a friend, or as one inimical to the circulation of your labours. I know very little (perhaps it is my misfortune) of the monthly fare you serve up for the entertainment and instruction of your readers; but being on a visit to a friend in this city, who speaks very highly of your endeavours, I took the liberty to send you a copy of a letter signed "Orthodox." As Christian Observers, it struck me this letter would at once have been deemed worthy of the notice of yourself or friends. Orthodox has indeed told his tale in so artless a manner, that I really thought I could not increase the disgust which you must experience on hearing of so sad a degradation of the ministry of your communion as that of reverend mayors, beneficed aldermen, or capital burgesses, and common councilmen in holy orders. I therefore felt it not necessary to trouble you with a single observation of my own, fully expecting in your Number for November to have met with some severe expression of disapprobation of ambassadors of Christ clothing themselves with the civic vest, and marching to the temple preceded by the mace, &c. You, it would

appear, assume the high calling of a Christian Observer; permit me to ask you, are your observations to extend only to the inconsistences, as *you* deem them, of us poor degraded Catholics; to proceedings of Bible Societies, Missionary Meetings, &c.; to conversions, to sermons, to Biblical criticism? Your work, you inform us, is conducted by members of the Established Church. Look at home. Tell me, I pray you, if a more ludicrous and absurd abuse than that of which Orthodox complains, is to be found in any church in Christendom? Suffer me to correct myself; I will not call such an abuse ludicrous; is it not rather, an alarming and unjustifiable deviation from conduct which should mark the Christian priesthood? If, sir, you limit yourself to freedom of speech, as regards those only who differ with you, take to yourself some title which will indicate your object, but continue not that which leads the world to believe you are "open to all parties, and influenced by none." Much depends on the demeanour and holy conduct of the clergy of every communion, but really those who are but too apt to assail others with charges of bigotry, ignorance, intolerance, and especially of *worldly views*, if they be clergymen, let them first see how far these evils prevail among themselves, before they evince their hostility towards us oppressed Catholics; let them, at least, shew their readiness to remove the beam out of their own eye, in order that they may see the more clearly to pluck out the mote which obscures their brother's vision. Persons who pursue not such a line of conduct are, you well know, called "hypocrites."

I trust, sir, you will not think my language too severe or unbecoming. I should regret it exceedingly to be an object of your unfavourable opinion. I feel it however to be my duty to remind you, that it is the first of all duties to attempt the correction of ourselves. Let me recommend the clergy of your communion, once every year to read over the Ordination Service of their church: it is an excellent service. If this should prove, however, too great a task for some, let me remind such as those of the extract with which Orthodox has concluded his really useful letter. Perhaps, sir, you may not feel inclined to insert or even notice this my word of exhortation; but whether you will hear, or whether you will forbear, what I now suggest I feel to be the duty of your humble servant,

A CATHOLIC PRIEST,
Residing chiefly in the West.

P. S. My friend, to whom I have read the above, desires me to assure you, he should feel obliged by your inserting Orthodox's letter in your next Number. Cornwall and Devon, for reasons well known, are the counties where reverend common-councilmen are more frequently to be met. My friend says, its immediate correction is demanded by the interests of his church.

*** Our correspondent will perceive that we have not shrunk from inserting his letter, as he seemed to think we might do. Had he been better acquainted with our pages, he would have known that we have not been sparing in our animadversions upon the abuses which may have arisen in our church, and particularly as respects the system of pluralities, translations, non-residence, &c. He will also find in our volumes various papers in which the propriety of uniting the clerical and magisterial offices is discussed; and assuredly if we allowed our correspondents to insert their reprehensions in this case, we should not have been so tender as the "Catholic priest" supposes us to be in the affair of "Reverend Mayors, beneficed Aldermen, and Common-Councilmen in Holy Orders." Our correspondent's animadversions on our supposed partiality, in not inserting the letter of "Orthodox" in our last

Number, will cease when he is informed, that his communication was not in time for our arrangements for that Number; and that we had intended giving the substance of it in the present; we say *the substance*, because some of the allusions are rather more personal in their reference than comports with the general character of our pages. At his wish, however, we shall now give the communication entire; assuring him, as members of the Church of England, that we desire nothing more earnestly than free, candid discussion, and urging him to use his influence with his brethren to imitate in this respect the example of their Protestant neighbours. We heartily thank him for the concluding good advice which he has bestowed upon the members of our communion. The letter signed "Orthodox," to which he alludes, is as follows:—

"Sir,—I live in a borough town and parish, in which I should think the population exceeds ten thousand souls. My wife, not having a family of her own at home, has, of course, much time at her disposal, a part of which she appropriates to visiting and relieving her poor and distressed neighbours. In these delightful employments of true charity, she occasionally meets with characters the most wretched and depraved. My advice hitherto has been, when she has had to encounter with these children of Satan, "to call in the assistance of the clergyman." Bring your patients, I have often urged, if possible, to a due sense of religious principle; and then the relief which they will obtain, by a confession of the wickednesses of their past lives, will, in many instances, operate as a more sovereign remedy than the very best selected medicine. This conduct my wife has pursued with great success; and I trust she may be really said to have been humbly instrumental in turning many a sinner from the error of his way. We now, however, are put to a great strait. Our clergyman has become our *mayor*; and of course we find great hesitation as to calling in

"This man of God devoted to the skies,
Like ships at sea, while on, above the world;"

as the very idea of his Reverence holding "the sword of justice" precludes every thing like the unburdening of the mind of the guilty sinner, by a full and unrestrained confession of his sins, which, by the rubric in our Service for the Visiting the Sick, the clergy are directed "*to move him to do specially;*" and after which, his spiritual guide is to absolve him (if he humbly and heartily desire it) after this sort:

"Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy, forgive thee thine offences; and by His authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

I must confess all this appears rather strange to come from the mouth of a mayor, who has told us at a public dinner, soon after his election, that "*he would be found always at his post.*" Here appear, at any rate, to be *two* posts—one spiritual, one temporal; and to be at both at one and the same time, seems, I must say, to me impossible! I have, sir, I assure you, thought a great deal as to the line of conduct I should recommend to be adopted under present circumstances. After reading over the Service for the Sick, I betook myself narrowly to inspect the Commission of the Justices of the Peace; and I find here that, without any exception, our Reverend Mayor is bound to keep, and cause to be kept, all the ordinances and statutes, &c. &c. &c. and *to chastise and punish all persons* that offend against these ordinances and statutes. I find also, on consulting "Burn's Justice," that a confession before a Justice of the

Peace may be given in evidence against the party confessing. Now, Sir, it really does strike me, from these considerations, that a clergyman, officiating spiritually in a large borough town, and who at the same time acts as mayor of the said town, is, at any rate, holding offices which are incompatible, the result of which may, in some instances, be really too dreadful to contemplate. Are not our clergy separated and set apart from us *worldly* laymen, in order to attend the more closely to the service of Almighty God? Are they compelled to serve on a jury? Are they required to appear at a court leet, or view of frank pledge, which almost every other person may be obliged to do? Neither can they be chosen to any temporal office (says Blackstone), as bailiff, reeve, constable, or the like. And why not? Why, because it is in regard of their own continual attendance on the sacred function. This is the pillar to which they should ever cling—the *post* they should never leave. The Bible is the charter they should ever be studying; and as to freedoms, their object should alone be, to bring into that glorious liberty by which Christ has made us free, as many as their zeal and piety (aided by Divine grace) can possibly effect. On this account it is that they cannot sit in the House of Commons, cannot carry on trade, or commercial pursuits, &c. Then why be found amid the cabals and political interferences of a Court of Common Council? It cannot be because the elective franchise in *some* boroughs is confined to a few self-elected corporate officers! It is a difficulty I cannot solve, and fearlessly will I designate it, in my opinion, an evil—a gross abuse—an undisguised inconsistency, which calls aloud for the immediate attention of our diocesan, because in his lordship's diocese, this alarming junction of spiritual and secular employment is more frequently to be met with than in any other. We have been lately told, in some "Cursory Observations on the Charters granted to the Inhabitants" of a borough, not one hundred miles from Exeter, where there are twenty-five Common-Councilmen, self-elected, who elect the two Members to Parliament, that there are among them no less than five Reverend gentlemen; four of whom hold spiritual preferment, two in distant parishes, two in other dioceses, and one a curate in the diocese of Bristol, and that the above preferments were obtained through what is usually called corporation interests. I assure you, sir, I have heard it said, that such inconsistencies do more mischief to "our pure and reformed church," than *all* the wit of Hone, the blasphemy of Carlile, or the infidelity of Paine. I therefore shall feel obliged to any dignitary of our cathedral, or to any of the clergy of our metropolitan city (Exeter) or its neighbourhood;—and if, with every respect, an anonymous writer may dare to make a personal allusion, I would more particularly appeal to the Reverend * * * * * * whose reading in ecclesiastical law, I have reason to believe, is both deep and sound—for I am told we have *canons* in our church, which prohibit our clergy from using themselves, in the course of their lives, as laymen, and from exercising *secular* jurisdiction,—to render me their assistance towards obtaining a correction of the evil (for an evil I will venture to call it, having seen no less than four *Episcopal Authorities* for declaring it to be so), of *Reverend* Mayors, *beneficed* Aldermen, and Common-Councilmen in *Holy Orders!* Did his Lordship, the good Bishop of London, ever hear of a beneficed Lord Mayor of London, a Reverend Alderman of Billingsgate, or a Gentleman in Holy Orders canvassing to be elected a Common-Council man of Cripplegate? Did his Lordship ever hear of a Deputy of Candlewick Ward being Rector of ———, and Curate of ———, all at the same time? Then why should

such absurdities be tolerated in the West?

And further, if Clerical Corporate Officers be an evil which the law, never contemplating, provided not against, I would ask these Reverend and excellent men, with many of whom I have the honour to be acquainted, whether, as a staunch friend to the Church of England as by law established, I should be justified in making an application, *under present circumstances*, for the assistance of a respectable Dissenting minister, where spiritual aid, divested of magisterial authority, may be deemed necessary—of a minister, though of a different communion, "*who frames his manners according to the rule of the holy Scriptures; who forsakes and sets aside all worldly cares and studies; who gives himself wholly to his sacred office, whereunto it hath pleased God to call him; who applies himself to this one thing* (the holy functions of his calling), *and one who draws all his cares and studies this way?*"—I am, sir, your obedient servant,

ORTHODOX.

P. S.—I had almost omitted to mention, that our Reverend Mayor is also Keeper of all the Prisons within our town and parish. Can this be deemed a calling worthy an ambassador of Christ, a minister of the Gospel of peace? I have searched the Scriptures, but I can find nothing therein to justify this deviation from doing the work of an Evangelist alone.

To the Editor of the Christian Observer.

HAVING just seen, in your Number for September, a paper signed "Rusticia," on the propriety of Charity Bazaars, I beg leave to offer a few words in reply to it.

The writer says, "I am not, I hope, so stern or ill-judged a censor as to object to young ladies employing their leisure hours, and making use of the accomplishments so lavishly bestowed upon them in the present day, for the aid of any charity or society which can benefit the human race. On the contrary, I consider the dedication of their time and talents to such objects as highly laudable, where the motive is pure." "But," adds the writer, "it is the mode sometimes adopted for the sale of these articles that I regard as highly exceptionable."

Now, the grounds of her objection are, that the fair venders may attract attention to themselves as well as to their articles; or be hurt and pained, if they see others receiving more attention than themselves. But, I beg leave to ask, can they even go into company at all, and not be subjected to these temptations? And I must deny that there is any resemblance whatever between those scenes and ball-rooms. In ball-rooms, all are dressed out in order to attract attention and to captivate; but in bazaars, all are as modestly attired as if no one were to see them. Again, in ball-rooms, young people of both sexes have much and familiar conversation with each other, and abundant opportunities to express their mutual regards, without attracting the observation of any one: but to bazaars few, very few, young men go; and those who do have no opportunity whatever of the kind I have alluded to. There are on every side matrons, whose presence would, in an instant, check the least approach to undue familiarity being either admitted or offered.

And what resemblance is there between such places and Bunyan's description of "Vanity Fair?" Your "*aged* observer" has surely forgotten Mr. Bunyan's representation. I beg leave to give it to your readers, that they may judge of the fairness of your correspondent's comparison. "At this fair the following pieces of merchandize are set out: houses, lands, trades, places,

Vide Ordination Service.

honours, preferments, titles, countries, and kingdoms; silver, gold, pearls, and precious stones; together with other inferior wares, not fit to be mentioned." Pray, what Charity Bazaar has Rusticia ever seen that resembles this?

But let us proceed a little farther with Bunyan's description: "In this place are to be seen, at all times, cheats, fools, asses, knaves, and rogues of all kinds; among whom every species of profaneness and villany is either openly exhibited or secretly practised, such as jugglings, games, plays, hatred, wrath, strife, thefts, adulteries, murders, drunkenness, revellings, and such like."

Where Rusticia has been to find these things I know not; but when she "supposes the shade of Bunyan surveying one of these highly decorated rooms," (which are furnished for about two days in the year, for vending articles in aid of charitable and religious societies,) and makes him regard them as "an admirable mimic representation of his own Vanity Fair," I think indeed "his spirit would be deeply grieved" not, however, as the writer supposes, with the sight of the rooms, but with the sad perversion of his meaning, adopted for the purpose of casting a shade upon such works of piety and benevolence as these! Nor would the Duchess de Broglie be less grieved at seeing her words brought forth in support of such an exaggerated and unfounded statement as that of your correspondent: "Shame be to those who wish to *promote any object* by bad actions or bad instruments." Is there any person who helps forward the charitable institutions alluded to that is obnoxious to this censure? If not, is it right for your "*retired* and *aged*" correspondent to cast such reflections upon all engaged in them?

I am no approver of obtrusive or ostentatious piety, but I do rejoice in seeing the talents of females rendered productive for the support of religious institutions; nor can I doubt, but that, whilst they are endeavouring to improve their leisure hours for God, they often implore the blessing of God upon the institutions they support; and that they do, and will, receive the blessing of God upon their own souls.

URBANUS.

REVIEW OF NEW PUBLICATIONS.

1. *The Influences of the Holy Spirit considered with special Reference to the Circumstances of the present Times.* By the Rev. J. DAVIES, of Queen's College, Cambridge. 1823.

2. *Divine Influence, or the Operations of the Holy Spirit traced from the Creation of Man to the Consummation of all Things.* By the Rev. T. T. BIDDULPH, A.M. 1 vol. 8vo. 9s. 1824.

3. *Sixteen Lectures on the Influences of the Holy Spirit, delivered in the Parish Church of St. Olave, Southwark.* By the Rev. THOMAS MORTIMER, M. A. 1 vol. 8vo. 10s. 6d. 1824.

4. *Observations on the Religious Peculiarities of the Society of Friends.* By J. J. GURNEY. 1 vol. 8vo. 9s. 1824.

As the divine origin of Christianity is collaterally proved by the novelty and yet fulness of its matter, and the strength and completeness of its several parts and proportions, so no less is it confirmed by the weakness and the failure of all attempts to refine upon it, or improve it. The doctrine of Divine influences,—so necessary and essential a part in the constitution of Christianity, that without it, as Mr.

Biddulph, in the opening of his treatise, most justly observes, "the whole texture of Divine revelation would become a tissue of absurdity, uninteresting and useless, and unworthy of the all-wise Author who claims the Scriptures as a revelation from and of himself,"—was yet as incapable of being a mere human invention, as it has proved of human refinement or limitation. That the Apostles should have been able to go forth and make good their ground upon positions so entirely new and estranged from the common modes of human sense and experience; that they should have boldly averred the Divine essence of a Third Person in the unity of the Godhead; should have laid down the fact and the effects of his spiritual influences on the hearts of men; and should have confirmed their sayings by a bold and unflinching appeal during many years to the actual, visible, and miraculous effects and operations of his power; enabling them to speak with tongues, to heal diseases, and govern the church by inspired doctrines, and inspired measures of foreseen and infallible success in the event, is, when viewed together, so marvellous, so novel, so unparalleled a phenomenon in the history of the world, that the believer is fully warranted in giving his assent to the system which it corroborates as a revelation from God. Submission in a case like this is the only wisdom; and the disbelief of a revelation so sanctioned and so accredited, or the attempt to disprove its truth, can only proceed from such a perversion of judgment, and such a determination to act contrary to our own most acknowledged moral principles on all other subjects, as go to establish the existence of another spiritual and counter agency at work in the children of disobedience, and leading them forward to final darkness and abandonment. And this most clearly appears in the various results which arise either from the absence or the rejection of the sacred records. Their absence at once gives birth to the multiform and horrible varieties of pagan idolatry, vice, and infamy; and their rejection, in greater or lesser measures, has led to an equally irrational atheism, and, in some instances, to a zeal, in its intensity at least, resembling that of the Apostles, for the dissemination of every moral disorder, and the multiplication of every human misery.

The object of our present review is not to deal with the denial of those evidences which establish the Divine origin, while they exhibit the essence, of Christianity. We have it in our present contemplation to animadvert upon a very different, yet scarcely less injurious, mode of handling revelation; we mean, the error of those who, admitting its great truths, as contained in the sacred volume, scruple not, at the same time, to tamper with those truths, and either to add to them or to take from them, according to the dictates of human judgment, or the impressions of human feeling. Hence, indeed, again incidentally results another proof of the Divine origin of Christianity; for every such attempt is sure, sooner or later, to lead by its fruits to exposure and defeat, and so to recoil with shame on its conductors. The two great and leading apostacies, under the head of Divine influences, the abettors of which still acknowledge in name (and we pronounce no further) the authority of the sacred record, have been Popery and Socinianism. The one has claimed infallibility and miraculous powers, upon a supposed ground of the continuance in the church of the direct interpositions and visible agency of the Divine Spirit; the other, while it entirely rejects such an opinion, rejects also the notion of any interposition at all in modern times, and has proceeded to the length of denying the personal agency, and even the personal existence, of the Holy Spirit. And

what has been the consequence of these exaggerations; on the one hand, or extenuations on the other, of the plain and simple word of God? We need not go very far into the answer to that question. Suffice it to say, that the one, the Papist, has found it necessary to add lavishly, and almost without limit, to the actual records of inspiration, by placing the traditions of the church, whatever may be meant by those traditions, upon a level with the sanctity of Divine revelation; while the other, the Socinian, has found it equally necessary to dispense with a portion of the inspired records themselves, and to explain away all the strength and vital energy of what he allows to remain, by comments which it is only necessary to understand in order to refute.

But it is not with the wide and fatal aberrations of Popery or Socinianism that we are at present concerned; for the works at the head of our article, we are willing to believe, take their ground of authority and doctrine, simply and solely from the Scriptures, the whole Scriptures, and nothing but the Scriptures. They present, on their front, a wish to be examined by that test, and profess to derive their entire system from the "words of eternal life," well understood, rightly divided, and properly applied.

The doctrine of Divine influences, thus deduced, is treated briefly but systematically by the writer at the head of our article; more historically, and much more at length, by Mr. Biddulph; experimentally and practically in the series of Lectures by Mr. Mortimer; and apologetically and discursively by that eminent member of the Society of Friends, Mr. Gurney of Norwich. It will be the business of our present article to consider the view to be taken of the agency and work of the Holy Spirit, as confined within the precise and scriptural limits assigned by each of these writers to the discussion *. And, in doing this, it will be our duty to examine, with all the accuracy in our power, their several claims to the praise of sound doctrine; 1st, With respect to the peculiar person and office of the Divine Spirit; and next, with respect to his mode of operation, and the general results to be expected from his agency.

Before entering, however, upon these several points, we cannot properly withhold our motive for including Mr. Gurney's work in the discussion; which is to peruse with a fair and impartial eye the alleged points of difference between the body of Christians to which he belongs, and that part of the Christian community commonly entitled Orthodox. This we conceive to be rendered the more necessary, by the circumstance of his having prefaced the discussion of those points of spiritual doctrine in which he conceives this difference to exist, by a specification of several other points in which he is equally confident that all true Christians, all who really love and serve their Redeemer, are religiously united. The agency of the Divine Spirit, indeed, he regards as co-extensive with the existence and rationality of the human race; and we think he has gone very far indeed in symbolising heathens and Christians together, when he cites the case of the Eastern sect of the Saadhs, as being manifestly under the influence of a Divine morality, not wholly dissimilar, in many of its external fruits, from those produced in the upper-

* Such we presume to be the limits assigned by Mr. Gurney, in common with the others, from the following passage in p. 34. "No religious views or practices can be salutary in the long run, or truly promote the spiritual progress of the militant church, which are the mere creatures of human reason and imagination, and which do not arise directly or indirectly out of the essential and unalterable principles of the law of God."

most boughs of genuine Quakerism *, p. 11.

In the outset of his work, Mr. Gurney has undertaken to select from Scripture such principles and dogmas as it may be rationally presumed that *all* who read its pages must *at once* concede. It will doubtless be remarked, that, amongst these points of universal concession respecting the Holy Spirit, the doctrine of his *distinct personal existence* is not specified. On this point, namely, the personality of the Holy Spirit, the first three authors on our list are perfectly agreed. It seems to them to be a plain and undeniable doctrine of Scripture, assumed in many of its expressions, and easily deducible from many more. Mr. Mortimer alone appears to consider the line of his discussion as requiring any thing beyond the mere authoritative enunciation of the doctrine; and from his second lecture we extract the following summary of passages, which is much after his usual plain and scriptural manner, in illustration of the personality of the Divine Spirit.

"In the Old Testament, in addition to the passages already mentioned, he is described as, Striving with man: Gen. vi. 3—Testifying in the Prophets: Neh. ix. 30—Garnishing the heavens: Job xxvi. 13—Upholding the children of God: Psal. li. 12—Leading to the land of uprightness: Psal. cxliii. 10—Anointing and appointing Christ to his work and ministry: Isai. lxi. 1.

"In the New Testament, His Personality is discovered to us in his Leading Christ into the wilderness: Mat. iv. 1—Descending, in the similitude of a dove, and lighting on Him: Mark i. 10—Favouring Simeon with a remarkable revelation: Luke ii. 26—Being the Comforter, sent by Christ, who was to come, and to 'reprove the world of sin, and of righteousness, and of judgment: who, as the Spirit of Truth, was to guide into all truth;' was to hear, and to speak, and to shew things to come: John xvi. 7—14—Giving utterance to the Apostles: Acts ii. 4—Directing Philip to go near and join himself to the chariot of the Ethiopian Eunuch, in order to instruct him in the Christian faith, and to administer Christian baptism; and, these being accomplished, miraculously removing Philip away, so that the Eunuch saw him no more: Acts viii. 29—39—Apprising Peter of the arrival of the messengers from Cornelius, and directing him how to act in that matter: Acts x. 19—Declaring the Divinity of our Blessed Redeemer, by raising Him from the dead: Rom. i. 4—Searching all things, yea, the deep things of God: 1 Cor. ii. 10—Dwelling in the hearts of the saints: 1 Cor. iii. 16—Giving liberty where He dwells: 2 Cor. iii. 17—Being sent forth by God into the hearts of the children of God, leading them to cry, Abba, Father: Gal. iv. 6—Enabling these persons to wait for the hope of righteousness: Gal. v. 5—Strengthening them with might, or mightily, in their inner man: Eph. iii. 16—Justifying by his miraculous working, the claims of Christ as the Saviour of the world and the Son of God: 1 Tim. iii. 16—Bearing witness in heaven, jointly with the Father and the Son: 1 John v. 7—Addressing the Churches: Rev. ii. 29—And lastly, in his declaration of the happiness of those departed in the faith of Christ our Saviour: 'Blessed are the dead, which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'"—Mortimer, pp. 31—33.

Mr. Gurney, as we have already intimated, gives no explicit or dogmatical statement of his views on this point. He rather leaves them to be inferred from such passages as the following.—

"From the secret illumination of the Lord's Holy Spirit, and by the instrumentality of the outward revelation of Divine truth, true Christians are enabled to form a comparatively just view of themselves, of their Creator, of virtue and vice, of the world and eternity, of heaven and hell, and more particularly of Jesus Christ as their Mediator with the Father, as their Divine and all-powerful Redeemer." p. 24.—"They are in a pre-eminent manner baptized by one Spirit, into one body." p. 26.—"May they be enabled more per-

* We use this term, not invidiously, but for the sake of brevity, and with the same feelings of respect with which we should refer to any other denomination of Christians; and we are sanctioned in our use of it by Clarkson's Portraiture of Quakerism, and occasionally by Mr. Gurney himself.

fectly to enjoy the communion of the Holy Ghost—to keep the unity of the Spirit in the bond of peace," p. 27.

"The fountain of all true moral excellence in mankind, is the Spirit of God. The serious and enlightened Christian of every denomination will readily confess, that it is only through the influence of this Holy Spirit that he is enabled rightly to apprehend God, to know himself, and to accept Jesus Christ as his all-sufficient Saviour: that it is only through such an influence that he is converted in the first place, and afterwards sanctified and prepared for his heavenly inheritance." Among Christians there exists no difference of sentiment as "to the question whether the Holy Spirit does or does not operate on the heart of man." "Friends," however, "deem it their duty in a peculiar manner to insist, that the operations of the Holy Spirit in the soul are not only immediate and direct, but perceptible; and that we are all furnished with an inward Guide or Monitor, who makes his voice known to us, and who, if faithfully obeyed and closely followed, will infallibly conduct into true virtue and happiness, because he leads us into a real conformity with the will of God." pp. 36, 37.

"Under the Christian dispensation, the Holy Spirit is poured forth in pre-eminent abundance on the souls of true believers in Christ Jesus," p. 38.

And he quotes, in support of this view of the subject, John xiv. 16, 17, 26, and xvi. 13, 14.

He also frequently speaks of the inward manifestations and monitions of the Holy Spirit; and he represents these as leading, when "united with a dependence on Christ, as an all-sufficient Saviour," to an end of "quietness and peace," p. 50; and all who commit themselves to the guidance of this inward Monitor "find that he leads them through the strait gate, and by the narrow way, and that, in order to follow him, it is indispensably necessary for them to resist their own desires, and to mortify those perverted selfish principles, which constitute the character of the natural man," p. 52.

Again:

"Great as is our own infirmity, deep as is our natural defilement, it is certain that the inward guide of whom we are speaking, is *entirely holy*, and he upholds to his followers the very highest standard of action. He commands them to be of clean hands," &c. "and he is ever ready to assist us in our humble endeavour to offer unto the Lord an offering in righteousness. Such are tests, and such are the fruits of the perceptible guidance of the Holy Spirit in the soul." pp. 55, 56. "It is the happiness of true Christians to love and serve an incarnate, crucified, risen, and glorified Redeemer. They enjoy a superabundant light, an exceeding grace, a revealed and established hope, and a pre-eminent degree of the communion of the Holy Spirit." p. 350.

We have been the more anxious to exhibit the clearest and most satisfactory evidence which Mr Gurney's work affords of the sentiments which he entertains on the subject of the distinct personality of the Holy Ghost, because these sentiments, as has been said, are no where explicitly stated, and because important practical results hinge upon the question. It seems important, for example, as clearly as possible to mark the distinction of office assigned to the Holy Spirit in the mysterious economy of redemption, from that assigned to the Divine Son. If we should represent the Spirit of God merely as a Divine Influence, we should learn to regard Him in the light of an Instrument: and then, regarding the Divine Son as an Agent, and His Spirit as the Instrument, we come to identify as one the work accomplished by both; and to attribute, in fact, the whole *agency* of redemption to the Person of the Son working instrumentally by *His* Spirit. Now, assuredly there is the greatest possible difference between *connecting* and *blending* two several operations; for, however the two operations of justification by the merits of Christ, and sanctification by His Spirit, must be *always connected* together, more or less, in the same individual, yet we should object to that statement which led in any degree to *blend* them, or to make them, even in appearance, one and the same act. Justifica-

tion refers to the pardon of sin and acceptance with God; sanctification is the implantation of holiness in the soul: faith, the gift of the Spirit, being doubtless the medium of both. Hence, in a certain sense, the Spirit justifies (1 Cor. vi. 11), by giving that faith which justifies. And Christ sanctifies, because that faith in Christ, through the medium of which the sinner is justified, secures also his holiness. Christ, in pardoning the sinner, imparts to him that Spirit which disposes and enables him to forsake sin. And in this double operation doubtless there is a perfect identity of will between the Son and the Spirit; so that the question is altogether nugatory which acts the leading part. They proceed together in their respective offices: and in this sense "faith operates with works, and by works is faith made perfect." But, to blend them together, we apprehend, would be to confound things most essentially distinct; to lose sight, in effect, of the peculiar work of the Saviour, as a sacrifice for sin; and to depart from the clear language of holy Scripture, at least according to that interpretation which has been received by all sound Protestant confessions. We should in this case be reforming backwards, and retracing our footsteps to one of the most dangerous tenets of the Papists. Justification, in their corrupt divinity, was made synonimous with imparted and inherent holiness. And it obviously matters little by what path we arrive at a wrong conclusion. Now, is there not reason to fear that the suggestions of a supposed infallibility and direct revelation, rather than a humble and patient investigation of the plain letter of Scripture as our *only* authoritative guide, may have led, in the case of the Papists, to this result. And may not a similar error be detected in the system of the Quakers? "This doctrine," (of justification), says Barclay, the great apologist for the Quakers, "hath not since the apostacy [or establishment of Popery], so far as ever I could observe, been so distinctly and evidently held forth according to the Scripture's testimony, as it hath pleased God to *reveal* it, and preach it forth in this day, by *the witnesses of his truth whom he hath raised to that end*." (Barclay, Prop. vii. Of Justification). And further on: "Though this be a mystery sealed up from all the wise men that are yet ignorant of *this seed* in themselves, and oppose it, nevertheless *some* Protestants speak of this *justification by Christ inwardly put on*." Ibid.

It is very true (if on an occasion of such importance we may extend our remarks a little further), that great pains have been taken to relieve the Quakers from any assimilation to Popery in this statement of justification: and Barclay, with some Protestants of our days, would make the whole error of Popery in this respect to be simply that of preaching up penances, masses, macerations and voluntary mortifications, in contradiction to plain scriptural holiness, as the proper justifying acts. But the slightest acquaintance with the controversies of the Reformation, particularly in the Tridentine council, will shew that it was the very same good works, and the same charity, regarded by us as the *fruits* of justification, which by the Papists were made the *cause* and the *essence* of it; and which we must say in effect *seem* to be so made by Barclay also. The truth is, there is an indistinctness in the statements of the latter, and of some of his followers on this subject, which renders it difficult to comprehend their meaning; and for this clear reason, that they would seem to have ascertained very indistinctly themselves what they apprehend to be the *revealed* meaning of the Spirit within them upon the subject. If they intend nothing more than this, that where there is justification by the blood of Christ, there sanctification by his Spirit will be also, as Mr. Gurney himself,

in his excellent and very interesting little work on Redemption, has appeared to us to assert*, we are then perfectly agreed; for this is a sentiment which will be found fully exhibited in the clear and explicit statement of the Eleventh Article of the Church of England, and in the Homily on Justification. Now we would ask, are Barclay's sentiments in accordance with that statement; or do they not approach more nearly to the popish notion, that justification is not simply the pardon and acceptance of the sinner through the blood of Christ, but that it is *also*, or rather *partly*, the infusion of the Spirit of grace, of holiness, of a Divine seed, of something which being *inwardly put on*, makes the person just, and so renders him righteous before God?

We must close this part of our observations by expressing our very serious dissent from any such imperfect statement on justification as this; not so much from its being popish, which *a priori* means nothing, but from its being unsound, unscriptural, unsafe; and as naturally leading to many of those pernicious consequences to which it led under the reign of Popery. Such views ground themselves upon one or two passages of Scripture, in which the act of justification *seems* to be made synonimous with the act of sanctification; but they oppose the direct tenor of the whole of the sacred writings, more especially the Epistles of the great Apostle of the Gentiles, who unequivocally distinguishes the two acts when he says, "Now to him that *worketh not*, but believeth on him that *justifieth the ungodly*;" and again, "In whom we have *redemption* through his blood, even *the forgiveness of sins*;" and again, when he makes the act of justification to be *forensic* and *extrinsic*, in his celebrated exclamation, "Who shall LAY ANY THING TO THE CHARGE of God's elect? It is God that JUSTIFIETH. Who is he that CONDEMNETH? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Passages with this bearing might be multiplied almost without limit; though these are sufficient to establish the fact of a separation and a distinction between the office of the Son in justifying, and the Spirit in sanctifying the sinner; whilst those equally noble and magnificent passages which describe the Saviour as a Redeemer from the practice of sin, and a purifier from all iniquity, "cleansing the sons of Levi, that they may offer an offering in righteousness," are equally conclusive as to the necessary *connexion* of the two effects in the same individual. But we must add, that the statements which confound justification and sanctification seem strongly to lead to that great source of evil, pride and a spirit of boasting. "Where is boasting then? it is excluded.—by what law? of works?" no—far from it. And we must add, that it is not the law of works, nor yet any change in our character, however produced, which can be regarded as constituting our justification before God, as believers in Christ. For if it is the Spirit, the Divine seed, the transformation, the "Christ formed within us," which is to justify us, then is it eventually by what we are in ourselves, by our own characters, that we are justified. That Christ "must be formed in us the *hope* of glory," we most cordially allow; but we admit not the notion of Christ formed within us as the *meritorious claim* to that glory, for even "when we have done all" not rather—if not we but the grace of God which was with us," we are

* The absence of any explicit statement on this fundamental point in the present work, which professes to lay a foundation for unity in religious sentiment throughout the whole world, has induced, and we think warrants, our present line of observation. We shall most gladly retract our remarks, on learning from the respected author that we have at all failed in clearly apprehending his view of the subject.

still "unprofitable servants,"—we are "nothing." Let the spiritual attainments of the great Apostle be compared with the lowliness of mind with which he ever speaks respecting himself; and we shall have the true key to his whole system on the doctrine of justification. And he who beforehand had said in humility, "even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified;" was then in a fit frame of mind to speak with humility of his freedom from sin, and his attainments in sanctification, in the words which follow: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." We should desire to add, without the least intention to offend any class of persons, for we are speaking of *tendencies* only, that if we were to apportion the two views of justification, one blending it with sanctification, the other distinguishing between them, to the two characters respectively of the Pharisee and the Publican; we should see in the former view a liability to that dangerous error of the Pharisee, who *thanks God* indeed, but because *he is not as other men*,—and in the latter view, at least a fair ground for the self-abasement of the Publican, who went down to his house JUSTIFIED rather than the other.

In a word, if the separation of the justifying act from its ever-faithful concomitant the grace of sanctification, may give occasional encouragement to that most detestable of all enormities, the Antinomian heresy; the contrary enormity, to speak, that of trusting in ourselves that we are righteous, has been ever found, under some modification, the effect of confounding justification with sanctification, and of looking more *for acceptance with God* to our own characters, to Christ within us, and less to Christ the justifier of men, than the Scriptures direct. But we are concerned to have dwelt so long upon a point which may be considered as a digression from our main subject, to which we now return.

In the several works under consideration, we have found no direct guide to the observations which have been forced upon ourselves as reviewers on the distinction of *person* as well as of *office* in the Holy Spirit of God. It has been the intention of most of the writers to state the work of the Spirit rather dogmatically than controversially; and we by no means intend to censure them for so doing: but we should have been gratified if they had assisted us more in what is, doubtless, a main subject of inquiry; namely, respecting the *several kinds of operation* adopted by the Divine Spirit in his communications with man, and the general result to be expected from His agency, prior to, during, and subsequent to the grand Apostolic effusion of His gifts.

The great general operation of the Holy Spirit, is popularly considered to be that of *sanctifying* the heart and life of the believer. In what manner the Spirit of God, in producing this, or any operation, acts upon the spirit of man, it must be fruitless for us to inquire, and presumptuous to pronounce upon, at least otherwise than by referring to the memorable words of the Saviour himself,—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." This point is briefly but well discussed in the short work, No. I, on our list; in which, however, there appears the assumption of a more arbitrary proceeding in the Divine Spirit, with respect to individuals, than we deem Scripture to warrant. The text above quoted refers not so much to the selection of objects for Divine grace, as to the mode of its operation upon them. The need of that operation, its blessed effects, and the necessity for long patience

in waiting for them, are, however, strongly and eloquently described in this pamphlet. From the description of the effects on individual character, we select the following glowing passage.

"But it is in the affections of the heart, and in the conduct of the life, that the effects of the Spirit's influences display themselves in the loveliest forms, and in their highest glory. Antecedently to the operations of that Mighty Agent upon the soul the breast was the seat of carnal, depraved, and malignant passions, which at the slightest degree of irritation, were ever ready to burst into a flame. The first fruit of the Spirit is love—love towards God. Like a mass of ice melting before the warm beams of the sun, the heart—which in the state of nature is frozen into enmity against God—touched by the softening influence of the Spirit, dissolves into pure and genuine affection; the carnal mind, laying aside its hatred and dislike of his character, and its determined stubbornness of opposition to his law, is converted into a spiritual mind, which delights in the contemplation of his perfections, glows with gratitude for his kindness, and enters with alacrity into the whole plan of his government—a mind which derives the chief source of its enjoyment from the experience of his favouring presence, and draws the motives of its obedience from the fountain of redeeming love. It is also *love* to *man*. The same subordinating power which slew the enmity against God, and kindled in its stead the flame of ardent affection towards him, has also expanded into a free exercise of every benevolent and disinterested emotion, the heart, which, under every blast of unkindness, was ready to be contracted into selfishness, or hardened into insensibility. The mind that was ever prone to regard rather with feelings of jealousy than with sincere delight the happiness and the superior advantages of others—that deemed every instance of ill treatment a justifiable ground of hatred and of ill treatment in return, and every instance of ingratitude a sufficient reason for withholding kindness—has now become generous in its principles, tender and amiable in its sympathies, and patient of injuries and persecutions. Not unconcerned for the temporal welfare of mankind, and not backward to contribute, to the utmost extent of its means, towards the promotion of their present happiness—its chief anxiety it will consider as justly due to their eternal interests. Viewing them as creatures made for immortality, its most earnest and persevering efforts will be devoted to the still more important purposes of securing (so far as its endeavours may succeed) their well-being in a world to come. Necessarily associated with this exercise of universal love, will be the other virtues, graces, and endowments of the Christian character—all blending into a soft and harmonious combination, and all flowing forth as so many streams from that spring of living waters which the Divine Spirit has opened in the heart. There joy, mingled with gratitude and elevated by hope, arising in part from the consideration of miseries escaped, and in part from the anticipation of felicities to be enjoyed from a sense of the privileges now possessed, and of the blessedness still in reserve—triumphs as in its natural element. There peace meek, gentle, and serene, resulting from the subjugation of the appetites and passions, from the banishment of vain and irregular desires, from a soothing persuasion of being in a state of reconciliation with God through the death and righteousness of his Son, diffuses a calm and delightful composure through all the powers of the soul. There forbearance under every species of provocation, resignation to the Divine will under the most trying dispensations of providence, and amidst the most afflictive scenes of human life, will check the first risings of anger, and silence the voice of complaint. There faith, in all the variety of its operations, will act with energy and vigour, reposing an unhesitating trust in all the declarations of Jehovah—confiding with unshaken reliance in the meritorious life and atoning death of the Redeemer, as the sole and all-sufficient ground of its hope of salvation—looking forward with a realizing eye to the glories of a future world amid the clouds and darkness of present sufferings, and directing as a primary power the whole movements of the conduct. There the flame of devotion burns, prayer delights to make known its requests, praise to offer up its incense, of thanksgiving, holy contemplation to unfold its pinions, and to soar amidst scenes yet remote. There, also, the duties of temperance and self-denial, the rigid restraint within their due and appropriate bounds of the several faculties and affections of the soul, will meet with the requisite share of attention. There, in short, goodness, in all its constituent principles, whether it regards God or

man, whether it relates to the understanding, the heart, or the life, to the habits of the mind, or the regulation of the conduct, proves its existence, vindicates its character, and evinces its celestial origin." Davies, pp. 34—37.

To quote from Mr. Mortimer's large volume to the same point, would be to exhibit mere buckets-full as a specimen of the ocean. The whole subject-matter of his work consists in describing this very operation of the Divine Spirit in the heart; promoting the several important effects, which he describes in as many lectures, of conviction of sin, dependence upon Christ, opposition to the spirit of the world, assistance under infirmities and in prayer, improvement of trials, spiritual consolation, teaching and "remembrancing" the disciple, mortification of the carnal mind, fulfilment of the righteousness of the law, strengthening the inner man, abounding in hope, conformity to the Divine image, sealing unto the day of redemption,—and finally, the necessity of imploring these blessings for ourselves, our families, our country, the church of Christ, and the world at large. A more full and scriptural discussion of each of these several points we have seldom seen; and their delivery from the pulpit, in humble dependence on that Spirit to whose honour they are devoted, cannot have failed of calling down His blessing, in many of the effects so described, on a Christian congregation.

In one lecture, the seventh, Mr. Mortimer speaks doctrinally of the procession of the Divine Spirit from the Father and the Son; and in one lecture only, the ninth, he refers to the miraculous and extraordinary gifts of the Holy Spirit, in a quotation from the Elements of Theology by his Right Rev. Diocesan, the Lord Bishop of Winchester.

From Mr. Biddulph we have a more philosophical disquisition on the *mode* of the Spirit's operation on the heart, both *before* and after the Fall of man: and we extract the following as the clearest part of his exposition on a subject which, perhaps, little admits of human philosophy or material anatomy.

"Each kind of life in man is supported by extrinsic influence, without which it necessarily perishes. If the breath cease to maintain the circulation of the blood, the body becomes a torpid mass of matter. If any partial interruption take place in the communication of the nervous fluid, the parts of the body from which the supply is cut off lose all sensation. And the case is the same with respect to the intellectual branch of human nature. Its spiritual sensibilities, its proper consciousness, and its capability of enjoying that from which its happiness must be derived, depend on Divine influence communicated to it, and a state of soul adapted to the reception and functions of that influence. In vain do the vital influences of the material heavens breathe on the disorganized body which disease has rendered incapable of being quickened by them; and altogether useless would be the most perfect state of corporeal organization without those influences. So is it in the fallen spirit of man: vain is the external manifestation and proposal of grace and mercy, till the internal organization of the mind (if we may so speak) is refitted for its reception by Almighty Power; and the object of that renewal of the mind is, that the spirit of man may again receive the Spirit of life, and thereby be again capacitated for spiritual sensibility, activity, and enjoyment.

"The immaterial part of man was, doubtless, created in the highest state of spiritual perfection. Its sight, its hearing, its feeling, its taste (to make use of a phraseology which the Scripture warrants), were all acute, in a degree inconceiveable even to a resuscitated soul in its present diseased condition. Its capability of delight in the objects which it was created to enjoy, its love to the Divine Author of its existence and of all its blessed prerogatives, its spontaneous and instantaneous movements in obedience to every blissful call of duty, were such, as an angel only can understand. A perfect organization of mind, and a full and constant supply of Divine influence, constituted the paradisiacal state of man. What Mr. Addison has said of a renewed soul (*mutatis mutandis*) must have been true

with greater emphasis in man's primitive state. "He (the Spirit of God) is lodged in our very essence, and is as a soul within the soul, to irradiate its understanding, rectify its will, purify its passions, and enliven all the powers of man." And again, in the same paragraph: "In his (the Christian's) deepest solitude and retirement, he knows that he is in company with the greatest of beings, and perceives within himself such real sensations of his presence, as are more delightful than any thing that can be met with in the conversation of his creatures." Biddulph, pp. 3—5.

In pursuance of these views, Mr. Biddulph likewise mainly adheres to the ordinary *sanctifying* effects of the Divine Spirit on individuals, and this in all ages of the church. Without entering upon a large and specific view of the Spirit's *different operations* in the church, in the different *periods* of which he treats on this subject, we find the following general specification in delineating the Divine gifts on the day of Pentecost:

"The *gift* of speaking the languages, vernacular in the different nations to whom they were to communicate the Gospel, and the power of working miracles in confirmation of their claim to a commission from God, and of the truths which they preached, were, doubtless indispensably necessary to the execution of the trust committed to them. But there were *personal qualifications* wrought in their own hearts, which were equally essential; such as a comprehensive view of the scheme of redemption in all its relations, a lively faith in Him whom they preached to others, fervent zeal for the glory of God, and tender pity for the perishing souls of men. These were then necessary prerequisites to an entrance on the Christian ministry, and to success in it; and these remain, when the gifts of tongues and miracles have ceased, its prerequisites still. Without these, in some degree, no man can say that he is moved by the Holy Ghost to assume that office. These constituted, in part, the blessing spoken of as *the promise of the Father*; but, besides all this, something further was required, viz. a *Divine influence or unction to accompany the doctrine of the Cross* to the hearts of men, and make it effectual to their conversion. The gift of tongues qualified them to communicate their sentiments to every nation: by the power of working miracles they were enabled to rouse attention to the doctrines they preached; but that attention often terminated in discoveries of the natural enmity of the heart to that doctrine which was *to the Jews a stumbling block, and to the Greeks foolishness*. It was the energy of the Holy Ghost, accompanying the testimony of Jesus, which in every instance of conversion, rendered that testimony effectual to its appointed end. 'Paul planted, and Apollos watered; but it was God who gave the increase.'" Biddulph, pp. 119, 120.

The truth is, in the distribution made by the Divine Spirit of his gifts "to every man severally as he will," there have ever been gifts of three kinds; gifts of *illumination*, gifts of *edification*, and gifts of *sanctification*; and all these both ORDINARY and EXTRAORDINARY. By the ordinary gifts of *illumination*, we understand that measure of intellectual penetration, sound wisdom, and "right judgment in all things," concerning known and revealed truth, for which we pray more particularly in our Collect for Whitsunday; and which is a gift, we are persuaded, vouchsafed ordinarily to truly devout Christians; but, to some in a more remarkable and distinguishing degree than to others. By the ordinary gifts of *edification*, we mean ministerial gifts, intended for the improvement of the church. Respecting the ordinary gifts of *sanctification*, we have only to refer to the excellent delineations already spoken of in the works before us.

How then shall we verify and assure to ourselves the still remaining existence and collation of these *ordinary* gifts? We may reply, by the *prior* and collateral grant of the same gifts in EXTRAORDINARY measures, and with extraordinary accompaniments; whereby was proved the truth of that revelation which has promised the ordinary gifts to the end of time. It pleased God to testify the existence and operation of his Spirit at *all* times, by his visible and miraculous interpositions

at *set* and *chosen* times. "Accordingly the Divine Spirit, as a Spirit of illumination, was appointed to make certain revelations, respecting doctrines, and facts both past, present, and to come, to persons chosen before of God; such revelations as could not but approve themselves, to those who had them, by signs, by infallible wonders and mighty deeds. The same Spirit granted extraordinary gifts for edification also, which are particularly specified in apostolical times, as accompanied by "miracles, gifts of healing, helps, governments, diversities of tongues." What impressions of faith, what feelings of assurance, what confidence of imparted power, accompanied the actual exercise of each miraculous gift, it is totally impossible for us to conceive, any more than we can conceive the mode of the effects which followed or accompanied them; such as, Divine voices echoing from the inmost recesses of the temple; the blazing chariot of Elijah in the Old Testament, or his shining robe of immaculate white in the New; the restoration of withered limbs, or the recalling to life of exanimated corpses. These powers indeed were all, it would seem, imparted without a formal or necessary view to the third and still more interesting class of gifts, namely, those of sanctification. "Covet earnestly the best gifts, and yet shew I unto you a more excellent way." "Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal," &c. We know not, indeed, that it is the custom of divines to rank amongst early gifts of the church, any extraordinary gifts, with a view to *sanctification*; but still when we reflect upon the fact of three thousand souls converted by a single sermon, with the simplicity of mind, and joy of heart, which ensued in the first Christian community; nay, when we look back to those eminent instances of faith, and devotion, and patience, and penitence, in yet older times, exhibited by an Abraham, a Job, a David; or to the surprising galaxy of Christian virtues, of the most diverse nature, and some of them seldom found together in great development in one and the same person, yet all concurring to embellish and enshrine the character of a Paul, a Peter, or a John; above all, when we view the Divine Saviour himself, who, in having the Spirit without measure, combined in his own person as well every perfection of moral purity, as every energy of almighty power; can we but presume, that for the instruction and example of the church, appropriate and *extraordinary* measures, even of sanctifying grace, were occasionally poured out on the heads of certain "chosen vessels," the more distinguished ministers and messengers of the Most High?

May we not then, as before observed, generally collect from these several extraordinary gifts of the Divine Spirit the assurance, that upon their cessation, (as it is clearly necessary that *extraordinary* gifts should cease,) the more ordinary gifts and endowments of the Spirit may still be looked for and implored? The men thus extraordinarily endowed have left us a record, the holy Scriptures, which, without promising the continuance for ever of miraculous powers, have clearly, according to all common rules of interpretation, promised to us the ordinary gifts of the Spirit to the end of time. We should vacate our highest privilege as believers in Christ, could we for a moment suspect the possibility of our having been finally left without the aids of God the Holy Ghost, the Comforter, and that as a Spirit of illumination, a Spirit of power, and a Spirit of holiness. Let us ever pray for these Divine influences in conjunction with that, perhaps the most rare of all, the spirit of "a sound mind."

These considerations bring us

again to Mr. Gurney, who has attempted something like a specification of the spiritual agency in question. In asserting with sufficient distinctness the ordinary operations of the Divine Spirit, he seems to admit the extraordinary gifts likewise. His meaning with regard to the ordinary gifts of the Divine Spirit will be fully collected from the opening of the chapter, entitled, "On the *perceptible* Influence and Guidance of the Spirit of Truth:" in which he explicitly anounces the doctrine of these gifts; first, as commonly received among the professors of Christianity; and then, as more correctly understood and insisted on by the particular society of which he is a member.

"It is generally allowed among the professors of Christianity, that in us, that is, in our 'flesh,' or *natural man*, dwelleth no good thing; that we are unable of ourselves to fulfil the law of righteousness, or to serve the Lord with acceptance, and that the fountain of all true moral excellence in mankind is the Spirit of God. The serious and enlightened Christian of every denomination will readily confess that it is only through the influence of this Holy Spirit that he is enabled rightly to apprehend God, to know himself, and to accept Jesus Christ as his all-sufficient Saviour—that it is only through such an influence that he is converted in the first place, and afterwards sanctified and prepared for his heavenly inheritance.

"The differences of sentiment which exist in the church, on this great subject, have respect not to the question whether the Holy Spirit does or does not operate on the heart of man; for on this question all true Christians are agreed; but principally, if not entirely, to the *mode* in which that Spirit operates.

"On this point there appears to exist among the professors of Christianity, and even among serious Christians, a considerable diversity of opinion. Some persons conceive that the Spirit of God does not influence the heart of man *directly*, but only through the means of certain appointed instruments; such as the holy Scriptures, and the word preached. Many others, who allow the direct and independent influences of the Spirit, and deem them absolutely essential to the formation of the Christian character, refuse to admit that they are perceptible to the mind, but consider them to be hidden in their action, and revealed only in their fruits. Now with Friends (and I believe with very many persons not so denominated) it is a leading principle in religion—a principle on which they deem it to be in a peculiar manner their duty to insist—that the operations of the Holy Spirit in the soul are not only immediate and direct, but perceptible; and that we are all furnished with an inward Guide or Monitor who makes his voice known to us, and who, if faithfully obeyed and closely followed, will infallibly conduct us into true virtue and happiness, because he leads us into a real conformity with the will of God.

"That our sentiments on this important subject are well founded—that the principle in question forms a constituent part of the unchangeable truth of God, is satisfactorily evinced, according to our apprehension, by *various declarations contained in the holy Scriptures.*"—Gurney, pp. 36, 37.

Mr. Gurney partakes too much of the liberal and enlightened spirit of the age not to give credit to the pretensions of "the serious and enlightened Christian of every denomination;" but it will be seen, that he holds at the same time a very decisive language in declaring, what he considers to be, *a constituent part of the unchangeable truth of God*; maintaining on this, and on various other occasions, a certain tone of confidence, nay almost of alarm, which, while it marks his undoubting belief of his own views, is well calculated to engage the attention of the young disciple, for whom he chiefly writes, on the side of his favourite dogma. It was therefore the more necessary clearly to unfold the precise nature of the difference between himself, and those who are reputed orthodox, on this subject. Or, if he adopted words and phrases of which the full force could not be expected to offer itself, except to those who "have the mind of the Spirit," he should have distinctly told us this, as the Apostle did, when he said, "that he spake wisdom among

them that were perfect." Taking, however, his words in their ordinary meaning, we shall enter shortly upon the propriety of his use of the terms DIRECT, PERCEPTIBLE, INFALLIBLE, in application to the gifts of the Holy Spirit; pursuing the course which we have laid down, of dividing them into gifts of illumination, of edification, and of sanctification, ordinary and extraordinary.

And to begin with ordinary gifts of illumination, Mr. Gurney, if we understand him, represents it as a leading principle of Friends, that there are gifts of illumination which are communicated not "through the means of certain instruments, as the *holy Scriptures* and the word preached," but directly and immediately. Now, if this mean any thing, it must mean that Quakers believe in a direct inspiration or revelation of facts, of doctrines, or of duties, not contained in the holy Scriptures, but taking place in their own minds. It is very true that Mr. Gurney informs us, that such revelation is to be "in accordance with the holy Scripture;" but we do not see that this precise *accordance* is necessary to the doctrine, since it would be quite sufficient for "two distinct independent practical guides to the same righteousness," p. 54, not to *contradict* one another; and various facts, doctrines, and duties, having no immediate relation to Scripture, provided they have no contrariety to it, might be revealed by a guide wholly independent of the Scriptures. He might, for instance, tell us exactly how and in what periods the world was formed, or when and how it shall be destroyed; or might teach us the precise truth and locality of the intermediate state; or the exact doctrines of predestination, or Divine personality; or might save us at once all the trouble of writing long books, with uncertain success, on the sacraments, on oaths, and on war. Instead of sending us, for all these, to Scripture, which is true *as far as it goes*, he might, by immediate inspiration, tell us more than either prophet yet foresaw, or apostle told; things of which knoweth no man, but the Father only. Now, the question which we would put is this; *Has* the Spirit thus imparted any new truth, doctrine, or fact, not directly or indirectly revealed in Scripture, or to be deduced therefrom? George Fox, and the other primitive founders and martyrs of Quakerism would indeed tell us of many; we need not swell the size of the present article by alluding more distinctly to them; but will Mr. Gurney *himself* specify any one? will *modern* Quakers specify any one? do they even hint at any one, or admit the supposition that any one new, direct, and independent truth has been revealed in addition to Scripture since the canon of Scripture itself was closed? And if not, what, we repeat, is the meaning of that "direct inspiration," to which Friends lay claim, independent of the Scriptures?

Mr. Gurney informs us, "they are very far indeed from pretending to those *higher degrees* of inspiration which, for peculiar and specific purposes, were bestowed on some of the immediate followers of Jesus." p. 153. What then are the *lower* degrees of *direct* inspiration to which they *do* pretend? We cannot put the question more generally; is it any thing at all, not to say contrary to Scripture, not to say merely in accordance with Scripture, but we say, *not deducible from Scripture*, and owing its whole ultimate authority to Scriptural principles? If Mr. Gurney should satisfy us, that he has no hidden store of principles other than what Scripture contains, or will bear him out in urging upon mankind, we can only conclude, that to denominate such light or knowledge as is *deducible from Scripture*, or to be verified thereby, as *direct*, is only a misnomer for *indirect*.

Mr. Gurney's *meaning*, and that

of every true and Scriptural Christian thus far, must be simply this: that the Holy Spirit, as a Spirit of illumination, by his gracious influences upon the heart, helps us to understand and apply the holy Scriptures. He has not left the Book of God to its own effect, nor the means of grace to their own influence upon the heart; but He has graciously promised a quickening power within the soul, by which our attention shall be awakened, our understanding enlightened, our judgment exercised, and our wisdom directed to those views of the facts, doctrines, and duties of Christianity which shall make us obedient to the truth, and wise unto salvation. We are inclined to believe that Mr. Gurney, in truth, means nothing more than this; or, if he does, that he can produce no facts to establish the direct illumination, independent of Scripture, for which he contends. And if this be all, on what is the condemnation of other Christian churches founded, and wherein consists his difference on this topic from that church of Christ which is established in these realms?

But next for the word PERCEPTIBLE—*perceptible* gifts of illumination by the Spirit. Here, at least, we seem not at issue about words. Mr. Gurney is as sound a churchman in this expression as the compilers of our Seventeenth Article, which speaks of a doctrine "full of sweet, pleasant, and unspeakable comfort to godly persons, and such as FEEL (or *perceive*) in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things." But certainly, here too, either the compiler of the Article or Mr. Gurney must be under some misconception in the *use* of the *same* words; since the Article makes it essential to perception of the Spirit within us, that he mortifies the works of the flesh, and draws up our minds to heaven: whereas Mr. Gurney considers this to be the very reason why we declare them to be *imperceptible*, that they are "hidden in their action, and *revealed only in their fruits*." To make out then a case of difference between the pious author and the Anglican Church, we must suppose him to mean, that the impulses of the Spirit are *so* independent, as to be independent of the fruits they produce, and to be known as it were *per se*, or by their own light. It is an action "not hidden, but made known and revealed;" and this *independently of the fruits produced*. This method of revelation appears to be much of the same kind with that to which some religionists, both Calvinistic and Arminian, lay claim respecting their justification: they believe it, because they *do* believe it; an impression having been made upon their minds to that effect, which they regard as of a direct and supernatural kind; and this prior to any evidence *ab extra*, or any rational deduction whatever. But from this ἀγνία Mr. Gurney for a moment rescues his doctrine, when, on turning over the leaf, he presents us with the following sentence.

"Since then Christ, or the Spirit of Christ, in those operations which are altogether internal and independent of an outward revelation, [that is, independent of the Scriptures,] is *light*, it is plain that this Spirit in such inward operations *makes manifest*—communicates an ACTUAL MORAL SENSE—teaches what is right and what is wrong, in a perceptible or intelligible manner." Gurney, p. 38.

Here then the Spirit gives an actual perceptible *moral sense*; a rule of right and wrong, be it observed, independent of the Scriptures. But now the question returns again with all its force, Is the operation of the Spirit perceptible because he gives the moral sense, or does the moral sense, the recognition of right and wrong itself depend upon a prior perception of the Spirit? If from a prior perception

of the Spirit, then is the Spirit itself perceived, without any perceptible token beforehand—the very case of those who believe their justification by its own light; the very case of every enthusiast, who believes because he believes, and is able to bear down, by the hardihood of assertion, the weak and the credulous. But if the Spirit itself be perceived by its giving, and *because* it gives, a moral sense which verifies its operation, then have we the precise doctrine of the Anglican church; only with this difference, that the Anglican church verifies the moral sense itself by the Scriptures, and Friends either by nothing at all, or circularly, again, by their perception of the Spirit; whilst their perception of the Spirit itself had been before verified by its giving the moral sense. We must confess that the dilemma seems to us to be inextricable.

When a Friend goes forth, "the burden of the Lord resting upon him, to promulgate, in other places, families, or neighbourhoods, the spirituality of the Gospel dispensation," p. 186, we presume we have the clearest possible modern instance of this alleged direct and perceptible inspiration from above. The place, the persons, the advice are all suggested; and the individual endeavours to follow no other guidance, throughout the progress of his travels, but the gentle and secret intimations of the Divine word within him. Under this guidance, he passes from place to place, and from meeting to meeting; and at length, when his work is done, he is permitted to return home to his usual occupations, with "a remunerating and confirming sense of rest, liberty, and consolation," p. 187. We certainly believe that often, of such a faithful and self-denying service, the reward is with the Most High. But, after all, what is this *direct* and *perceptible* work of inspiration, when a little more closely viewed? Are persons, places, and principles revealed to our traveller, of which he had possessed no previous knowledge; no, not a suspicion of their existence? Are dispositions of individuals, or wants and conjunctures of churches, revealed to him, which he had no *other* means whatever of observing or ascertaining; no more than we might have of a person whom we accidentally meet in Cheapside or the Bank, and whom we had never seen or heard of before? That indeed would look like revelation. But do Friends plead for this intuitive or inspired knowledge? Do they claim for themselves, by direct inspiration on such occasions, the knowledge of individuals upon mere occurrence, and without a single reflex observation, but by the dictation of the Spirit within? The amount of the *perceptible* inspiration which is contended for, we apprehend, is this: a man feels a concern for the benefit of his fellow-creatures, or for the propagation of certain principles which he has well considered and appreciated. The desire arises in his mind (and the Christian will ever know to whom to attribute a good desire), to act according to the concern he feels. The subject gradually takes possession of his whole soul: he determines to go; and then (mark the important condition,) *if his friends at home allow the suggestion to be from above,* and the occasion to be meet, he is, with proper credentials, proper perceptible credentials of "paper and ink," permitted to go, to discharge his commission and his conscience, and to return in peace. And what, we may say, is there in all this, but what *might* occur every day among the laity of our own church, if its discipline happened to permit; and what *does* occur with every conscientious ordained minister, whether at home or abroad; and what is in full accordance with the operations of that Divine Spirit from whom proceed, in their proper and ordinary course, all holy desires, all good counsels, and all just works?

The perception mentioned in particular instances in former times was very different from any thing to which any body of Christians can lay claim in the present day. The friends of Ananias and Sapphira had reason to perceive the truth and reality of Peter's commission, when at his word those unhappy persons "fell down straightway, and gave up the ghost." Elymas the sorcerer, perceived the truth of the Spirit speaking by Paul, when he was struck blind at the judgment-seat. And in general the perception accompanying the extraordinary gifts of the Spirit was something presented to the bodily senses, some palpable deviation from the ordinary laws of nature. Tongues were a sign to them that believed not; prophecy in the *same* manner became a testimony to them that believed: and both, so far from being a "*higher degree* only of inspiration" than that which takes place at a meeting of Friends, were as different from it in kind, as the direct and perceptible healing of a withered arm by the voice of the all-powerful Saviour was from the indirect and imperceptible restoration of diseases, under God's blessing, by herbs and medicaments.

As to Mr. Gurney's use of the word INFALLIBLE, in reference to the ordinary gifts of illumination by the Divine Spirit, we do not suppose that he means any thing more than that on which we are all most perfectly agreed; that the teaching of the Divine Spirit, *when ascertained to be such*, is an infallible guide to wisdom, virtue, and happiness. And truly it must be owned, that our excellent and estimable friends take pains enough, in practice, to ascertain the real presence of their infallible Guide,—the inward and spiritual grace attending those outward indications of it which so frequently occur in their sacred assemblies, as well as in the secret chamber, or still more secret silence of the soul within. It is not found in "the thunder," it is not in "the earthquake," it is not in the loudest, and (least of all) in the most loquacious, tongue; it is not in "restlessness and temporary confusion," nor always, perhaps, in that very "disquietude" from which, by a discharge of supposed duty, "a remunerating sense of rest, liberty, and consolation is sought;" it is found in "the still small voice;" in the "state of the soul's silent submission;" and it is known by quietness, tenderness, humility, true sanity of mind, and substantial peace. In short, he who has it "brings his own sensations [perceptions] to the test of EXPERIENCE. HE KNOWS THE TREE BY ITS FRUIT," p. 50. Here then we have at least all we have been seeking for so long,—the *perceptible* guidance of the Spirit known *infallibly* only by its *fruits*. In short, as truth and reason will ever come forth from true sanity of mind, we may safely commit the explanation of this infallibility to our author's own words in a preceding page:—

> "However discouragement may often overtake us through the misconduct of unsound brethren, my young friends with myself have undoubtedly enjoyed a very easy opportunity of observing the life and conversation of many persons who profess that the internal manifestations of the Holy Spirit are their rule of life; and who by a long and tried course of patience, submission, and self-denial, have fully evinced the sincerity of their profession." Gurney, pp. 48, 49.

Had we to do with nothing beyond these somewhat speculative, though important, considerations on the ordinary gifts of illuminating grace, the question between the Friends and the Christian world at large, on the subject of the Spirit, might be with no great difficulty accommodated. But, as in most doctrinal diversities, there are here also certain practical consequences calling for most serious consideration, as touching in our minds upon the very vitals of Christianity, and

of all Scriptural truth; these we are now to view as connected with the second head, namely, gifts of *edification*. In Mr. Gurney's fourth chapter, the first on the outward service and worship of God, we find a full and elaborate development of the reasons for the abolition of the sacraments by Friends, grounded on a supposed obedience to the perceptible emancipating influences of the Divine Spirit.

"It is our belief that we have been led out of the practice of these rites by the Spirit of truth; that we could not recur to them without grieving our heavenly Monitor; and that in fact they are not in accordance with the entire spirituality of the Gospel dispensation." Gurney, p. 61.

Now, if our author here intended to hint at some revelation independent of the Scriptures, received by Friends on the subject of the sacraments, perhaps we have already said enough to induce him at least to reconsider the matter. If he meant simply to say, that their impression, on a studious review of the Scriptures, accompanied by earnest prayer for the guidance of God's Holy Spirit, has led them finally to this conclusion, he might then, we think, have told us so in plainer words than those which he has used, and which make no allusion to Scriptural authority. For our own part, if we are to speak of perceptible impressions independent of direct Scriptural precept, we should say that we perceive, in the sacraments nothing which in our minds militates against the purest spiritual dispensation. We doubtless may have our prejudices of education in favour of the sacraments, as Mr. Gurney may have his against them. But will it be said, that to spiritual worship it is essential to add no bodily forms or external actions whatever; on that creatures, formed as we are of body and spirit, are to make no use of their bodily members in spiritual worship, and to have *no* visible, audible, or sensible mode of expressing their reverence to their Maker, or their attachment and conjunction one amongst another? We might here, were it not wholly superfluous, appeal to what little is practical, positive, external, and formal among Friends themselves; that little, which even *they* deem necessary as *some* verification of their silent feelings, *some* external tie to their spiritual assemblies. But the whole question here clearly is, *what kind* of form or external observance are we to admit for the important purpose of church-communion, of outward homage to God, and we may add of appropriately stirring up the gift within us? If for this last purpose Friends deem silence to be the most helpful, they will not deny that others may find the exercise of their speaking powers to be decidedly more helpful; and if, in addition to the edifying externals of covered or uncovered heads, orderly prayers and prophesyings, prescribed attitudes, and Sabbatic worship, *we*, think it edifying to adopt other forms, attitudes, actions, rites and types; we think, even *prior to looking into God's word*, why may we not suppose ourselves under the dictation of the Spirit as well as they? We cannot see *a priori* any reason for not judging the singing of Psalms, for instance, or even a sacrament, as helpful, and as spiritually taught to us, as is to Friends an accentuated method of praying; or in prophesying a slowly uttered communication, word by word, of the mind of the Spirit. In both cases we must only take care that the outside form does not cheat us of the inward and spiritual grace; that we do not either think every spirit uttering itself forth in slowness or in a certain accentuation is the Spirit of the Lord, or believe with the Papists, and too many among ourselves, that the mere bread and wine received in the Lord's Supper are verily receiving the body and the blood of Christ.

Let us, however, now approach what is after all our common appeal, the holy Scriptures, and ex-

amine there what is, or what is not, "in accordance with an entire spirituality of dispensation." We will say nothing at present of the Law of Moses, but turn to the eminently spiritual dispensation vouchsafed to Abraham; who received the righteousness of faith plainly and simply upon his true and spiritual assent to the word of promise. Even here we find, in testimony of the spiritual benefits of this purely spiritual righteousness, that he received "the *sign* of circumcision, a *seal* of the righteousness of faith which he had *yet* being uncircumcised."—But let us proceed a step higher, to the paradisiacal state itself. Mr. Biddulph, not without reason, and much to our present purpose, has made out the case of a superlatively spiritual dispensation before the fall of man. We cannot enter upon it: but we ask, is the Gospel dispensation intended to be more spiritual than that state when man walked upon the earth, as Chrysostom says, ὡς ἀγγελος ἐπιγειος? But in paradise itself we have two most extraordinary sacramental or significative rites, to which indeed it might be difficult to find any thing similarly effective in the way even of type and figure in any subsequent dispensation. Of the tree of knowledge of good and evil, it was said, "Thou shalt not *eat* of it, neither shalt thou touch it, lest ye die." Of the tree of life, that "pledge of immortality," it was said, "Now, lest he put forth his hand to the tree of life, and *eat* and live for ever*." In this, which might be safely assumed as the most spiritual dispensation ever established upon earth, *every* precept with which we are made acquainted was positive, ritual, and typical: with what reason then can we hypothetically contrast the two ideas, as essentially incompatible, of a formal and typical service, and a service simply spiritual?

* See Bishop Horne's most beautiful sermon on the tree of life, and his admirable view of paradisiacal sacraments.

If the recorded opinion of an Apostle under the Gospel dispensation itself be of any weight; (and, although that Apostle had prejudices compared with more enlightened modern Christians*; yet had he, on one particular occasion, received immediate instruction from Heaven on the very subject of his Jewish prejudices, and had soared above them all in admitting a Gentile to equal rights in one common Gospel;) if, we say, the recorded opinion of Peter can have *any* weight in deciding the compatibility of a form, a rite, a type, with a spiritual dispensation, and even a dispensation *extraordinarily* spiritual, we then have still a stronger case against our excellent author, and that on his own ground. "Then answered Peter, Can any man forbid WATER, that these should not be baptized, which have received THE HOLY GHOST as well as we? And he commanded them to be baptized in the name of the Lord Jesus." Act. x. 46—48.

We are still, however, only on the ground of impression and inference. But we pass from these to something more directly Scriptural. With regard to the *Jewish* dispensation, "the Spirit speaketh expressly" in Scripture, that the shadows and types of the old law are done away by the Gospel; and that the Law of Moses, as a system of rites predictive of the Messiah, no

* Not, however, all enlightened modern Christians; for one perhaps of our own church, who approached the nearest to the mystic views of some Friends as to the Christ within them, Mr. Law, happens also to have been most strongly prejudiced in favour of the outward representation of the inward and spiritual grace in the holy sacraments. Nay, he goes the length of rejecting the plea even of sincerity, for neglecting an instituted rite; and urges that very plea against Bishop Hoadley, a *rational* divine, as involving the greatest absurdity, and being contradictory at once to reason and Scripture. Third Letter to Bishop of Bangor, vol. i. of his works, p. 199.

longer holds its authority; and, on this subject, it would be wholly unfair not to let Mr. Gurney speak for himself. After describing the Law of Moses as a figure for the time then present, and as having a *shadow of good things to come*, he proceeds with his usual ability.

"But important as was the purpose thus answered by the establishment and maintenance of the ceremonial law, it was one of a merely temporary nature. When the Messiah was come—when he had revealed the spiritual character of his own dispensation—when he had died for our sins—when he had risen again for our justification—when he had shed forth on his disciples the gifts and graces of the Holy Spirit—then were all the types fulfilled; then was the law of types abolished."—After quoting Heb. vii. 18, 19, and x. 5—9, he thus argues: "The system of types and sacrificial ordinances therefore being 'taken away,' and the system of spiritualities being by the coming of Christ established, we are no longer to worship the Father through the intervention of a human priesthood, of formal ceremonies, or of typical institutions, but solely through the mediation of the High Priest of our profession, and under the immediate and all-sufficient influences of the Holy Ghost. Although the shadows of the old law formed an essential part of the Jewish dispensation, they were no sooner imposed upon Christians than they became unlawful, and assumed the character of an unrighteous bondage and of 'beggarly elements;' Gal. iv. 9. 'Wherefore, if ye be dead with Christ, from the rudiments of the world,' says the Apostle Paul to his Colossian converts, 'why, as though living in the world, are ye subject to ordinances?' Col. ii. 20, comp. 14, Eph. ii. 14—16." Gurney, pp. 64, 65.

Now, if this passage means any thing different from what we are all agreed upon, it means something for which it does not offer a shadow of proof. We are all agreed that not a single rite, type, form, ceremony, or law of civil polity prescribed by Moses, and answering the peculiar ends of his code, is binding upon us. All these, being "added because of transgression, till the Seed should come," were abrogated by the coming of Christ; and another Priest, another Lawgiver, another code, another worship arose; taking up, indeed, all that was of lasting obligation in the Law of Moses, but establishing something else, wholly independent of Moses's authority. Hitherto, then, we are perfectly agreed. But, if it is intended further to shew what it is which Christianity teaches, by taking the express negation or opposite to all that Moses taught, we must then have our author's warrant for so doing; and a far clearer warrant than he has yet given. Would he abrogate the Ten Commandments because Moses taught them, or the Sabbath because Moses prescribed *it*? Does he forbid prayer because Moses practised it? Does he dismiss the Christian ministry because of Aaron's ministry? Would he have us forsake the assembling of ourselves together, because Moses called a solemn assembly? Does he renounce all his own forms, ceremonies, customary and prescribed proceedings in worship, because the Law of Moses had also certain forms and proceedings? Or would he have no "helps," no remembrance of past mercies and events, because Moses sang a song of perpetual use in the church; nay, even though in heaven they still sing "the song of Moses and the Lamb?" Nothing of all this Mr. Gurney will of course reply. But still—"we are now no longer to worship the Father through the intervention of a human priesthood, of formal ceremonies, or of typical institutions." And why not? If by the expression, "intervention of a human priesthood," is meant "the assistance of men ministers," did none *but* Moses use men ministers and even women ministers *, as special agents in the service of God? And, again, did none *but* Moses ever use *formal* ceremonies, or even typical institutions? The truth is, that al-

* Indeed, we know not how any spiritual dispensation could venture on any thing so Mosaic as a woman ministry: witness the songs of Miriam and Deborah.

though our author's language may be so construed as to overthrow the whole code of *formality* in use among Friends, as well as all other *higher degrees* of formality ever existing in the world; yet it would appear from the title of this chapter that all he means is *typical institutions*. He urges the disuse of all TYPICAL rites in the service of God. And why *types* should be so superabundantly offensive above all other external forms, we know not, except it be that under them may be conveniently ranged the proscribed sacraments of the Christian church.—But to bring this somewhat arbitrary assumption of our author to some test, we will admit, that type and sacrament may possibly mean (which however they do not) exactly the same thing; "an outward and visible sign of an inward and spiritual grace," "as a means whereby we receive the same, and a pledge to assure us thereof;" and we shall still think that he entirely fails in his proof that such a kind, or mode, or act of religious edification was either invented by Moses, or confined to his time, or to his code; and, therefore, that such rites cannot, on that ground alone, or on that ground at all, be withheld from the Christian church. That the particular acts performed in Baptism and the Lord's Supper, were incidentally performed in the course of Jewish ceremonies, and in part prescribed by Moses, does not appear to us to affect the question, although many pages of this elaborate chapter seem to be written to prove that point. All the learning, therefore, which has been translated into the present volume, from Talmuds and Lexicons, and commentators Greek, Latin, and English, to prove that washings with water, and eating at the Passover, were Jewish customs, and in part Mosaic orders, might have been spared for one single note out of Mant's Family Bible, or Mr. Scott's Commentary, as explaining things already sufficiently known. Doubtless they *were* used by the Jews, like many other things; like the expressions, for example, in the Lord's Prayer; but they were adopted for quite another purpose into the Christian code. And if sacraments are to be used, Mr. Gurney will perhaps agree with us, that none could have been devised so simple, and beautiful, so little carnal, so truly according to former scriptural analogies, and so little likely to offend either Jew or Gentile, as the customary emblems of water sprinkling, and sharing together a morsel of bread and a cup of wine. "I will sprinkle clean water upon you," says the Prophet, "and ye shall be clean." The Gospel is predicted under the emblem of a feast; and it is remarkable that the Saviour himself embodies to us the figure of the second sacrament, when he says, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."

But, to come still more closely to Scripture, and to the words of Christ, we must do Mr. Gurney the further justice of giving his *positive* argument against sacramental rites, drawn from the alleged *express prohibition* of them by Christ himself. This comes home to the point; and this express prohibition against sacramental rites, be it observed, is the *only* direct one *in the whole Bible* quoted by Mr. Gurney. It is as follows: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." John iv. 21—24.

Is the reader satisfied? We apprehend not—nor do we believe that ever there was a Friend or a Christian of any sect, who would have been led from such a passage *alone*, without prejudice or human comment, only by the teaching of the heavenly Monitor within, to guess at its containing a prohibition

of sacramental rites. But now for the human comment.

"In this passage of our Lord's discourse, there is an evident allusion to two separate and distinct systems of worship, appertaining respectively to two different dispensations; and it is equally clear that the change was then about to take place from one of these to the other; that the one was about to be abolished—the other to be established. The system of worship about to be abolished was that which the Jews were accustomed to practise at Jerusalem, and which the Samaritans had endeavoured to imitate on their favourite mountain. Now every one who is acquainted with the records of the Old Testament must be aware that this was a system of worship chiefly consisting in outward ceremonies; in figurative or typical ordinances. The greatest nicety of Divine direction accompanied the institution of these various rites which were a 'figure, for the time then present,' and which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on the Israelites until the time of reformation;' Heb. ix. 10. But now that time of reformation was at hand, and the law was pronounced by the great Mediator of the New Covenant, that men were henceforward to worship the Father in spirit and in truth. The new worship which was thus to distinguish Christianity, was to be in spirit; because it was to consist, not in outward rites of a formal and ceremonial nature, but in services dictated by the Spirit of the Lord, and in direct communion of the soul with its Creator. It was to be *in truth*; not simply as arising out of a sincere heart—a description which might apply with equal force to the abolished worship of the Jews—but because it was to consist in substantial realities. It was to be carried on, not through the old medium of types and figures, but by the application to the heart of the great and essential truths of the Gospel dispensation; for the type was now to be exchanged for the antitype; the figure for the thing figured; the shadow for the substance. Such then and such exclusively is the true character of Christian worship." Gurney, pp. 62, 63.

In this passage of Scripture, however, be it observed, the direct allusion is not to two separate and distinct systems of worship, appertaining to two different dispensations, but to two separate and distinct *places* of worship; one, the place in dispute between Jews and Samaritans; the other indefinite, and including *every place* alike, where there shall be a person "fearing God and working righteousness." Or if the passage mean any thing further than this, (as much was often included in the plainest words of our Lord's discourses,) it had reference probably to those spiritual principles both of *morality* and devotion to which the Jews had become such strangers as to substitute external for internal obedience, the letter for the spirit, the form for the substance, in their whole system of worship and practice. *They* rested in their verbal decalogue and their corban, in their altar and temple. Now, therefore, commandments were to be given which should clearly reach the heart; and in the new system neither place, nor form, nor prayer, nor ritual, of whatever kind, should be declared availing without the heart accompanying the observance. In short, the *first legitimate spirituality* explained away by "those of old time," was now to be revived; and all this we may justly conclude, was contained in the single answer of our Lord to the woman. But, to go on further and say, that it laid down the exact nature of the new ritual, and particularly to the exclusion of all types and sacraments, is, in the first place, arbitrary; and, in the next place, a flat *petitio principii*; for we deny, as before, that types and sacraments are at all inconsistent with a spiritual worship. The Jewish code of worship, indeed, was one consisting "*chiefly*," as Mr. Gurney very truly observes, in outward ceremonies; in figurative and typical ordinances. But the Christian dispensation was to consist "in services dictated by the Spirit of the Lord." Allowing, as we pass, no antithesis whatever between "typical ordinances," and "services dictated by the Spirit," since they were all dictated alike by the Spirit, to Moses, (and surely Friends have allowed by their own practice that

many a *prophetic* type might be so dictated,) still we ask, if the Jewish code did not consist *wholly* in these typical ordinances, why is Christianity to consist in their *entire* exclusion? The Jews, notwithstanding their types, and *in* their very types, "did all eat the same spiritual meat, and did all drink the same spiritual drink, (with Christians,) even of that Spiritual Rock which followed them, which was Christ." And why may not Christians then, notwithstanding their spiritual food, be commanded by Christ to use for illustration typical actions? The ritual law did not exclude spiritual worship: why should spiritual worship exclude ritual observances?

Undoubtedly there was a very good reason why the whole body of the Jewish ritual, *as such*, was to be swept away by the coming of Christ; because, like an enormous and necessarily indistinctly defined hieroglyphic, it darkly and less intelligibly exhibited the information which was now to be literally and openly exhibited in the facts and verities of the Gospel. But, can it be truly said, that our sacraments give *us* only dark or unintelligible information? *Could* the Spirit (we ask it reverently) have spoken more plainly even by words, than by the act of baptism, to shew the washing of regeneration? Can truth itself be more explicit than in that grand commemorative rite, in which "Jesus Christ is evidently set forth crucified among us?" In fine, why should the figurative *expression* of baptism, &c., have been retained in the New Testament, and be used even by Friends, if the figurative *action* is precisely what it was intended, and that under very severe pains and penalties, to prohibit?

We have seen then the amount of prohibitions; let us now estimate the amount of *commands*. A sacrament *we* understand to be a rite instituted and ordained by Christ himself. Here, then, again the Saviour appears: "And He took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; THIS DO IN REMEMBRANCE OF ME. Likewise also the cup, after supper, saying, This cup is the New Testament in my blood, which is shed for you—DRINK YE ALL OF IT." Luke xxii; Matt. xxvi. Again, Jesus Christ speaks; "Go ye therefore, and teach all nations, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even UNTO THE END OF THE WORLD." Matt. xxviii. This, however, it seems, was all figurative; at *least* the latter command. What then is the apostolical comment? St. Peter speaks: "Repent and BE BAPTIZED every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received the word WERE BAPTIZED," Acts ii. And St. Paul: "For I have RECEIVED OF THE LORD that which also I *delivered unto you*, That the Lord Jesus, the same night that He was betrayed, took bread, &c. &c.....For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death TILL HE COME." Which now, must we think, did the will of the Lord? The Apostles who performed, or Friends who decline, the ceremonies in question? But as we have already seen the force of *human comment* in finding a prohibition where none existed, perhaps it will be fair that we should see its force, likewise, in getting rid of a clear and express command.

"On the other hand, it is pleaded that the New Testament contains certain passages, in which the practice of these rites is not only justified but enforced, and which in fact render such practice obligatory upon all the followers of Christ.

"In order to form a sound judgment whether this notion be correct or erroneous, it will be necessary for us to enter into a somewhat detailed examination of the passages in question, and of several

others in which baptism and the Dominical supper are either alluded to or directly mentioned. Previously, however, to entering on such an examination, I may venture upon one general observation; namely, that if, on PHILOLOGICAL principles, any such passages are found fairly to admit of either a literal or a spiritual interpretation,—and if it be allowed (as I think it must be, for the general reasons already stated,) that the latter is far more in harmony than the former, with the admitted character of the Christian dispensation,—in such case we are justified by the soundest laws of biblical criticism, in adopting the spiritual and in dropping the literal interpretation." Gurney, p. 79.

Thus then we are landed at length in the art and mystery of *philology*. By philology, the sacraments are to be expunged out of the New Testament: by philology, Bishop Warburton had already expunged life and immortality out of the Old Testament; and by philology the Socinians vainly attempt, year after year, to expunge the Son and the Spirit of God both out of the Old and the New. But these two last have not ventured to plead the alliance of philology with the Spirit of God himself, for nullifying some of His own plainest and most literal dictations. It is an inconsistency reserved for those who undertake the Herculean task of cleansing Christianity from the feculence of all ritual and sacramental services, to appeal at first exclusively to the Spirit of truth, and the Heavenly Monitor within; and then to help themselves out of their difficulties, by a string of bare *philological* principles, equally questionable in themselves and in their application. How far philology was necessary at all in this case, we have sufficiently seen; and we think we have relieved our author altogether from so ungracious a task as his preconceived notions of spirituality had imposed upon him. We are unwilling, under this impression, to enter upon any one of those texts from which he has thought it right to retire behind the veil of a scholastic mysticism—a veil which, however, we are persuaded, would fly like the airy gossamer before the slenderest breath of genuine criticism. But we will, in all solemn seriousness terminate this discussion by asking what security our pious author or any man, can give to us, to himself, to his family, or to the world, against the utter annihilation of all truth, and the destruction of the whole fabric of Scripture, if every person is to be left to his or her own judgment as to placing a literal or a figurative interpretation upon any given passage of the sacred text? Is not this coming upon us indeed with a host of figures and types at the very moment we were to be discharged of all? Surely it is to be remembered, that all persons have not the means or the ability for consulting Calvin, and Gill, and Grotius, and Munster, and Erasmus, and Vatablus, and Clarius, and Capellus and Newcome, and Rosenmuller, and we know not whom else, to help and to countenance them in explaining away the plain letter of Scripture. And if they are to take all this upon the credit of one who has consulted, and assures them of the sense of, these authors as fully to be relied upon, does not that one person take upon himself a heavy responsibility? And if they are led to believe, contrary to their own common sense, and their very senses themselves, that things are not what they are, that water is *not* water, and to do is *not* to do, are they not at once brought down to the blindness of popish credulity, or left open to the wildness of fanatic imagination?

After this necessarily long discussion of a very important subject, under our second head of Gifts of Edification, it cannot be expected that we should have much time or space for what remains. Indeed, we by no means undertake a general reply to the system of Friends, further than as it may more or less bear on the question of Spiritual Influences. Yet, thinking this a fair opportunity for adverting to

points of a very practical and even vital nature, which seem not to have met with all the notice they demand, we shall add a few words, still under the head of Edification. On the doctrine of the ministry, Friends in many, and indeed in most points, touch upon what is right; and then, by a small and sudden excess, seem to dart forward into all those conclusions which, but for the respectability of many who hold them, we should be ready to call absurd. In the question of the ministry, they are not really *in principle* so widely different from the Anglican church, as they at first appear to be. We have a ministry. We support a ministry. We educate a ministry. We authorise a ministry by human sanctions; requiring still in our ministers a primary Divine call. We do all this and do not even Friends virtually do much the same? And yet, by the help of a little assumption, and a little mysticism, and a little casuistry, and a little philology, and above all a constant appeal to the direct, perceptible, and infallible influences of the Divine Spirit, we have five whole chapters, extending from the 130th to the 241st page, occupied with discussions on the Nature and Character of the Christian Ministry; on the Selection, Preparation, and Appointment of Ministers; on the Pecuniary Remuneration of the Ministers of the Gospel; on the Ministry of Women; on Silent Worship;—all conveying a silent or an open condemnation of every Christian community except their own, on these several points, and claiming for themselves that respect and attention which we are persuaded will always be given to their virtue and their worth, whatever may be given to their arguments.

We always suspect some confusion in ideas, where we find a confusion in words. The use of the word *extraordinary*, at the opening of these remarkable chapters, is entirely different from the use of it in the forty-second page. There it was used synonimously with *miraculous*,—"*miraculous* powers, with a correspondent *extraordinary* measure of the Holy Spirit." In the opening of these chapters we have a passage which, excepting a new use of this word *extraordinary*, we should quote with much approbation to the point of a distinction between gifts for *Edification* and those for *Sanctification*.

"The influences of the Holy Spirit on the hearts of men are both general and extraordinary. By the general influences of the Spirit I mean the work of grace,—a work essential to the salvation of the soul, and by which alone we are turned from our evil ways, enabled to serve God out of a pure heart, and preserved alive as members of the body of Christ. 'The grace of God which bringeth salvation,' says the Apostle Paul, 'hath appeared to all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.' Tit. ii. 11, 12. Again, he says, 'By grace are ye saved, through faith; and that not of yourselves: it is the gift of God.' Eph. ii. 8. The extraordinary influences of the Spirit are those which qualify individuals for particular religious services; they are by no means indispensable to salvation; it is not by them that we maintain our spiritual life: neither are they as a whole the common allotment of all the living members of the true church, but are variously bestowed—one upon one person, and another upon another. These extraordinary influences are usually denominated the gifts of the Spirit. 'To one,' says Paul, 'is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit: to another faith, by the same Spirit; (that is, probably, such faith as qualified for the execution of some peculiarly important service;) to another the gifts of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will.' 1 Cor. xii. 8—11.

"This apostolic description of the distribution of Divine gifts in the church, introduced by the declaration that 'the manifestation of the Spirit is given to

every man to profit withal (or, as in the Greek, in order to that which is profitable or useful.)' And as every member of the natural body contributes by the exercise of its own functions to the welfare of the whole body, so it may be presumed that there is no real Christian who is not, sooner or later, endowed with some particular spiritual capacity for usefulness in the church, and called to the performance of some specific services, in the great cause of truth and righteousness." Gurney, pp. 130, 131.

'Here, in the main, we do not at all differ from Mr. Gurney, provided that in his claim of these extraordinary gifts, he does not include any thing really supernatural or miraculous, as vouchsafed to the Apostolic Church; for whatever is *not* extraordinary in these ministerial gifts, we claim as strongly as Friends do. We distinctly claim the grant of ministerial gifts, both as designating our ministers, and as supporting them in the discharge of their office. Nay, we allow to all Christians indiscriminately, a certain power to edification in their several ranks and stations in life; in their families, amongst their friends—would it be too much to say, over their minister himself, in the way of silent example, or of general advice and suggestion? Where then do Friends and the Anglican church part company? We shall find, if we mistake not, from first to last, that the whole substance of our difference lies in this very point of *direct, perceptible,* and *infallible* influences from the Holy Spirit. As to all other differences on this head, we seem in a measure persuaded that they might be adjusted between us. For instance, referring to what we have before ventured to assert. We both have a ministry, set apart and called to the office of preaching; only they find that this is a distinct order in the Christian church from bishops, presbyters, and deacons, who though perfectly "apt to teach," are yet not the only persons to whom the ministerial call ought to be confined. This then may soon be adjusted by the help of Bingham's Antiquities; and we should all readily confess, if the notion of extraordinary inspiration were given up, that the Christian church, very soon after the cessation of supernatural gifts, consigned the office of preaching, which otherwise occasionally fell to laymen, entirely to the clergy, who had ever been the most usual and especial instructors of the church. Again, we both support a ministry; only Friends confine their support to itinerant ministers when on their journeys, to the very letter, as Mr. Gurney philologically remarks, of the text, "*whilst* the ox is treading out the corn." But surely, if our ox is constantly so employed, they cannot but allow that he should be constantly fed. It would be a hard case indeed to stop an itinerant Friend half way on his journey, and say, "Here thou shalt stay, and exercise thy ministry for our benefit, away from thy connexions, thy friends, thy business: but mind, now that thou art stationary, thou must contrive by some means to support thyself; for if thou didst travel to the ends of the earth, we should keep thee the whole way: but the moment thou becomest a stationary pastor, thou must, without any visible means of doing so, feed thyself, as well as spiritually feed thy flock." And yet such would be the case, we presume, of more than half the slenderly provided clergy by whom our parishes are filled. As to *stationary* "hirelings," we can have no possible objection to the term, which the reflecting Friend would not equally feel to that of *itinerant* "hirelings." Again; we both educate a ministry: nay, and we must confess, at least till of late, in something of the same heathenish style; for, till of late, an express theological education was very little the course in either of our universities. Now, Mr. Gurney states, that Friends still decline any direct ministerial education, for fear of prejudging either the man or his destination by the Divine Spirit.

But, in lieu of this particular education, the late system of our universities seems again revived in Mr. Gurney's pages. Though he proscribes an "academical," which he seems, we fear without any just foundation, to think always synonimous with a "theological," preparation for the ministry; yet, in page 176, he is particularly anxious that Friends should not be understood as discouraging the *general pursuit of literature*. And he proceeds:

"George Fox informs us, in one passage of his interesting journal, that he advised the institution of an academy for the children of Friends, that they might be instructed in 'whatsoever things were civil and useful in the creation,' fol. ed. A. D. 1765, p. 395; and I am persuaded that many Friends in the present day entertain an earnest,—I hope an *increasing* desire, that their young people may be so instructed. Whatever be our calling in the world, and *whatever our station in the church*, it is unquestionable that the exercise of our intellectual faculties, and the collecting of useful knowledge, will enlarge our capacity for the service of our great Master; and on this principle it is to be freely admitted that learning may produce, collaterally and subordinately, a desirable effect, even on the ministry of the Gospel. Not only may the powers of the mind be strengthened for that, and every other good purpose, by means of a liberal education, but occasions frequently occur in which *information upon various points may be made to subserve the great object of the Christian minister*. Thus, for example, when the Apostle Paul was engaged in preaching to the polite and fastidious Athenians, it gave him no slight advantage with his audience, that he was able to illustrate his doctrine by an apposite quotation from one of their own poets. Acts, xvii. 28." Gurney, pp. 176, 177.

Our readers, however, must not suppose that this *provisional* education for the ministry is confined to heathenish studies; for he adds:

"While, however, our capacity for usefulness in the church may be in some degree enlarged by almost every description of innocent intellectual pursuit, there is no species of mental cultivation, to which this observation applies with nearly equal force, as to that which has in itself a directly edifying tendency—the acquirement of Christian knowledge, especially through the study of the holy Scriptures. An accurate acquaintance with that Divine book will be found of no little avail in the performance of almost any services which may be allotted to us in the church: for where is the moral condition, where is the religious engagement, to which something applicable may not be discovered among the examples, the doctrines, or the precepts, recorded in the Bible? But it must on all hands be allowed, that to the Christian minister, a knowledge of the Bible is of peculiar and pre-eminent use and importance." Gurney, p. 177.

Where then, after all, is practically our difference upon the subject of education, except only (to our shame be it spoken) that whereas we in former times took very little pains to educate *any* fitly for the sacred office, Friends on the contrary have long seen, and we hope acted upon, the propriety of educating *all*?

That we both authorise a ministry by human means and sanctions, is a fact so very clear, that we need but to substitute our own collegiate and other subscribers to much-abused testimonials, in the first instance; then the examining chaplain; and finally the supreme officer of the church in the exercise of his high responsible duty of ordination—all those we need but to substitute for the body of elders officially designated to the same responsible duties in the Friends' meeting; and the following description of human check and supervision over the direct and perceptible call of the Spirit, will, we think, then equally suit both the society of Friends and the Anglican church:

"Let it not, however, be imagined that, in the decision of the question whether or not he is truly appointed to that office, the minister is to depend exclusively on his own judgment. Christians are ever to be subject one to another in love; and it must, in great measure, devolve on their brethren, to determine whether those who speak the word are rightly invested with their functions, or

whether their communications rest on no better foundation than their own will. The generality of my readers are probably well aware that one of the principal duties of the elders in our religious society is to watch over the ministry, to guard against the encroachments of unsound and unauthorized doctrine; to encourage the feeble and the diffident, and to restrain the forward and the hasty among the Lord's servants. Nor is the office of judging respecting the ministry confined to the elders alone. As the whole body of the church in any place is interested in the question respecting the authority of its ministers, so is the whole body concerned in the decision of that question. When a congregation of Christians have bestowed on the ministry of any individual a due and patient attention—when they are brought to a satisfactory sense that it is attended with the life and power of the Spirit of truth—when they have fully experienced its enlivening and edifying influence—they are enabled to form a sound and valid judgment, that such an one is 'inwardly moved' to the work 'by the Holy Ghost;' and then, though they have no concern with his *appointment* to the ministry, it is required of them, by the order of Christian discipline, (and it is a practice universal in the society of Friends,) *to acknowledge* that he is a true minister of Christ, and to YIELD to him that station in the church which so important a calling demands." Gurney, pp. 181, 182.

Considering the partial views which the education of friends, however literary, imparts on some fundamental points, we must say, that, with a candour that does Mr. Gurney the greatest credit, and which at all times, indeed very eminently, distinguishes him, he is able to see the full difference between the abuse and neglect into which a system may fall, and the actual foundation in principle on which it rests. Indeed his concessions are by far the most remarkable and sensible part of his work: and we have full reason for quoting the following admission, as it appears, with regard to their own ministers,

"Now the selection of which we are speaking is to be regarded, not in the light of an unconditional and irresistible decree, but in that of a gracious purpose, which requires to be met with corresponding duties. This purpose may in its operation be disappointed by the negligence, or perverted by the activity of man. Many an individual, doubtless, whom the Lord would have numbered among his preachers, has, through unwatchfulness and neglect of the Shepherd's voice, fallen short of the station designed for him." Gurney, pp. 170, 171.

He continues:

"And many a body of Christians, [for instance, 'the Anglican and all other churches] also, by taking the choice of their ministers into their own hands, have imposed the sacred office upon those for whom it was not intended, and have been found in effect to say to the prophets of the Lord—'Prophesy not,'" Gurney, p. 171.

But this will lead us to a much longer quotation, which we must strive to make our last, in which Mr. Gurney candidly admits the full value of some ministerial appointments under the Anglican church, whilst he seems to expound the real points at issue in this discussion.

"Happily, there is still another class of ministers among various denominations of Christians (as I can testify from my own observation), whose views on the present subject are of a much more spiritual character. In the first place, they enter into the sacred office under very decided impressions of Christian duty, and in the humble yet full persuasion that they are called into this field of service by the great Head of the Church. And in the second place, when invested, according to their own apprehension, with the office in question, they exercise its important functions, not only with zeal and fidelity, but with a real feeling of dependence upon the Divine Spirit. Such persons are evidently the servants of the Lord Jesus Christ; and we can scarcely fail to observe how frequently their labours are blessed to the conversion and edification of the people. Nevertheless, it must be confessed respecting even these preachers of the Gospel, that their ministry is not the unmixed offspring of the Lord's Spirit. The principle upon which they generally (I will not say universally) conduct their religious services appears to be this—that having been called to the work, and invested with the office of preachers, they

are constantly to seek for the assistance of Divine power in the exercise of its functions: nevertheless, that the discourses which they actually utter, are not to be immediately prompted of the Lord, but, under the more general and indirect influences of the Holy Spirit, are to be the produce of their own minds, and mostly of previous study, research, and reflection.

"Little as I am inclined to cast any blame upon others who are evidently accepted and assisted by their own Master,' I conceive it to be a duty plainly laid upon the society of Friends to hold up a still higher and purer standard respecting the Christian ministry. It is a principle generally understood and admitted by the members of that Society, that the faculty of the Christian ministry is a gift of the Spirit, which cannot be rightly exercised, otherwise than under the direct and immediate influence of that Spirit. Friends are not, therefore, satisfied with any general impression that it is their duty to preach the Gospel; nor do they venture, under such impression, either to employ their own intellectual exertions as a preparation for the service, or to select their own time for performing it. If it be the Divine will that they should minister, they believe it will be manifested to them by the Divine Spirit, when they are to speak, whom they are to address, and what things they are to express. In the exercise of so high and sacred a function, they dare not depend either in a greater or less degree upon their own strength or wisdom; but they feel constrained to place their sole reliance upon Him who 'searcheth the reins and the hearts;' upon Him who 'hath the key of David;' who 'openeth and no man shutteth, and shutteth and no man openeth.' Rev. iii. 7." Gurney, pp. 133—135.

Here then we fully see what is the point really at issue between the Quakers and the Anglican church on the subject of the sacred ministry. And must we again go over our whole ground respecting direct, perceptible, and infallible, or as they are now become *direct and immediate*, influences from above? Or may we not, availing ourselves more especially of Mr. Gurney's own *important concessions*, say at once, upon a view of the whole matter, that practically we are here really fighting about shadows, and setting up DISTINCTIONS WITHOUT A DIFFERENCE?

For ourselves, and for our readers too, we must be content with one observation. "If it be the Divine will that the Quaker should minister," it yet fully appears that "this purpose may, in its operation, be disappointed by the negligence, as well as perverted by the activity, of man." And if, "through unwatchfulness and neglect of the Shepherd's voice," even the Quaker (as we understand) may "fall short of the *station* designed for him;" may not "the manifestation by the Divine Spirit" be equally disappointed in its operation, through the negligence or activity of man, when that manifestation is supposed to intimate "when they are to speak, whom they are to address, and what things they are to say?" If then this *disappointment may* under any circumstances take place, we should ask the Friend when, in point of fact, and how, he judges that it has *not* taken place? Will he say, can he say, any thing but this, that he judges of it by the fruits and effects produced? "*By their fruits ye shall know them;*" as Mr. Gurney had formerly quoted. When the person, and his ministry, his saying, his doing, his praying, or prophecying, shall, under the judicious interpretation not of himself only, but of others, the elders for instance, be pronounced to *edification*; then it is that the manifestation is recognized to be a true manifestation of the Spirit, and that permission is given to the persons addressed to profit withal. Now what is there in this that, *mutatis mutandis*, does not happen in every scriptural and spiritual ministry under heaven? And when the minister of the Anglican church has felt it to be manifested to himself by the Divine Spirit that he *should* minister; and when he goes forth to his work prompted by a judicious interpretation of the mind of the Spirit, both "when he is to speak"—at all

suitable times—and "whom he is to address"—sinners; and, "what things he is to say"—the things of Christ and of the Spirit—"the Spirit itself in the mean time bearing" a consolatory "witness with his Spirit" in his various ministrations, "that he is a minister, as well as a child of God"—must we not aver that the variation of all this from what is in fact the experience of the Friend is in a great measure imperceptible; or, at least, arises from an entire misconception, on his part, of the bearing of his own principles, and the consequences of his own concessions, in an ordinary and not miraculously inspired state of the church of God?

Of the ministry of women in the congregations of Friends we need only say, that it resolves itself into the same principle, of direct, perceptible, and infallible, influences to which we have already adverted. The very moment the grand distinction, which, on no adequate ground, we conceive, of reason or authority, is introduced, between plain teaching and preaching or prophecying*, shall have vanished, that very moment, on our respected author's own shewing, the ministry of women ceases; for Friends, it seems, allow to its fullest extent the Apostolical prohibition, "I suffer not a woman to TEACH." In the mean time, remembering well the solemn tones, expressive countenance, and truly Scriptural *teaching* of that inimitable female Howard, Mrs. Fry, we can only say, let them go on in such edifying labours as hers; which we do not consider in the light of an usurpation of the Christian ministry, but only as an office of pious benevolence.

On silent worship we must also be content to say little. It proceeds still on the same principle: and "since Friends allow of no audible administrations in connexion with public worship, except such as arise out of the immediate impressions of the Holy Spirit," consequently no speaking on "general impressions of love and duty;" it is quite evident, that "when those other impressions are witheld or withdrawn, and at all times, except during the actual sensible and immediate manifestations of the Spirit, their assemblies *must* continue in a state of silence." Here is doubtless what the logicians call the "ratio sufficiens" for silence; because they cannot speak till spoken unto. Hence, the reasons or benefits numbered I, II, III, for maintaining silence in meetings, are quite superfluous, and even a disadvantage to the subject, since they put us upon thinking whether a silent exercise of the "human faculties" prior to the illapse of the Spirit *be* so advantageous or edifying a position as speaking and praying for it might be: "When they had *prayed*, the place was shaken and they were all filled with the Holy Ghost," Acts iv. 31; whereas, having once proved silence *necessary*, all questions as to its greater or less utility are at an end. We must especially protest against such considerations as are drawn simply from commandments to silence in the Old Testament; as in the first place they were given under Judaism, which "chiefly consisted in ceremonies" positive or negative; but also they might be matched, a hundred to one, by exhortations not to keep silence, and to "give the Almighty no rest;" to "sing merrily unto God our strength; to make a joyful noise unto the God of Jacob:" nay, to "*take with us words*, and turn to the Lord, and *say*, Take away all iniquity, and receive us

* Compare p. 137 with pp. 222, 223. Women are restricted in public speaking from the "use of their human faculties," or from acting on any "general impressions of Christian love and duty." Their ministry is "dictated exclusively by the immediate impulses of the Holy Ghost," and is in consequence, whenever exercised, either an imposture or infallible. What a fearful and responsible alternative in theory! Yet in practice these things sit lightly, being nevertheless the foundation of the peculiarities of Quakerism.

graciously: *so will we render the calves of our lips.*" This last is an engagement it is quite clear a Friend can never make nor can he make any promise whatever "to take the cup of salvation and *call* upon the name of the Lord," unless previously assured that the words of that call will be imparted,—an assurance which, however, we are told is by no means uncommon amongst Friends; indeed, when they meet a minister on such occasions, it can scarcely be otherwise. Here, however, we do but trifle.

But it is absolutely necessary that we should draw to a close, by a brief reference to our last head, of spiritual influences; namely, ordinary gifts for *sanctification*. And as we have ranged under this head nearly the *whole* of the other publications before us, so we might very conveniently place here, did our limits admit of it, the various casuistical matter which accompanies, or largely closes the volume of Mr. Gurney. The bootless dispute about paying tithes, and the graver discussions on oaths and on war, with the general defence of plainness in apparel, speech, and behaviour, seem, as peculiarities, necessarily to occupy a large portion of the Friend's system of general sanctification; and these they probably consider as ordained means, under the immediate direction of the Divine Spirit, by which they are to keep themselves unspotted from the world. But here, must it not be remarked, how poor and unedifying, and how little spiritual are such discussions, compared with the higher and deeper topics of vital religion? We are bold to say, that a single lecture on some plain, experimental, warning, or consolatory topic, connected with the regenerating influences of the Holy Spirit, would tend more directly to interest and confirm the Christian, and to build him up in the feelings and duties of the Christian life, than all the casuistry on such points that ever was put forth unto the world. At the same time, we are very far from undervaluing such discussions, when they are directed conscientiously to the elucidation of points of duty. In the discussion of casuistical questions, however, we no more accord the claim of inspiration to Barclay, or to Mr. Gurney, than to Baxter or Bishop Taylor. All of these, doubtless, have had their prejudices, and all of them, we are sure, are fallible. In the discussion of such questions, therefore, it is not he who lays claim to inspiration, but he who adheres most rigidly to Scripture, who will have the largest claim to respect and attention.

Great as is the importance which we are disposed to attach to every scruple of conscience, we must confess, that there is one point on which we have never been able to admire the casuistry of Friends; we allude to their opinions respecting the payment of tithes; and the following extract from a note of Mr. Gurney's will, we think, not tend to produce any fresh conviction in the minds of our readers. Having premised that the legislature had no right originally to grant tithes, because it was done on the false principle of a Divine right, (an argument just as good against paying rent for the lands which William the Conqueror violently wrested from their original owners and granted to his followers,) he proceeds:

"We cannot admit that the priest has any valid title whatsoever to a property in any part of the produce of our lands. His claim, however groundless in itself, is indeed sanctioned by the law of the state; and the individual who buys land, pays a smaller sum of money than he otherwise would have done for his purchase, because it is known by both parties that a certain proportion of that which is annually grown upon it, can be legally claimed, and will be actually taken by the ecclesiastical incumbent. Nevertheless, every particle of the land which a man purchases, or inherits in fee, is his own property; so that he can at all times use it as he pleases;—crop it profitably—crop it unprofitably—or allow it to run to absolute waste and ruin. And as every particle of the land is his own property, so also is every particle of

its produce; (unless, indeed, he let the land to another person, when the produce of it becomes, on certain conditions, the property of his tenant." Gurney, p. 203, note.

The intelligent reader will perceive, that between the words "incumbent" and "nevertheless," there is an immense hiatus in the reasoning, not very consistent with sound logic. On the side of the "incumbent" we have, perhaps, as unanswerable an argument as ever was offered on this or any subject whatever; namely, that the purchaser pays a smaller price, because *a certain annual proportion of the produce* is reserved for the parson. And what appears in argument on the other side? The broad assertion, that every particle of the *produce* is the purchaser's own property, because he had purchased every particle of the *land*. And yet Mr. Gurney had confessed, that out of that purchase was especially excepted *that certain annual proportion of the produce* which can be legally claimed by the ecclesiastical incumbent. In other words, I buy a house, out of which is expressly reserved a certain rent-charge to a widow. Nevertheless, every particle of the ground, every brick and stick on the premises which I have purchased, is my own property. And as the ground, with every brick and stick on the premises is my own property, so ——— but we need not carry on the parallel.

With respect to the much-contested points of oaths and war, we are far more disposed to sympathize with Mr. Gurney; and with whatever exaggeration the testimony of Friends against these acknowledged evils may have been accompanied, we feel that mankind are deeply indebted to their benevolence, for the bold and unshrinking manner in which they have continued to denounce them. We must regard it as their work, that the eyes of serious persons in general have been opened to the demoralizing effect of the multiplication of oaths, and to the still more demoralizing influence of war. But for them, we fear, we might have remained comparatively blind to the offensive profaneness of the one, and to the almost intrinsic cruelty and injustice, and the necessary and unavoidable enormities, of the other. Had the society of Friends been productive of no other benefit than this, (however we may believe that that benefit might have been increased, had the opinions they held been more exactly co-incident with our own views of reason and Scripture,) we should have seen cause to felicitate the Christian world on its institution.

But, not to pursue this particular view of the subject, it will be admitted that some of the grievances against which the Quakers point their honest and fearless testimony, namely, oaths and war, and, may we not add, excess in apparel, are of very serious moment.—"Because of *swearing*, the land mourneth."—"Whence come *wars* and fightings amongst you? even of your lusts that war in your members." And "because the *daughters of Zion* are haughty.....walking and mincing as they go, and making a tinkling with their feet.....behold, for a stomacher there shall be a girding with sackcloth, and burning instead of beauty." Can *Christians* for a moment give into such practices? it is reasonably asked. To this it has been replied, and may perhaps again be replied, *Angels*, who are greater in power and might, and in holiness too, are occasionally exhibited as doing so. The mighty Angel in the Apocalypse was most gorgeously clad; "the RAINBOW was upon his head, his face was as it were the sun, and his feet as pillars of fire." And this same Angel John saw "stand upon the sea, and upon the earth, and lift up his hand to heaven, and SWEAR by Him that liveth for ever and ever, that time should be no longer." Rev. x. And a little further we read, that "there was WAR in *heaven*. Michael and his angels fought against the dragon;

and the dragon fought, and his angels." Rev. xiii. But whatever may be the force of such examples, and we do not attribute much to them, yet when we turn again to Scripture, we find "Swear not at all," "Put up thy sword into the sheath," "Not with broidered hair, nor gold, nor pearls, nor costly apparel." Yet again, and on the other hand, we have, as Mr. Gurney seems himself to concede, the difficulty of reconciling the *example* of St. Paul* "having sworn in his Epistles," with the absolute *prohibition* of the practice issued by his Divine Master (p. 260). We have the admonition of John the Baptist to soldiers and the history of the *good* centurion, without a hint that soldiers ought to leave off their profession. And, most interpretes regard even the prohibitory clause against gold, and pearls, and broidered hair, as rather illative of what follows to, "but which becometh women professing godliness, with good works," than as a direct veto on all female ornament. "The bride," at least, seems allowed to wear "a raiment wrought about with divers colours," and even "to deck herself with her jewels."

In these straits then, what must we do? "What but, as we trust, under the guidance of the Spirit of truth, take the middle course in our exposition of passages, which can only *seem* to contradict one another. Mr. Gurney himself well understands the nature and necessity of this proceeding. In *dress*, persons should restrict themselves to an expense becoming their station, and consistent with the calls of charity; and, above all, should beware of attracting notice to their own selves or persons, by any studied distinction or peculiarity, excess or defect of apparel. In *war*, without puzzling ourselves about what the first Christians did, who are not always the safest appeal, let us, following the Scripture, take care at least never to *promote*, by our own jarring lusts, so terrible an outrage on all common humanity as well as Christian peace. Let the Christian be very shy of entering a profession far more dangerous to morals and piety in peace and inactivity, than even amidst the labours and dangers of a campaign. But if "called," being a *soldier*, let him "care not for it;" well assured that he may serve God even in this least likely station of life; and believing that the same law which permits the exercise of the sword by the civil magistrate, "and which he beareth not in vain," may be extended to that more general authority which keeps peace abroad as well as at home; or which repels the foreign, as well as executes the

* "I call God for a record, (or a *witness*,) upon my soul, (or *of my mind*,) that to spare you I came not as yet unto Corinth." 2 Cor. i. 2, 3.

† As "I will have mercy and *not* sacrifice," *i. e.* comparatively.

* The first Christians were placed under very trying and difficult circumstances, from the connexion of pagan rites and heathen deities with the various ceremonies of oaths and war. If a Christian were to go to a foreign pagan country, it would be impossible for him, consistently, to swear by their deities, or enlist under direct pagan conditions. But the dereliction of such rites or services altogether, when their costume should become Christian, would be an entirely *different* question. We feel, however, by no means certain, that the fathers, quoted with so much confidence by the Quakers on this subject, would be found in the end so triumphant an appeal as they suppose. Tertullian, the ascetic, who is quoted the foremost by Mr. Gurney as writing, "I say nothing of perjury, since swearing itself is unlawful to Christians," still avers, in another place, when apologizing for Christians; "But, and also, we swear, not indeed by the Genius of Cæsar, (a pagan oath,) but by their safety, which is more august than all Genii. We behold in the emperor the authority of God himself, the power which He hath ordained over the nations; we wish that to be safe which God hath appointed; that we esteem for our great oath." The passage we consider, it is true, rather a shuffling one on the part of Tertullian; but it shews, at least, all that we bring it forward to prove.—Tertul. Apolog. 32.

domestic, murderer. At the same time we freely and readily admit, that seldom, if ever, have the wars carried on by Christian nations originated in motives, or been conducted to an end, or in a spirit, which will bear the test of Christian principles; and that, without condemning all war in the abstract, we have no hesitation in uniting in the practical condemnation of almost all wars that have ever been waged.

With regard to oaths, and to their *emphatic prohibition* by Christ himself and his Apostle, we must be permitted so far to open ourselves to the retort of arbitrary assumption as to say, that we consider it in the light of a vehement and powerful caution *in* the use, and *against* the abuse, of the most sacred of all human transactions. "Let your yea be yea, and your nay nay, for whatsoever is more than these cometh of evil;" whatsoever in the ordinary intercourse of society goes beyond this, is uncalled for, manifests a wrong state of the heart, and tends to evil. But are we thence to conclude that an oath, required in the solemn administration of justice, for the confirmation of truth, and the termination of strife, is necessarily unlawful? Consider the effect of a similar prohibition: "I say unto you, that ye *resist not evil*;" that is, have a care how, in what temper, and by what means, you resist evil; and *rather* turn the other cheek to the smiter, than return evil for evil. "Why do ye not *rather* take wrong, and suffer yourselves to be defrauded?" a thing however, we presume, that Quakers would not suffer, in all or in any but particular and defined cases. The abuse of oaths was as notorious among the Jews, as was that spirit of retaliation in which they indulged. It no more followed, however, from the general prohibition in the former case, that all judicial oaths were unlawful, than that it was unlawful for the magistrate to afford, or for the citizen to seek, redress from civil injuries. Certainly it could only be by a forced and arbitrary deduction, a deduction inconsistent with other parts of Scripture, that we are brought to the conclusion either that *all* appeal to God, or that *all* application to the magistrate, is prohibited. And although we venerate every passage alike of inspiration as inviolable, still if a particular passage seem to be not only unsupported but contradicted by the tenor and analogy of other parts, we must necessarily qualify our *interpretation* accordingly; always bearing in mind how much more the state and disposition of the heart in individuals are contemplated by certain precepts of Scripture, than the mere outward act. We may be forbidden, for example, to resist evil towards ourselves for purposes of resentment or revenge; while it may not only be allowable but praiseworthy to resist it, in vindication of the oppressed against his oppressor. So of oaths. And, agreeably to this view of the case, in a Psalm of most distinct evangelical morality, the 15th, we find no prohibition of swearing, but a high commendation of him who, having sworn (whether his swearing was right or wrong is not mentioned) to his own hurt, "changeth not:" whilst an express condemnation does follow, on which we have known some scrupulous persons to act, but not, as we believe, the Friends, of him "that *putteth out his money to usury*," i.e. *interest*, &c. In short, we must conclude by saying, that neither in too closely adhering, without due consideration and qualification, to the *mere letter** of the Scripture, nor in utterly explaining it away, as in the case of the sacraments, into metaphor and figure, shall we best attain either to its morality or to its spirituality. And let Friends put it to their own conscience, and at least to that exercise of their "merely human faculties" which they do allow to themselves, whether they may not have somewhat

* We mean this to apply to all other unnoticed peculiarities, in behaviour, speech, &c.

ered in both these respects, and thus unnecessarily multiplied those distinguishing peculiarities which separate them from other true Christians. At the same time we do most deeply lament the abuse of oaths, and fully believe that there are very few transactions indeed in which they are necessary or desirable.

One objection which we feel to Quakerism, as a system of Christianity, is, that it appears to us to preclude the propagation of it on any large scale. Its religious peculiarities do not admit those broad and comprehensive "grounds of religious union among our fellow-men and Christians," which Mr. Gurney himself nevertheless proposes. We feel persuaded that it is not either by the multiplication of mere external distinctions, nor yet by claims to direct inward illumination independent of the revealed word of God, that true Christianity is to be universally extended. It is the plain, direct, forcible, point-blank appeal to Scripture, the *whole* Scripture, and *nothing but* the Scripture, which, by the instrumentality of the Holy Spirit, will effectually disturb the security of satan's kingdom, and which alone can finally overthrow it, and establish on its ruins the pure and immutable kingdom of our Lord and Saviour Jesus Christ. The zeal of Friends indeed, our most hearty and affectionate fellow-labourers, in propagating the Scriptures, cannot be too highly commended; and we are disposed to attribute it to a happy inconsistency that they should so strenuously support that in practice which they theoretically deem but a secondary light; and we accept it as a clear proof that their real respect for the Scriptures is of a far higher order than their expressions would seem sometimes to imply; and that they are approximating and adhering more and more to that only infallible standard of pure Christianity, which those Scriptures contain.

In conclusion, we would entreat Friends, with all respect and affection, well and duly to reconsider their opinions of the method by which the Holy Spirit, in His ordinary movements, imparts His inspiration to the mind, and to reflect whether it be safe or Scriptural to plead for any other method than that of his operating by means of the written word on our reasoning and understanding faculties, and on the affections of the heart; or for any other sufficient and conclusive test of his presence and influence, than those holy fruits of righteousness, and peace, and joy in the Holy Ghost, which alone seem to us infallibly to mark his divine inspirations.

We feel ourselves conscientiously constrained to add, that, on the subject of *the sacraments*, after the full exposition of their sentiments now given to the world, we cannot discover that Friends have any adequate excuse for abstaining from their use. They may claim their political exemption from oaths, and from war; and it is to the mutual credit of themselves and the legislature, that the exemption was solicited and allowed. But we regard with different feelings, we mean feelings of deep regret, the responsibility which they appear to us to assume in compromising the laws of the Great Governor of the Universe. And whatever it may have been which induced their *founders* to throw up these distinctive and commemorative adjuncts to Christianity, their *successors* surely are not bound by their decision; they are rather bound to be governed by their own good sense and good feeling, in returning to the plainest and most express and emphatic laws, of a positive kind, ever enjoined by our Lord and Saviour on His redeemed creatures.

We have entered with very considerable reluctance and regret on the present examination of the religious principles of Friends. Entertaining for them, as a body, a sincere respect, and for many of them individually the most cordial esteem and affection, we should have been

glad to have avoided, had it been possible, every thing which might prove painful to their feelings, and especially to those of the amiable and excellent author of the present vindication of their principles. That vindication, almost of necessity, involves so direct a condemnation of such as refuse to embrace those principles, that it became our duty, as responsible agents, to examine for ourselves the basis on which they rest, and the arguments by which they are upheld. We felt that, if Mr. Gurney's able and elaborate exposition of his own views and those of his friends was borne out by reason and Scripture, no alternative was left to us, as accountable beings and as Christians, but that of adopting them, and acting upon them. We further felt that when, after much pains in investigating the matter, we had come to a contrary decision, and had attained a settled conviction that the leading peculiarities of the Quaker system, more especially in what respects the operations of the Holy Spirit and the use of the sacraments, were not well founded, no choice was left to us, as Christian Observers, but explicitly to communicate to those who honour us with any share of their confidence, the conclusions at which we had conscientiously arrived. This duty we have been anxious to perform in a spirit of friendly conciliation and truly Christian regard; and if we should have failed in this respect; if we should have employed a single expression, not called for by the interests of the great questions that are at issue, which may seem unnecessarily harsh or offensive, we request Friends, and especially the highly valued Friend who is more directly opposed to us, to forgive it as most unintentional, and to number it among those defects—

"Quas aut incuria fudit,
Aut humana parum cavit natura."

But while we have felt ourselves compelled by a sense of duty to animadvert freely on some of the views entertained by Friends, we shall by no means be slow to admit that their "situation occupied by their society is one of considerable importance to the cause of righteousness." We entertain, and have often expressed, a similar opinion with respect to other bodies of Christians, as the followers of Wesley and Whitfield; who, though chargeable, as we humbly conceive, with some important aberrations, have unquestionably been the instruments of most extensive benefit, direct and collateral, to the church of Christ. We esteem their piety, we honour their self-denying labours in their Saviour's cause, we rejoice in the good they have done; yet can we not approve what we regard as their errors. Such also are our feelings with respect to Friends. What degree of speculative error (and we cannot all be right) is consistent with real devotedness of heart to God, and real love to the Saviour and his cause, it were presumptuous to attempt to fix. In what degree also the speculative errors of the Quakers (at least what we esteem such) are practically modified and counteracted by their admirable state of domestic and social discipline, and the valuable habits which are thereby engendered, it would require much more time and space than we can now command fully to develop. It is obvious at first sight what a powerful counteraction of the tendency to abuse in their speculative principles, on the subject, for example, of the direct and sensible impulses of the Holy Spirit, is afforded by that point in their ecclesiastical discipline, which places the spirits of the prophets in absolute subjection to the prophets. Men will ever be found much less tolerant of the heated imaginations and extravagant pretensions of others than they would be of their own. But whatever be the real solution of the facts of the case, it cannot be denied that the Quakers, as a body, are honourably distinguished by their abstinence

from external immoralities; by the peaceful and useful tenour of their lives; by the subjugation of their tempers; by their industry, frugality, love of order, and benevolence; and by the manly and consistent testimony which they have uniformly borne against certain prevalent and crying evils. To them indeed humanity owes a deep load of obligation. While all other bodies of Christians, including our own, remained either unfeeling witnesses or active participators of the cruel slavery of their fellow-men, and of the no less cruel traffic by which it was sustained, Friends entered their early and effectual protest against this abomination; renouncing themselves all share in its criminal gains, and labouring to rouse a heedless world to an affecting view of its enormities and its guilt. To them the praise is justly due, of not only having begun but continued, with signal constancy and perseverance, that mighty conflict with injustice and oppression which, we trust, will shortly terminate in the utter extinction of at least British slavery. And it is impossible for us ever to advert to their part in it, without a feeling of affectionate reverence towards them, and of grateful acknowledgment to that Almighty Being who has raised up and prepared such excellent instruments for carrying into effect his purposes of mercy to mankind.

With respect to that individual of their body whose work we have been considering, it would be difficult for us to express all we feel. The spirit of piety and benevolence which breathes in every page of his books, is, we believe, but a faint representation of that which animates him in his daily walk and conversation. The superior talents with which God has endowed him, and of which the present work exhibits no mean proof, we know to be employed in His service, and that of his fellow-men, with a zeal and constancy which prove the strength of his faith and the ardour of his spiritual affections, and, at the same time, with that humility and lowliness of mind which mark the genuine disciple of the crucified Saviour. From such a man we must ever differ with pain; but no differences which can arise between us, can ever prevent our entertaining towards him the sentiments of the most cordial esteem and affection.

We are forcibly compelled to take our leave of the whole subject before us; although we had intended to take a brief survey of the various seasons of the world, in which the various manifestations of the Divine Spirit might have been supposed, or may be expected to take place; a survey which would derive abundance of interesting historical materials from the full *statistical* work of Mr. Biddulph. The various and express miraculous gifts, always concurrent with extraordinary and direct effusions, might thence be traced: the periods of mere ordinary influences would be pointed out as distinct from the other; more especially that long period which has occurred with "no open vision," since the cessation of miraculous powers after the grand outpouring on the day of Pentecost. The state of the heathen world would further come into notice; together with some just appreciation of that very intricate inquiry, how far the Divine Spirit, in His secret and *unknown* operations, might be *supposed* to influence those nations yet lying in darkness, and under the shadow of death. On this latter subject we consider Mr. Biddulph, in his sixth discourse, "On the State of the Heathen World previous to the Day of Pentecost," as taking a more *scriptural* view of the subject than Mr. Gurney, very justly tracing, with Ellis's excellent work* the little and ever dwindling knowledge of Divine things in the heathen world, to some relics of a traditional revelation "held in unrighteousness." And what influences,

* Ellis's Knowledge of Divine Things, not from Reason but from Revelation."

under such a state, might have been or may still be operating on the pagan mind, it may appear at last to be intended that we should not know, and therefore to be utterly useless to investigate. The inquiry most obviously presented to our minds by existing circumstances, is happily of a different cast; and is not, how far we may satisfy ourselves with the possibility of some faint ray of the Spirit, like a sepulchral taper, still glimmering in "the dark places of a world full of the habitations of cruelty;" but it is how far we may now reasonably hope for the near approach of those times when the true Sun of Righteousness is to arise with healing on his wings on the whole earth; when the sun shall never more go down, neither the moon withdraw herself; when the Lord shall be our everlasting light and our God our glory.

"The prospects," says Mr. Biddulph, in his last chapter but one, "which arise before the missionary labourer in various parts of the heathen world, may be found in the annual publications of the numerous societies formed in this country, on the continent of Europe, and in America, for promoting the regeneration of a ruined world. The hopeful symptoms of an approaching fulfilment of clear and decisive prophecies, which ensure the future conversion of the Jews, must not, however, be omitted in this review of the evidences of Divine interposition, rapid and brief as that review must necessarily be. The eagerness with which the Jews on the continent of Europe receive the New Testament, in Hebrew or other languages which they understand; the candid temper with which they read it; the freedom of discussion which they allow, without offence, on the subject of the Messiahship of Jesus of Nazareth; their abstinence from those bitter reproaches with which, in times past, they have been accustomed to brand his adorable name and character; the admission of many among them that the evidence of Christianity is incontrovertible; and the open profession made, by not a few of them, in the Christian rite of baptism,—these are symptoms which may well encourage hope that the period is not far distant, when the natural branches of the olive tree are to be again grafted into their own stock. Here and there the fig tree putteth forth her green figs, and the vines in blossom, emitting their fragrant odour, seem to demonstrate that the winter is passing away, and that the reign of Divine indignation has ceased;—that the flowers of Paradise will soon redecorate the now desolate fields of Canaan,—the time of spiritual melody be renewed in her now silent groves, and the voice of the turtle be again heard in the land." Biddulph, pp. 232, 233.

After reading this glowing passage, our readers, we fear, will regret that we have allowed what Dr. Hume Spry emphatically calls "the duty of controversy" to detain us from Mr. Biddulph's valuable publication, till our outraged limits forbid our reviewing it in detail. We can only recommend it to their attention as an able sketch of "the operations of the Holy Spirit from the creation of man to the consummation of all things."

We must also take our leave equally abruptly of Mr. Mortimer's truly practical volume, and the first pamphlet on the Influences of the Holy Spirit; only adding our most fervent prayer that all the publications before us, by the agency of the Holy Spirit, to whose operations they relate, may produce the blessed effects desired by their authors, and hasten on the the glories of a true Millennium.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—The System of Infant Schools; by the Rev. William Wilson;—A Tale of Paraguay; by R. Southey;—Remains of the Rev. C. Wolfe; by G. Downes.

In the press:—Pascal's Thoughts on Religion, and other important subjects; trans-

lated by the Rev. Edward Craig, A. M. with a biographical Memoir, fcap. 8vo.—Progressive Lessons, concluded; by Maria Edgeworth.

Oxford.—The following subjects are proposed for the Chancellor's Prizes, for the ensuing year; namely—Latin Verses: "Incendium Londinensi anno 1666."—English Essay: Language, in its copiousness and structure, considered as a test of national civilization.—Latin Essay: "De Tribunicia apud Romanos potestate."—Sir Roger Newdigate's Prize, for the best composition in English Verse, not containing either more or fewer than fifty lines, by any Under Graduate who has not exceeded four years from the time of his matriculation.—The Temple of Vesta at Tivoli.

It has been calculated that the London daily newspapers, with those published twice or three times in the week, amount to at least 40,800 daily, or 240,000 weekly, and the Sunday papers to nearly 60,000; making altogether about 300,000 weekly. The country newspapers may amount weekly to 200,000, making altogether five hundred thousand copies. It is calculated that more than seven hundred thousand pounds sterling, exclusive of advertisements, are expended by the newspaper press annually, of which about 360,000*l.* go to the Government for stamps and the excise duty on paper. Would that we could add that this powerful engine was generally employed under such strong feelings of moral and religious responsibility as would render it as great a blessing as it might be to mankind!

The autograph of Edward the Black Prince, which antiquaries have been in search of for many years, has been recently found, with many other curious signatures, on the roll of the Artillery Company.

Lieut. Goldsmith, the naval officer who lately displaced the celebrated Logan stone in Cornwall, has succeeded in restoring it to its former position, where it oscillates as before its removal.

The Royal Tapestries, made by order of Pope Leo X. for our Henry VIII. from the Cartoons of Raphael, and sold by order of the Commonwealth, in 1650, with the private property of Charles I., have recently been recovered by Mr. Tupper, our Consul in Spain, from a palace of the Duke of Alva. There are two subjects not included in the paintings at Hampton Court; namely, the Conversion of St. Paul, and Christ giving the Key to St. Peter.

The concert pitch to which instruments are now tuned, has lately been ascertained to be such, that the note flat D, below the lowest line of the treble stave, is just eight octaves above an imaginary (because inaudible) note, coinciding in its pulses, or vibrations with the swings of a seconds pendulum, of mean time, at London. It follows by calculation, that this note makes 256 vibrations in a second; which gives 240 vibrations for C below it, as the general standard for comparing the acuteness or gravity of other notes of the scale.

SWITZERLAND.

At a late meeting of the students in theology, the Bishop of Basle earnestly exhorted the pupils of the Catholic persuasion "to preserve amity and good feeling with their Protestant class-fellows under pain of being refused ordination."

SWEDEN.

The Swedish government has addressed to the consistory courts an edict requiring them to select, for the office of churchwarden and parish instructor, such persons only as shall be capable of teaching by the system of mutual instruction; in order to replace the curates, who are stated to be far more numerous than necessary for religious purposes or economy, by well-instructed schoolmasters; to economise the fees of church livings, and the funds now in the hands of the clergy, and to render them available for the purpose of public education.

RUSSIA.

The Russian Admiral, M. de Krusenstern, has written to Professor Barlow, of Woolwich, a most satisfactory letter on the result of some experiments made on a ship of the Russian navy, at Cronstadt, with the guard-plate for correcting the errors of the mariner's compass needle from the local attraction of the ship's guns and other iron stores. The Russian government have given orders for all their ships to be furnished with correcting compass plates, similar to those now fitting up for the ships of our navy, and many of our merchant ships.

BURMAN EMPIRE.

The white elephant of Ava and Siam, so pompously alluded to in the Burmese state papers, has his residence contiguous to the royal palace, with which it is connected by a long open gallery. At the further end of this gallery a lofty curtain of black velvet, richly embossed with gold, conceals the animal from the eyes of the

vulgar. Before this curtain the presents intended to be offered to him, consisting of gold and silver, muslins, broad-cloths, otter of roses, rose-water, Benares brocades, tea, &c. are displayed on carpets. His dwelling is a lofty hall, richly gilt from top to bottom, both in and outside, and supported by sixty-four pillars, thirty-six of which are also richly gilt. His two fore-feet are fastened by a thick silver chain to one of these pillars. His bedding consists of a thick straw mattrass covered with the finest blue cloth, over which is spread another of softer materials, covered with crimson silk. He has a regular household, consisting of a chief minister, a secretary of state, an inferior secretary, an obtainer of intelligence, and other inferior ministers. Besides these, he has officers who transact the business of several estates which he possesses in various parts of the country, and an establishment of a thousand men, including guards, servants, and other attendants. His trappings are of extreme magnificence, being all of gold, and the richest gold cloth, thickly studded with large diamonds, pearls, sapphires, rubies, and other precious stones. The vessels out of which he eats and drinks are likewise of gold, inlaid with numerous precious stones. The natives bow down before him with a species of religious homage. These honours are paid to the white elephant, (which, in fact, is only a diseased animal, the colour of which is said to be owing to a species of leprosy,) on account of an animal of this description being considered to be the last stage of many millions of transmigrations through which a soul passes previously to entering Neibaun, or paradise; or, according to the Burmese doctrine, previous to its being absorbed into the divine essence, or rather, altogether annihilated. Surely delusions like this call loudly on British Christians to exert their most earnest efforts to rescue their unhappy fellow-creatures from the darkness and degradation of pagan superstition!

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Charge to the Clergy of the Diocese of Lichfield and Coventry, at the Primary Visitation of that Diocese; by Henry Ryder, D. D. Lord Bishop of Lichfield and Coventry.

The Spirit of Prayer; by Hannah More. Selected and compiled by herself from various portions, exclusively on that subject, in her published works. 1 vol. 12mo.

The Mystery of Godliness, founded on Marshal's Work on Sanctification; by a Layman. 12mo.

Fashionable Amusements the Bane of Youth, a Sermon; by the Rev. John Morison.

A Manual for the Sick; containing Prayers and a Selection of Psalms; by the Rev. Thomas Huntingford, A. M. 18mo. 2s. 6d.

Family Conversations on the Evidences and Discoveries of Revelation. 18mo. 3s. bound.

Lectures on the Lord's Prayer, with two Discourses on interesting and important subjects; by the Rev. L. Booker, LL. D. 12mo.

Familiar Illustrations of the Principal Evidences, and Design of Christianity; by Maria Hack. 18mo. 3s. boards.

The Duty of Family Prayer, a Sermon; by C. J. Bloomfield, D. D. (now Bishop of Chester), Rector of St. Botolph's, Bishopsgate. 8vo. 1s.

A Manual of Family Prayer; by the lord Bishop of Chester. 18mo. 1s. 6d. and on fine paper, 3s.

MISCELLANEOUS.

Remarks on the Management of Grass Land; by C. C. Western, Esq., M. P. 8vo.

History and Antiquities of Lambeth; by J. Allan. 4to and 8vo.

History, Laws, and Religion of Greece; by J. Stackhouse. 12mo. 4s. 6d.

Colombia—its present State; by Col. Francis Hall. 8vo. 7s.

Greece in 1823 and 1824; by the Hon. Col. Leicester Stanhope. 8vo. 13s.

An Account of Van Dieman's Land, by Edward Carr. 12mo. 5s.

Remarkable Events in the History of Man; by the Rev. J. Watts, D. D. 10s. 6d.

Views on the Rhine; by Capt. Batty.

An Essay on Instinct, and its Physical and Moral Relations; by T. Hancock, M. D. 8vo. 12s.

The Contributions of Q. Q. to a Periodical Work; with some Pieces not before published; by the late Jane Taylor. 2 vols. 12mo. 9s. boards.

Reports on Friendly Societies. 8vo. 6s.

A Discourse on Political Economy; by J. R. M'Culloch. 8vo. 5s.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

(NEW ZEALAND MISSION.)

We are happy to learn, that the intelligence from New Zealand gives an encouraging view of the mission, after all the difficulties which it has had to encounter.

An Archdeaconry has been appointed in New South Wales, and the Rev. T. H. Scott has been nominated to that dignity. Mr. Scott is well acquainted with the circumstances of the mission, and is very desirous of rendering it every assistance in his power. Mr. Field, who has been for seven years chief judge in the civil court of the colony, has lately returned home, and has given the Committee, by a detail of facts and circumstances, the best reason to hope, that, under the Divine blessing, the mission will prosper. The following extracts from a letter from the Rev. Henry Williams, dated from the Bay of Islands, will shew its present circumstances.—

"On Sunday, the 3d of August, we worked into the Bay of Islands. About sunset we anchored directly between Rangheehoo and Kiddeekiddee; and, though the whole day had been occupied by the working of the ship, and we were in the greatest confusion and bustle, we had the satisfaction of assembling in Mr. Marsden's cabin, for prayer and the celebration of the holy communion—in all, seven in number. In the evening, we collected the seamen, as had been the case every evening during the passage; and addressed them on the importance of eternal things. Their attention was very great on these occasions, and they came with apparent cheerfulness. The first news which we heard, was, that all the chiefs were gone to the war to the River Thames.

"The following morning, the deck was crowded with natives, friends of Mr. Marsden's, among whom we were glad to discover several chiefs. We afterward went to Rangheehoo, where we saw Mr. Hall, Mr. King, and Mr. Cowell. On returning to the ship, we met Mr. Butler, who kindly proposed that Mrs. Williams and the children should go the following morning to his house, which was thankfully accepted.

"It became my next care, what station we should select for ourselves. This is a case of much serious consideration, as an individual cannot remove from one place to another.

"Having concluded this point, we immediately proceeded to land the stores. By the assistance of Mr. Hall, Mr. Butler, and Mr. King, we had a store walled round in one day, in which we collected all the property. Here Mr. Fairburn and myself took up our station at night, under a tarpaulin; and reposed as quietly as ever we had done; and although the wall was but eight feet high, without a covering, yet none attempted to disturb us, or any thing belonging to us. The natives always retired at sunset, and returned at day-light; manifesting every disposition to serve us, but always looked for payment.

"We took our repast and held our devotions in the centre of the village; and it was very pleasing to see with what attention the people observed all our proceedings.

"Several committees have been held, and the affairs of the Mission look much better. Mr. Marsden will give you the full particulars.

"In the course of a fortnight, Shunghee returned from the war, and immediately paid his respects to Mr. Marsden. Mr. Marsden has had much conversation with him. He appears well disposed toward the Missionaries; and no sanguinary deeds have been practised as heretofore. Great numbers were killed in their fights, but I have not heard of any sacrifices since their return. Shunghee narrowly escaped: he was struck thrice; his helmet preserved him once: he lost a very considerable force, and had all his canoes burnt. He has asked for Mr. Clarke; and has given Mr. Marsden every reason to believe that he will not be requested to make or mend muskets; but if he comes, he is to go to Kiddeekiddee.

"I hope the blessing of the Lord will descend among us, and preserve us in peace, union, and brotherly affection. Mr. Marsden has taken effectual steps to break off that intercourse with the shipping, which has long existed, and has been the foundation of the mischiefs which have arisen.

"When I consider the natives, their noble and dignified appearance, their pertinent remarks and questions, their obliging disposition, with the high sense of honour which they possess, I cannot but view them as a people of great interest, and

one which our Almighty Father will ere long adopt for his own. They are desirous of Missionaries: they will receive instruction: the men, women, and children have the utmost confidence in us; and there are many who wish to leave their little ones with us, but I am obliged to decline this for the present. Their observance of the Sabbath is, for them, very great; they know when it arrives as well as we do; and distinguish the day by wearing their European clothes, and abstaining from work. Our settlement, on that day, is perfectly quiet: the head chief, with his wife and many others, generally attend our services, and frequently family prayer. There are certainly a few trying circumstances, and they are painful for a time: but, by letting the matter rest, the evil will remedy itself in a general way; and if it should not, we must bear with it. When a chief expresses a desire that a missionary should be established in his district, he will usually say, that he wants a man who is not fond of fighting, who does not scold and make a noise; for though the New-Zealander in war is as ferocious as a human being can be, yet at home he is another man.

Mr. Williams writes at a subsequent period:—"We were never more comfortable in our lives; nay, I will say happy: nothing interrupts our happiness but the knowledge of our own unworthiness. That we may walk in the fear of the Lord, is our constant desire and prayer; and to be made useful to these particularly interesting people. Fear has never once entered our minds. Our children are constantly among the natives; and, from the first of our coming here to the present time, notwithstanding the great exposure of property at the landing, we know not of the loss of the value of a single nail; though, for a considerable time, we were obliged to sleep without either door or window."

☞ *The length of our Review department obliges us to defer the remainder of Religious Intelligence to the Appendix.*

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

France.—The French journalists, in default of topics of direct political intelligence, are turning their attention to theological controversy; and some of them are eagerly joining the widely-extended crusade against the charitable and religious societies which are conferring upon the world the most exalted blessings. Among others, the Society for Christian Morals, with the plan and objects of which our readers are acquainted, is warmly denounced as an infidel institution, because it virtually "attacks the Catholic religion in its very foundation, the necessity of submission to the authority of the church in matters of faith." The Bible Society, Tract Societies, and all kindred institutions, are represented as parts of a vast confederacy for overturning "the self-called 'catholic' religion, and building up toleration on the basis of infidelity." One journal laments that the laws cannot in their present state suppress the books circulated by these obnoxious confederacies, because, though "insidiously constructed to detach the people from the Catholic faith," (the Bible of course included,) they do not "directly and positively outrage the religion of the state;" and it is therefore recommended that the government should at once peremptorily abolish all such institutions. We allude to these circumstances chiefly to shew the important results which are proved, by the very complaints of the Roman Catholic interest throughout Europe, to be arising from the benevolent and Christian labours of those invaluable institutions, of which England is justly represented as the focus. The duty and best policy of the friends of pure scriptural Christianity, whether in France or Spain, in Germany or Ireland, in Italy, or elsewhere, is to persist in their truly enlightened and disinterested "labours of love," undaunted by opposition, unrepelled by ingratitude, and unprovoked by controversy. Acting thus, in vain will bigotry on the one side, or infidelity on the other, oppose their pious exertions; the blessing of God will attend their labours, and his word distributed by their hands, and illustrated by

their example, shall accomplish the high and holy purposes for which he destined it.

Italy.—The pope has issued a new code of civil and ecclesiastical administration for his dominions. It contains numerous particulars; but the principal object aimed at is professedly "to maintain in all its lustre and vigour the episcopal jurisdiction re-established in the exercise of all its prerogatives, as enjoyed in the time of Benedict XIV. of blessed memory." In the present degraded state of education in Italy, and while the Scriptures can be withheld from the people, the pontiff of Rome may be able to fulfil this his wish of causing his dominions to retrograde a century; but the inroads of knowledge, of rational liberty, and of pure religion upon the "dark places of the earth," are already so numerous and rapidly progressive, that we devoutly trust that before long even Popery in its highest seat must either reform itself, or be banished by mankind as a superstitious, unscriptural, and despotic invasion upon their civil rights and religious privileges.

Germany.—Great distress prevails throughout a large portion of Germany, (and we may add in various other parts of the continent,) in consequence of the late floods, which have caused the most afflicting devastations. Many thousands of the inhabitants, barely escaping with their lives, are wandering about without food, shelter, or clothing, except what the hand of charity is enabled to supply; and this, in many cases, from the scanty resources of their companions in affliction. The exertions of their fellow-countrymen have been most praiseworthy; but their ability to afford relief, is so inadequate to the exigencies of the case, that a subscription has been humanely undertaken in London, to which we earnestly recommend those of our readers who have it in their power to contribute.

Turkey.—The Grand Signior has joined the confederacy against the circulation of the Bible, prohibiting its introduction in either the Arabic, Persian, or Turkish characters, into his dominions, and enjoining that all copies already imported shall be burned. Thus, from East to West, the powerful effect of the circulation of the word of God begins to be felt; while idolatry, superstition, and false religion, dread and deprecate its further extension. This is natural, and we ought not to be either surprised or alarmed at the circumstance: our only just cause for apprehension or humiliation is, that any Protestant, or Briton should persuade himself that he is "doing God service," by joining in effect this Popish, Mussulman, and Infidel coalition against the free circulation of the unsophisticated word of God.

South America.—The recent intelligence from the still remaining seat of war in Peru, is so favourable to the arms of Bolivar that we may reasonably hope that before long not a soldier will remain in the field to dispute the liberties of that rising continent.

DOMESTIC.

Much damage has occurred within the last few weeks by means of fires and tempests. In London and Edinburgh, extensive conflagrations have taken place; and at sea, and on various parts of the coast, our merchant shipping has suffered considerably from the late storms. On all these occasions, public humanity and charity have been laudably conspicuous. Among other projects of benevolence, an institution has been formed, entitled, "The shipwrecked and distressed Sailors' Family Fund," with a view to grant assistance to the dependant relatives of merchant seamen visited by calamities incident to their condition. We feel cordially anxious to recommend and encourage every work of humanity, especially when the visitation arises from the operation of causes over which the sufferer has no control; but we would wish it never to be forgotten, in all our plans of benevolence, that the greatest of all charity, after promptly relieving the pressing necessities of the case, is to endeavour to provide against the recurrence of similar exigencies. In this view, in addition to the pity and assistance due to the family of a distressed seaman, we would ask, Has sufficient been done towards fostering among seamen those religious, moral, and provident habits which would enable them in numerous cases to anticipate and guard against contingencies? The general operation of Bible Societies, Savings' Banks, and Christian instruction among them, would ultimately do far more for them and their families, than all the efforts of eleemosynary assistance, however necessary on temporary emergencies.

Other claims also on public liberality have arisen during the month: the

German sufferers by floods we have already mentioned; to which we may add, the extreme necessities of a considerable number of Italian and Spanish refugees, who have been forced to seek the protection of British hospitality in consequence of the political animosities of their native countries. It is to the honour of our country, that, while her wealth enables her so largely to relieve the wants of mankind, the disposition to confer that relief is so widely prevalent. Let us devoutly attribute both to Him who is the Author of every good and perfect gift! It certainly is no mean distinction enjoyed by Great Britain, that she is perhaps the only country in Europe where the exile from political causes can find a secure asylum.

We have already adverted to the discussions in Ireland, relative to the circulation of the Scriptures.

The attention of the public has since been called to an address issued by the Roman Catholic Association in Dublin, to the populace of that country, strongly exhorting them to maintain peace, and to avoid "Whiteboy disturbances and secret societies," which are shewn to be both impolitic and irreligious. It breathes, however, as might be expected, a spirit of hostility to Orangemen, who are represented as their natural enemies; and who, if we may judge from the general tenor of their proceedings, will not be behind their Catholic brethren in warmth. We trust that Government is prepared to adopt such healing measures in the approaching session of Parliament, as shall be calculated to strike at the root of these animosities. One measure, affecting no religious or political prejudice, but eminently adapted to sooth the excited feelings of the Irish populace, is particularly deserving of attention. We mean the encouragement of new modes of employing their industry. By the single expedient of throwing open the trade of India, and instituting cotton manufactures in Ireland, a powerful impulse would be given to the industry of its starving people. The cottons of Ireland would be exchanged for the sugars of India, and many direct and collateral benefits would arise from the interchange. This subject, by means of the exertions of Mr. Cropper of Liverpool, has of late excited much anxious consideration in the sister kingdom, and we trust the results will prove highly beneficial. We shall revert to it in our next.

We are glad to learn from a recent charge of Mr. Justice Burrough, that the Judges have determined to use their efforts to put down the brutal system of pugilism; which, in addition to its numerous other evil effects, has, in various instances, ended in the death of one of the combatants. The learned judge remarked, that "he was sorry to observe men were pitted against each other to fight for a purse, in the presence of thousands of spectators, amongst whom were persons whose stations, fortunes, and education, he would have supposed would incline them to more honourable and gentlemanly amusements." For his own part, he heartily wished that some example would be made of persons actively engaged in, or by their countenance encouraging, such disgraceful contests. Should a case ever come under his judicial notice in which death was the result, he thought it his duty to declare, that he should carry the law to its utmost extent. By a late Act of Parliament (3d Geo. IV. c. 38), judges were impowered to sentence offenders guilty of manslaughter to transportation for life. The degrading practice which had now become so prevalent, rendered it necessary to make a severe example, for the purpose of checking it; and his lordship had come to the resolution, in common with the other judges, to inflict the severest penalties upon offenders of this description. He was happy, however, to say, that it was very much owing to the good conduct of the magistracy in most counties of England, that this barbarous species of exhibition had been considerably abated. There were, however, he lamented, certain exceptions, which had a contrary tendency. In his opinion, any magistrate, who, either by his open countenance, or passive tolerance, in any respect contributes to the encouragement of such scenes, was unfit for his station in the commission. Unless magistrates exerted themselves to put a stop to such practices, they might expect serious notice to be taken of their remissness from the highest quarter of the state."

Mr. Fauntleroy suffered the awful sentence of the law on the last day of November. His behaviour throughout the closing scenes of his life, was apparently calm, and, we may add, penitent; at least if we may credit the

newspaper statements, which are all the evidence we have on the subject, but they seem to us to represent him in a state of mind inclined too confidently to look for a blissful immortality. We mean not, however, to intimate that his faith and hope may not have been grounded upon scriptural principles; but, knowing as we do, the deceitfulness of the human heart,—knowing also how easy it is for a person, suddenly, and for the first time, introduced to a doctrinal acquaintance with the free and exalted promises of the Gospel, to overlook, or at least too slightly to estimate, those scriptural tests of character which are inseparably connected with true faith in Christ,—knowing further, the anxiety with which a person in the immediate prospect of death, will grasp at the first offer of hope and the pain and difficulty which a Christian adviser may feel under such circumstances, in resolutely keeping before the doubtful convert the more salutary rather than the more consoling views of his own state and character,—we think it but right, for the benefit of survivors, that a wholesome reserve should be felt and expressed in pronouncing, if indeed we must pronounce, upon cases like the present.

There are some other considerations connected with Mr. Fauntleroy's case, which we think we ought not to pass over unnoticed. Previously to his trial, some of the newspapers had published statements respecting his life and character, which represented him in colours the most profligate and odious, and which were afterwards proved to have been false or exaggerated. Mr. Fauntleroy might most justly complain of this shameful and unprincipled proceeding, as he did on his trial. One effect of it, which we were concerned to observe, was the revulsion of feeling respecting him which occurred after the trial; as if because an individual might not be guilty of some particular atrocities ascribed to him, and because his extensive frauds had been perpetrated for a commercial object, and not *merely* to spend on his own profligate pleasures, although much went to that object, all other shades of virtue and vice were of no importance. He was now viewed as an object of peculiar interest, as a man of the most honourable though misguided feelings; and the course of law and justice was to be arrested to save him from punishment. Our opinion of the unchristian severity of our criminal law has not changed, and we ardently wish for its amelioration; but this surely was not a case to select for an *ex post facto* repeal. The cause of sound morals, and the public welfare demand that such false views should be counteracted. The excitement was such at the moment, that some persons, even of sound mind, were led away by it. They may have seen their error; but still, as many young and romantic minds were warped by the popular delusion, we have thought it became us, as Christian Observers, to notice the subject. To what did Mr. Fauntleroy's claim to appeal from impartial justice to popular feeling amount? His systematic course of crime long persevered in, could not be denied: but then he was led to it by a desire of keeping up the credit and fortunes of his banking-house. And this is set down for a most honourable principle; and pride, ambition, and even revenge, become sanctified by the association! And what was the real value of this vaunted motive? Take the shewing of the defence itself. Mr. Fauntleroy was indignant at being styled a gambler, and yet could not deny that he was a member of two gambling clubs. He was indignant at being viewed as a "sensual profligate," and yet could not but admit that he went to the altar of God to pledge his connubial vows, deliberately intending to break them, and living in adultery with a hireling mistress. We do not think it necessary to calculate the exact pecuniary expenses of his profligacy; for, be it little or much, the principle is the same. Yet, throughout this extensively admired and applauded defence, we meet with nothing of penitence for his admitted crimes, no commiseration for those who had suffered or might suffer by them; nor to the last, as far as we can learn, did he express a due sorrow for the afflictions which his whole course of conduct, not excepting his "honourable" anxiety to support an insolvent house on the property of others, had brought upon those who had confided in his integrity, or were the dupes of his stratagems. Of all these crimes, including his conduct to his much-injured wife, we trust he may have deeply and sincerely repented; but the revulsion of which we speak preceded any intimation of such penitence, and there-

fore could not have been founded upon it.

Let not then our younger readers be seduced by those false estimates of honour which are too current in worldly society; and of which, if they wish for a concise graphic description, we refer them to Paley's solemnly ironical code of "The law of honour," in the second chapter of his 'Moral Philosophy.' A sermon on the same subject, just published by Mr. Grinfield, of Bath, has reached us, while we are penning these remarks, from which we shall extract the following passages as very appropriate to our present line of argument.

"The religion of the Bible, cordially embraced and sincerely acted on, is the only sure and steadfast anchor amongst the storms and temptations of society. Unlike the principles of worldly honour, it is addressed to men of all classes and conditions, high and low, rich and poor, one with another; it teaches us to consider ourselves as members of one family, and as children of one Parent. Unlike these false and fallacious principles, it does not invite us to rush into scenes of peril and difficulty; it encourages no prodigality or needless expenditure; it commands us 'to owe no man any thing, but to love one another.' Unlike these transient and uncertain motives, it teaches to regard the sentiments of man as at best dubious and variable; not to place our highest affections even on reputation or character, when most deserved, but to remember that we should still appeal to a higher and better standard and tribunal, even to Him who seeth in secret, and who shall reward us openly.

"Such is the principle which is alone fit to be deemed a rule of human life, because it comes to us invested with proper authority, and fortified with proper sanctions. It is adequate for time, because it is commensurate with eternity; and it can support us upon earth, for it comes to us from Heaven. The man who has drawn his principles from the motives of worldly honour, may hope, by cunning and duplicity, still to retain the good opinion of the world, and to avoid detection; but he who cares more for realities than appearances cannot be satisfied even with the strongest hopes of such an escape. He looks forward to the period when that which is secret shall be made manifest, when every thought of his heart shall be brought into judgment; and whilst his faith enables him to support his present trials or losses with patience, it guards him from many of those difficulties and temptations which must always encircle the votary of fashion.

"The inference which we draw is this, and we think that it is demonstrably accurate; namely, That the value of honour, considered as a rule of life, is in exact inverse proportion to that of religion; and consequently, we ought never to be surprised, if men who are without religion, and who are actuated only by the principles of honour, should yield to any great and trying temptations.

"Honour appeals to time; religion looks to eternity. Honour originates with the caprices of man; religion is founded on the attributes of God. Honour is partial in its dictates, referring only to the rich and the fashionable: religion is universal, and has no respect of persons. Honour is capricious and impure, sanctioning many vices, and deriding many virtues; religion is altogether amiable and consistent; she recommends whatever is good, and she restrains us from all appearance of evil. Honour defeats its own intentions, by allowing and encouraging its votary to rush into every kind of luxury and dissipation: religion at once secures its present duties, and realizes its future prospects, by withdrawing us as much as possible from the temptations of the world, and by proclaiming the necessity of continually mortifying our corrupt affections and desires."

ECCLESIASTICAL PREFERMENTS.

Rev. John Still, LL.B. Stratton Prebend, in Salisbury Cathedral.

Rev. T. Brown, Hemingstone R. Suffolk.

Rev. Chas. Henry Hodgson, Keynton St. Michael V. Hants.

Rev. Spencer Madan, Batheaston V. Somersetshire.

Rev. W. Fortescue, Nymet St. George's R. Devon.
Rev. W. French, D. D. Creetingham V. Suffolk.
Rev. Wyndham Jeane Goodden, Nether Compton with Over Compton RR. Dorset.
Rev. M. Hare, Liddington V. Wilts.
Rev. J. C. Matchett, a Minor Canon of Norwich Canonry, and St. Augustine R. and St. Mary Curacy, Norwich.
Rev. J. H. Seymour, Horley-cum-Hornton V. co. Oxford.
Rev. J. B. Smith, Bamburgh Perp. Curacy, near Horncastle.
Rev. H. Taylor, North Moreton V. Berks.
Rev. E. Thurlow, LL.B. Langham St. Mary R. Suffolk.
Rev. John Toplis, South Walsham St. Lawrence R. Norfolk.
Rev. Bennett Mitchell, B.D. Winsford V. Somerset.
Rev. William Olivet, Fulford Chap. Stafford.
Rev. James Hoste, Longham Perp. Curacy, and Wendling Perp. Cur. Norfolk.
Rev. James Vaughan, M. A. Walton in Gordano R. Somerset.
Rev. Wm. Villers, Minister of the new Chapel at Kidderminster.
Rev. Andrew Alfred Daubeny, B. A. Chaplain to the Duke of Clarence.
Rev. James Allan Park, Chaplain to Mr. Justice Park.
Rev. T. Dyer, Chaplain to Lord Teynham.

DISPENSATION.

Rev. John Lewis to hold Rivenhall R. with Ingatestone R. both in Essex.

ANSWERS TO CORRESPONDENTS.

INCONSTANS; J. R.; A.; T. S.; J. C.; P. R.; A FRIEND; J. E.; W. D.; GASPER; OZIAS; J. P. A.; VIATOR; and several CONSTANT READERS, are under consideration.

Much Literary and Religious Intelligence arrived too late for this month.

We are in the habit of receiving requests to insert among our Answers to Correspondents replies to letters not addressed to us, or in any way connected with our Work, and of which, in fact, we often know neither the purport nor the parties concerned. One person, for example, sends a donation to the Secretary of some charitable society, and adds, "You need not put me to the expense of postage in reply; request the Christian Observer to acknowledge your receipt of my letter:" another sends his friend a book, (we are stating real cases,) or inquires of him respecting a tutor or governess, and makes the same modest request: a third writes an anonymous letter of advice to some public body, and, not wishing to be known, suggests the same method of communication. In reply, we beg leave to state, that we are obliged uniformly to decline complying with such requests, except in the single case of large and *strictly anonymous* donations to charitable societies, which are not likely ever to become very burdensome. In other cases the parties must conduct their correspondence through the ordinary channels, or through the medium of the advertisements on our Cover.

The question has of late been put to us by many of our Correspondents,—"Is it the Christian's duty to renounce the use of sugar grown by Slave labour?" We answer unhesitatingly in the affirmative. It is by the extensive consumption of that article, forced upon us at an enhanced price, by bounties and protecting duties, that the Slavery of the British Colonies is chiefly maintained. We seem, therefore, bound to abstain from its use, until we see the West Indians adopt those reforms which will lead to the extinction of Slavery, and, in the mean time, to substitute for it sugar grown by free labour; being perfectly ready, at the same time, to use West-Indian sugar which may be so grown. And let no one be deterred from this course by apprehending that the poor Slaves will suffer by it. On the contrary, whatever discouragement may be given to the production of sugar by Slaves must tend to their relief, and to a larger appropriation of their time and labour to the growth of food. The cure of British Slavery is most unquestionably in the hands of the people of Great Britain. To this important subject we mean to recur, at much greater length, in our next Number.

APPENDIX

TO THE

CHRISTIAN OBSERVER,

VOLUME THE TWENTY-FOURTH,

FOR 1824.

RELIGIOUS COMMUNICATION.

For the Christian Observer.

CONVERSION AND DEATH OF COUNT STRUENSEE.

(Concluded from p. 735.)

COUNT STRUENSEE had by this time formed a perfectly new estimate of human actions. "I know very well," said he, "respecting all those actions which I thought arose from good intentions, that ambition and voluptuousness had a great share in them. I count them nothing before God and my conscience. When, in my former situation, I fancied that I acted well and in a manner deserving of praise, I thought like the Pharisee in the Gospel."

From this time there appeared in the Count a calmness and serenity of mind, which seemed, says Dr. Munter, to arise from the hope that God for Christ's sake would pardon him. This circumstance was particularly visible to his judges during his last examination; and one of them remarked, that he had been among them as among his friends, and had conversed respecting his affairs as one who speaks about indifferent things, having his mind fixed chiefly upon the concerns of eternity. "I wish," said he on one occasion to Dr. Munter, "to have done with those affairs which I have now upon my hands; for they hinder the regular continuation of our conferences, and keep me from reading. I want all my time for the weightier concerns of my soul." Still some of his old sceptical doubts would occasionally obtrude themselves upon him; but he judiciously remarked,—"I am resolved to think of them no more; for it is quite enough for me, after a calm examination, to have found the arguments for Christianity unexceptionable. Would to God I had only time to make myself further acquainted with it, and to put it into practice." It is pleasing to observe that his hopes for eternity were not grounded on self-flattering views, or on a slight estimate of his offences against God; "I am rather convinced," says he, "that even in eternity, happy as it would prove for me, I shall remember my sins with horror and detestation."

Struensee had felt in his own case, and thought that in the case of others, much harm is done by those teachers of Christianity who fail to lay before their hearers proofs of that authority upon which they should build their belief in adopting its truths. He said it was necessary that a teacher should prove the Bible to be a Divine revelation; and that whoever would only take proper time, and was not averse to the trouble of meditating, could never examine Christianity without being convinced of its truth. Every

thing in it, he added, is naturally and well connected, and recommends itself to a mind given to reflection. "I never found," said he, "in deistical writings a system so well connected; and, upon the whole, I am inclined to believe that there is no such thing as a regular system of infidelity." He frankly owned what it was that made him prefer that wretched creed to the hopes of eternity. "My great delight," said he, "in sensual pleasures persuaded me always, that, as there was nothing of such a nature among the joys of heaven, they would have no charms for me." But already had he begun to discover, that even upon earth the ways of religion are paths of pleasantness, and that the world has nothing to bestow equal to the favour of God. "Now and then," said he, "I cannot avoid thinking on my situation before my fall. This morning I asked myself, whether it would not have been better for me if I could have kept myself in my high station, and enjoyed my usual pleasures? But when I had considered for a few minutes, I found that I now am far more happy than I was in my greatest outward prosperity. I have frequently told my friend Count Brandt that I was by no means happy, when he believed me in many respects better off than himself."—Such was the confession of this accomplished libertine; and it has been the confession of every true penitent from the age of Solomon to the present moment.

But, it may be asked, might not the conversion of Struensee be resolved into enthusiasm, or some other irrational cause? Hear his own reply to this anticipated objection:—"I hope the manner in which I came to alter my sentiments in regard to religion and virtue will raise the attention of those who think as formerly I did. The Deists will never trust the conversion of their brethren, when brought about in the latter days of their life. They say, they are taken by surprize through the declamation of the clergyman—they have lost their reason—they are stupid or frantic by the violence of their illness—the fear of death made them ignorant of what they did. But in my case no person can say so. I have examined the Christian religion during a good state of health, and with all the reason I am master of. I tried every argument; I felt no fear; I have taken my own time, and I have not been in haste. The chief business which, for the sake of my own mind's ease, I have still to transact is, to search, not whether Christianity is true, but whether I find those signs within me which are necessary if, upon a good foundation, I believe myself to be pardoned before God."

The conversation between Struensee and Dr. Munter, would sometimes hinge upon the subject of Divine mysteries. On these occasions the latter would endeavour to elucidate the subject by examples, which the Count thought quite satisfactory. For instance, on the mode of subsistence in the Almighty, Dr. Munter remarked: "There are certain ideas which we ordinarily annex to that relation which subsists between father and son. Now if any person were to apply these ideas to the Scripture expression, Christ is the Son of God, he would not only mistake the matter, but even find many contradictions. Suppose an inhabitant of Iceland were to explain to an Indian the freezing up of the sea, he would find no word in the language of an Indian to express this phenomenon. Nevertheless, he is to speak to the Indian in his own language: he therefore is obliged to make use of improper words and images. He could, for instance, say, In my country the sea, by the influence of the air, changes, at certain seasons, as it were into stone. Now the Indian is right, if he thinks that the sea in Iceland is sometimes as hard and solid as stone; but he would be in great danger of representing the matter to himself quite falsely, if he were to

apply the rest of the properties of a stone, and its uses to the idea of ice." "I cannot describe to you," replied the Count on one of these occasions, "how much my reason is satisfied with respect to these mysteries (the conversation had been respecting the Divinity of Christ) of religion. The more we think upon them, the more of Divine wisdom we discover in them. We must only avoid asking every where, *Why?* We must rest satisfied with the authority of their Author. Even in human sciences this modesty is requisite; else we should never come to any certainty. Most common things may employ our researches for all our life-time, before we discover the first cause. Every *why?* would draw after it innumerable questions of the same nature; but our reason is not calculated to go on *ad infinitum.*"

The chief subject of the twentieth conference, April 3, was the doctrine of the Trinity. This doctrine being stated to him in the most simple manner, he said,—"It excited his veneration; and as he was now a Christian upon principle, as to the theoretical parts of Christ's religion, he wished only to be the same as to the practical parts of it." Being told in what manner he might give evidence of being a practical Christian, he replied,—"I am ready to do any thing demanded in this respect; and it gives me comfort to find myself willing for this, for I look upon it as a good sign. Formerly it would not have been so; I should not have sacrificed my vicious inclinations." He afterwards added, "I am convinced that the chief point is a true faith in God through Christ, and a renovation of mind from sin to holiness."

We find him at the twenty-first conference, April 4, preparing his mind for his approaching trial. His impeachment was to come on in a few days; and he was summoned to appear in person to hear it, and to produce whatever he could in his defence: but so tender was his conscience that he doubted whether he ought to make any defence; till Dr. Munter told him, that Christianity did not forbid him to make use of all lawful means to save himself. He seems to have weighed the subject maturely, and at the next conference said,—"I am come to a conclusion in what manner I shall act in regard to my defence. I see neither my life can be saved, nor my actions be justified: still I hope to be able to shew, that some are not quite so bad as they appear; for you know, to consider our actions in a moral light before God, and in a political one before the world, are two different things. I shall rest satisfied to shew (for more I cannot do) that my political mistakes were the consequences of error, precipitation, and passion, but not of a design to do mischief. I think I owe this to truth, and even to religion itself, as far as my conversion may either promote or hinder its interests; for if, by keeping silence, I had allowed that I was actuated by politically bad intentions (though I do not recollect any myself), then perhaps my conversion would have been looked upon as weakness and confusion of mind, notwithstanding it is the produce of a serious and rational examination. The world might have said, that a man could easily sacrifice his former principles on the subject of religion, when it was a matter of indifference to him, whether he was thought to be a deliberate villain or only a man who had transgressed from error in judgment." He however remarked, that he intended to say nothing in his defence that was not strictly true.

In order to try how far his change of character was sincere, Dr. Munter drew up a series of the most heart-searching questions for self-examination, and took down his answers to them in writing. He asked, "Are you heartily sorry that you have offended God by those voluptuous thoughts and actions of which you find yourself guilty?" "Do you

think with detestation on those transgressions which gave you, according to your former sentiments, the greatest pleasure?" "Do you believe, that if you had, in future, opportunities to commit these sins, you would avoid them, out of obedience to God?" "I am sure," replied the Count, "I should not be able to avoid them by the force of any other principle."—In answer to another question he said, "I have no hopes for pardon but what are founded in God's mercy; and I am convinced that there are no other means for me to obtain it but through the merits of Christ." "Do you look upon this pardon of God," again asked Dr. Munter, "as the greatest favour that can be conferred upon you; greater than even the saving of your temporal life?" "The saving of my life," replied the Count, "and all other temporal benefits appear to me but very small in comparison of everlasting happiness, which I have already begun inwardly to experience." "Do you acknowledge yourself obliged," rejoined Munter, "on account of this pardon, to love God and your Redeemer sincerely; and will you strive to increase in this love?" "The deeper my convictions," replied the Count, "the deeper is the impression the mercy of God and of my Redeemer makes upon me, and this increases my love and gratitude towards him." "Are you determined to shew this love towards God, by a ready obedience to his will, as long as you shall have time for it?" "Since I hope to be more and more convinced of the love of God towards me," was the answer, "and since I acknowledge that what he has decreed respecting me is, in all respects, particularly in regard to my soul, the most advantageous, I am sure that I shall submit to all his will without murmuring and without reluctance."—The sensitive feeling of the Christian reader will perhaps in this and other parts of Struensee's conference be ready to detect an appearance of confidence in his own strength to keep his devout resolutions: but possibly, his own original words might give a different air to some of his remarks: and indeed in the very next instance we find him using the more qualified expression, "As much as lies in my power, supported by that confidence which I place in God, I shall die with a Christian-like resolution." It may be added also, that his instructor himself might not have sufficiently kept before his mind the weakness of the best human resolutions, and the necessity of the influences of the Holy Spirit, either to produce a good resolution or to work with us when it is formed. It would, however, be hypercritical too nicely to scan every shade of expression in the familiar language of a man like Struensee, immerging at once, from utter ignorance and infidelity, to a perception of the truth and power of the Gospel.

On the 9th of April, towards the close of the conversation, he said,—"Though Scripture tells us but little about the state of the soul during its separation from the body, yet even this little is matter of great comfort. If God had found it useful or necessary to give us further information, he would have done it. It is fully sufficient to quiet my soul, to know that it will be in the hand of God. From this you may judge, how much it must distress me, if now and then the thought returns, 'Perhaps there is no eternity!' I examined myself to-day very strictly, whether I found a secret pleasure in this thought, or if I entertained an obscure notion of its being true: but I profess I found neither of them. There is not a shadow of probability left of my former system. If I were promised for certain that my life should be spared, and that I should be restored to my former situation, under condition that I contradicted the confession I have made of my crimes, and confirmed my assertion with an oath, I would rather

die than contradict truth, and take such an oath." At this interview, Struensee sent some of the books which had contributed to his own information and conversion to Count Brandt, for whom he shewed the tenderest care. Dr. Munter gave him this day Doddridge's Treatise on the Rise and Progress of Religion in the Soul.

At the twenty-fifth conference, April 11, a conversation which the Count had held with a person who disliked the reading of the Bible on account of its style, gave occasion to some remarks on that subject. Among other observations, the Count shrewdly said, that the railleries of freethinkers about Christ and his doctrine were plain proofs, that they had no intention of acting honestly. "It is in general impertinent," said he, "to turn a virtuous man into ridicule. The old and unusual expressions of the Bible cannot be the true reason for which they should think them deserving ridicule. They do not laugh at other ancient writings which are written in such a style. If, for instance, they were to read the books of Confucius, I am sure they would not hesitate about his style, but praise his morals. In the same manner they extol the fables of Æsop, but the parables and narrations of Christ will not please them: notwithstanding they are derived from a greater knowledge of nature, and contain more excellent morality. Besides, they are proposed with a more noble and artless simplicity, than any writings of this kind, among ancient or modern authors. There must be therefore something else which prejudices them against Christ; and I do not know what else it can be, but that their heart is averse to his precepts." The Count had obtained leave to have pen and ink; and he said he would make use of them, to draw up the account of his conversion, which he had promised to leave behind him, and the substance of which has already been presented to the reader.

On another occasion, when future judgment, and everlasting rewards and punishments, were the subjects of conversation, the Count expressed himself in this manner: "It would be dreadful enough, if future punishments consisted in nothing else than the natural consequences of sin, without any further dispensation of God. Men might be punished in eternity, were it only by those passions to which they were addicted in this world. They leave this world with all their internal appetites, which attend them in all their strength. There is nothing in the other world to satisfy these desires. They consume themselves in insatiable longings, and vain wishes. God needs only say to them, You shall remain as you are."

Towards the close of another conversation, he declared that he thought himself happy in being so near eternity, though the manner in which he entered into it must be melancholy for him. In the mean time, he was anxious to give his whole mind to the great work of making his calling and election sure. He thought it his duty to have his former life continually before his eyes, that he might keep up a lively sense of repentance, and to meditate continually upon the infinitely important subjects which now engrossed his attention. "I do not like," said he, "to read, or to meditate on any thing else, but what concerns my chief business, which is a preparation for eternity."

The Count on various occasions exhibited that characteristic feature of true conversion, an anxious wish for the salvation of others. Among other suggestions on this subject, he anticipated one most hopeful plan of Christian benevolence, which has since been carried into extensive effect. "I wish," said he to Dr. Munter, "you and other divines would write small pamphlets, to acquaint the people with the advantages of Christianity, which might often be of greater service than preaching. In

this manner Voltaire has written, as you know, innumerable little pieces against religion; which contain always the same thing over again under different titles, and in a different dress. Rational friends of Christianity should learn of him this method, by which he does much mischief, and apply it to better purposes. Voltaire boasts of having found out this method, as he says, to enlighten the world. I remember that when I conversed with D'Alembert at Paris, in my travels, he spoke much in praise of this method, and admired Voltaire's wisdom in this point. However, I do not believe him to be the inventor of it. Perhaps he has borrowed this way of spreading his principles from Christ himself, who taught truth, sometimes in parables, sometimes in questions and answers, and sometimes in sermons. D'Alembert told me, at the same time, that he had carefully examined Christianity, and had found nothing against reason in it; but the reason why he did not adopt it was, because he had no inward feeling of it. These feelings were the gift of God; and since he denied them to him, he hoped to be excused for not having them, and consequently for not being a Christian."

An exhortation to advance in godliness, since his end was so near, produced the following declaration from him: "Thank God, I am ready to die, if it should be even to-morrow. The freethinkers will say, I should have found within myself strength enough against my misfortunes, without applying to religion. They will say, I shewed myself now a coward, and was for this reason unworthy of my former prosperity. Would to God I had not been unworthy of it for other reasons! However, I would ask these persons, in what manner I should have found comfort within myself? If I wished for tranquillity of mind, I durst not think on my crimes, on my present situation, or on futurity. Nothing was left for me but to endeavour to stupify myself, and to dissipate my thoughts. But how long would this have lasted in my present solitude, and being removed from all opportunities of dissipation? And suppose it had been possible, it would have been of little use, for the cause of fear and anxiety always remained, and would have frequently roused me from my artificial insensibility. I tried this method during the first weeks of my confinement, before I reflected on my condition. I lay for three or more hours together on my bed: my fancy composed romances; I travelled through the whole world; and my imagination produced a thousand pictures to amuse itself with. But at that time I fancied I saw many ways of saving my life; yet even then this dissipation of mind would not answer the purpose. If I could dream in this manner, perhaps for several hours, my terrors and my anxieties would return again. Perhaps some persons will say, I should have exerted my pride, and shewn, at least by my outward conduct, that nothing could humble me. But, alas! what a miserable pride is it to have a bad conscience, and to think of dying on a scaffold! No, I find it is better to derive my comfort from the only true source, which is religion. And I wish that those who blame me now for taking shelter under it, may find in their last hours the same tranquillity it affords me. There is but one thing in this world which makes me really and continually uneasy, which is, that I have seduced others to irreligion and wickedness. I believe I should not properly enjoy my future happiness, if I knew that any of those I have deluded would be eternally unhappy. It is, therefore, my most fervent wish, and my own happiness depends on it, that God would shew mercy to those whom I have by any means turned from him, and call them back to religion and virtue. I pray to God for this fervently."

The following passage shews with

what careful deliberation he had examined into the evidences of Christianity, and how judiciously he could reply to the cavils of infidelity. "I consider it," said he, "as mere folly, that the Deists pretend to be offended at the humble appearance of Christ and the first teachers of Christianity. In relation to God, nothing is either little or great; besides which, this humble appearance of Christ was well adapted to the design of his mission. The common people regarded him as one of their equals, and placed confidence in him. For a similar reason, Christ chose his Apostles from among the lower class of mankind, and the Apostles conversed mostly with persons of this sort. These common people were, however, as proper spectators of their miracles as an assembly of philosophers; as they were all of such a nature that nothing more was required to judge of them than the natural senses and a common share of understanding. A private soldier is, perhaps, more fit for such an observation than a general who has his head full of other things, or thinks it not worth his while to attend to it. The evidence given by men of common understanding in behalf of Christ's miracles is, therefore, worthy of credit. The learned and philosophers can now consider these facts, and examine whether they are real miracles, and then determine how far they are in favour of Christ and his doctrine."

Towards the end of their conversation, April 22, Dr. Munter told him, that that week, in all probability, would be the last of his life, as his sentence would be speedily pronounced, and between the sentence and the execution of it there would elapse but very few days. He received this news with his former resolution and serenity. "I trust," said he, "I shall meet my death without stupifying fear or anxiety. I am only apprehensive that you will be much affected by this shocking scene. If it would have no bad effect upon the spectators, I should desire you not to accompany me to the scaffold." "No, dear Count," replied Munter, "I am your only friend, and I dare not leave you. I will comfort you with the hope, which I entertain as a certain one, that you shall be happy in eternity: I will assist you in this extremity; and the only recompence I expect is to see you die as a Christian."

On the 25th of April, Dr. Munter communicated to him the fatal sentence, which he heard with the utmost composure. He acknowledged the justice of his punishment. He added to his sympathising friend: "I must only beg of you to be upon your guard, lest you should be too much affected when I am about to die. Let us continue our conversation calmly and composedly to the last. Upon the scaffold speak to me as little as possible, and as you shall think proper. I shall do as much as lies in my power to direct my thoughts towards God and my Redeemer. I shall not take leave of you. Believe me, that without this ceremony, which might discompose my mind, I know and feel how much I owe you." He then delivered to Dr. Munter a letter for his parents, in which he says: "With the most sincere repentance, I entreat your pardon and forgiveness. I owe my present hopes to my belief in the doctrine and redemption of Christ. Your prayers and your good example have contributed much towards it. Be assured, that your son has found that great good, which you well know to be the only true one. I recommend myself to your further intercession before God. I pray incessantly to Christ my Redeemer, that he may enable you to bear your present calamities. I owe my own support to his assistance."

He remarked, April 25, in reference to his sentence: "God will know how to preserve those particles of my body, which, on the day of the resurrection, are to constitute my future glorified body. It is not

my all which is to be laid upon the wheel. Thank God, I now know that this dust is not my whole being." When Dr. Munter told him that the next Tuesday would be his dying day, he answered: "I thought it would be Friday. However, I do not wish even for this short delay. It would be the same as if I were to undergo a painful operation for my health, and should desire to have it delayed when it was just going to be performed. I should be obliged to submit to it at last, and I should only recover my health the later." He then went through all the circumstances of his death, and compared them with those of the death of Christ, and remarked, that the holy and immaculate Jesus had suffered infinitely more for his sake, than he was to suffer on account of his crimes. He praised the power of prayer in comforting him, when occasionally he felt anxious about the fate he was to undergo.

Being reminded of the duty of self-examination, he said: "He practised it every day. It was an occupation which he felt much interested in."

A conversation ensued respecting the Lord's Supper, which he had several times expressed a wish to receive. Dr. Munter mentioned to him, that a poor peasant, who had met him that day in the street, had stopped him to say, "Father, do what you can to convince Struensee that he has sinned against our Lord Jesus Christ; and if he acknowledges this he will be saved." The Count was much pleased on account of the Christian love which this man had shewn; and observed, that Christianity could instil sentiments of humanity into the souls of illiterate persons whose minds were not refined by education.

On the twenty-sixth of April, Dr. Munter administered to him the sacrament; and he remarks on the occasion: "This man, who received his sentence of death without any apparent alteration of mind, was during the whole time of this sacred transaction as if he were melting into tears. I never observed a tear in his eyes so often as we were talking about his misfortunes and death; but on account of his sins, the moral misery into which he had plunged himself and others, and the love of God towards him and all mankind, he has wept more than I myself should have believed, if I had not seen it."

Every successive conversation with him indicated his increasing meetness for his eternal change. His great tenderness of conscience appeared on the most minute occasions. For example: "I think," said he, "that it is the duty of a Christian to pray before he sits down to a meal: I have, therefore, made it for some time a rule to pray before and after dinner and supper. However, my old custom had frequently so much power over me, that I oftentimes sat down to eat before I had said grace. Now it may be equally the same whether I direct my thoughts towards God before or after having taken two or three spoonfuls of soup; but it has distressed me to find that my old careless way of thinking has made me forget what I believed to be my duty."

The day before his execution, Dr. Munter found him in the most unfeigned tranquillity of mind, to which, indeed he had been witness for several weeks past, but which appeared increasingly remarkable the nearer the time of his death advanced. "The subject of our to-day's conversation," remarks Dr. Munter, "was chiefly upon the redemption of Christ. He said many striking and edifying things on this occasion; but the emotion of my heart prevented my perfect remembrance of each particular. The following is part of it. 'I look upon the reconciliation of men to God, through the death of Christ, as the only means of receiving forgiveness of sins. Every thing else which is believed to serve the same purpose,

is clearly insufficient. But this is conformable to all our notions of God: it produces ideas suitable to his attributes; it is founded on the most solid reasons; and it produces us comfort and cheerfulness at the approach of death. Whoever will not embrace and make use of this redemption, declares that he will neither be virtuous nor fear God; for he rejects the strongest motives which God could propose to mankind, to fear him and to love his commandments; he slights the assistance of God, without which no person can be honest or good."

He afterwards remarked: "I look upon God and Christ as my best friends; and in this view I consider the obligations of love which I owe to God and my Redeemer. I first must know and feel for what I am indebted to my Friend and Benefactor. He is desirous of making me happy; he finds the means of doing it; he sacrifices on my account what he loves, and what is dear to him. As long as I do not acknowledge this, or do not know how to value it, so long am I unworthy of his friendship, and do not love him. I am further bound to shew my readiness to act according to his intentions; else I am ungrateful, and desire him to be my friend only for self-interest, and wish to do nothing myself in return for his friendship. You see here the principles according to which I love God and my Redeemer. I know what God has done for me, and what it has cost Christ to procure my salvation. I know how great is the blessing which I shall enjoy through him. But I likewise feel that I endeavour to act according to the will of God; to rectify my sentiments, and to become prepared for death in a manner which may be acceptable in his sight. I submit without reluctance to his will in regard to myself, because I know he loves me. I look upon my death, and all the awful and ignominious circumstances that are to attend it, as things which God saw necessary for my good." "I humbly acknowledge the mercy of God," continued he, "and the power of religion. If it happens that my tranquillity is interrupted for some moments, it is caused by the wish to be convinced that I have fulfilled those conditions under which God will grant me mercy." To which Dr. Munter replied, that the Bible taught us no other conditions than an implicit faith in God through Christ, and an earnest desire to think and to act according to his will; and that, since he was conscious that he believed in Christ, and that he loved God, he had no reason to doubt of his being pardoned before God.

We now arrive at the final scene of his life, April 28, 1722. According to the account of the officer who held the watch the preceding night, the Count, after employing himself for a considerable time in reading, retired to rest rather early, and slept for five or six hours. When he awoke in the morning, he remained long immersed in deep meditation; after which he arose, dressed himself, and conversed very composedly with the officer. Dr. Munter found him lying on a couch, dressed as he intended to go to the place of execution. He was reading Shlegel's sermons on the sufferings of Christ, and received his kind friend with his usual serene countenance. He said; "I was thinking last night whether it might not strengthen me in my way to death, if I were to fill my fancy with agreeable images of eternity and future bliss. I might have used for this purpose *Lavater's Prospects into Eternity*: but I will not venture to do this. I rather think it better to take this great step in cool consideration. Fancy, if once put in agitation, can soon take a false turn. It could dismiss, perhaps, at once, my agreeable and pleasing prospects of eternity, and eagerly catch at the formidable circumstances of death, by which means I fear that I should be unmanned. Even in going to the place of execution, I

will not indulge it, but rather employ my reason in meditating on the walk of Christ to his death, and apply it to myself."

He then desired Dr. Munter, if he thought it necessary, to assure his judges in his name once more, that what he had confessed was in all respects the truth, and that he had not wilfully concealed any thing which he himself or others could be charged with. He continued: "When I awoke this morning and found that it was day-light, my whole body was seized with a vehement trembling. I instantly betook myself to prayer, and considered the comforts of religion. I prayed for the king, that God's wisdom and mercy might guide him, and that he personally might be perfectly happy. I soon recovered my spirits again, and I am now calm and composed."

After some further conversation, in which the Count expressed in stronger terms than usual his full belief of the pardon of his sins, and his confidence of being about to enter upon a happy eternity, an officer entered the prison and desired Dr. Munter to step into a carriage and to go before the Count to the place of execution, as he was not allowed to accompany him. The Count, seeing his friend much affected, endeavoured to console him. "Make yourself easy, my dear friend," said he, "by considering the happiness I am going to enter into, and with the consciousness that God has made you a means of procuring it for me." Dr. Munter then embraced him, commending him to the love and mercy of God, and hastened to the place of execution. The Count being soon after summoned, rose from his couch, and followed the persons appointed to conduct him. As soon as Struensee and Brandt had arrived in their respective carriages near the scaffold, and Brandt had mounted it first, Dr. Munter got into the carriage of Struensee, and ordered the coachman to turn about, to prevent his seeing his friend on the scaffold. "I have seen him already," said he. Munter was too deeply pained to make any reply; which Struensee observing said, with a smiling countenance, "Be not concerned about me. I see you suffer. Remember that God has made you an instrument in my conversion. I can imagine how pleasing it must be to you to be conscious of this. I shall praise God with you in eternity that you have saved my soul." He desired Dr. Munter to remember him to several of his acquaintance, and to tell some of them, that if, by his conversation and actions, he had misled them in their notions of virtue and religion, as a dying man, he acknowledged the injury he had committed, and urged them to efface these impressions, and to forgive him.

Observing the great number of the spectators, Dr. Munter told him, that among these thousands were many who would pray to God to have mercy upon him. "I hope so," said he; "and the thought pleases me." He soon after added: "It is a solemn sight to see so many thousands of people together; but what are these thousands, when compared with the whole sum of all God's creatures, and how very little appears one single man in such a comparison? Nevertheless God loves every individual man so much, that he has procured his salvation by the sacrifice of his own Son. What a love is this!"

"You see me," continued he, "outwardly the same as I find myself within:" on which Dr. Munter remarks,—"I perceived, all the while I was sitting with him in the coach, no alteration, but that he was pale, and that it was more difficult for him to think and to converse than it was some days before, or even this very morning. However, he had his full presence of mind: he knew several of those that stood about the coach, bowed to many, pulling off his hat, and to some he bowed with a friendly mien."

"My ease," said he, "is not forced. I cannot recollect any cause from which this ease arises, that could displease God. I am not ambitious to gain the applause of men, and I do not promise that I shall not shew any uneasiness upon the scaffold. I have now disagreeable sensations; and I shall have more there, which I will not endeavour to conceal. But you may be assured, that my soul will look with calmness and hope beyond death. And how little is that which I am going to suffer, when I compare it with the sufferings which Christ sustained when he died! Recollect only his words; 'My God, my God, why hast thou forsaken me?' and consider, what excruciating pain it must have caused him, to hang for several hours on the cross before he died!"

Dr. Munter soon after reminded him that Christ prayed for his murderers even on the cross; and asked, "May I rely upon your leaving this world with the same sentiments of love towards those you might have reason to think your enemies?" "I hope, in the first place," replied the Count, "that there is no one who has a personal hatred against me; but that those who have promoted my misfortunes have done it with an intention of doing good. But secondly, I look upon myself already as a citizen of another world, and that I ought to entertain sentiments conformable to this dignity: and I am sure, that if I were to see those, who might be my enemies here, in the bliss of that world which I hope to enter into, it would give me the highest satisfaction. I pray to God that, if I have any enemies, they may repent of their behaviour towards me, and be induced to look out for that salvation which I promise myself through the mercy of God."

The following is Dr. Munter's conclusion of this affecting recital.

"Though I could not see the scaffold, yet I guessed, from the motion of the spectators, that it was Struensee's turn to mount it. I endeavoured to prepare him for it by a short prayer, and within a few moments we were called. He passed with decency and humbleness through the spectators, and bowed to some of them. With some difficulty he mounted the stairs. When we came up, I spoke very concisely, and with a low voice, upon these words of Christ; 'He that believeth in me, though he were dead, yet shall he live.' It would have been impossible for me to speak much or loudly, even if I had attempted it.

"He shewed not the least affectation in his conduct upon the scaffold. He knew that he was to die, on account of his crimes, by the hands of the executioner. He was pale, it was difficult for him to speak, the fear of death was visible in his whole countenance; but, at the same time, submission, calmness, and hope, were expressed in his air and deportment.

"His sentence, and afterwards the king's confirmation of it, were read to him; his coat of arms was publicly shewn, and broken to pieces. During the time his chains were being taken off, I put the following questions to him: 'Are you truly sorry for all those actions by which you have offended God and man?' 'You know,' he replied, 'my late sentiments on this point, and I assure you they are this very moment still the same.' 'Do you trust in the redemption of Christ, as the only ground of your being pardoned before God?' 'I know no other means of receiving God's mercy, and I trust in this alone.' 'Do you leave this world without hatred or malice, against any person whatever?' 'I hope no one hates me personally; and as for the rest, you know my sentiments on this head: they are the same which I uttered just now." I then laid my hand upon his head, saying, 'Then go in peace whither God calls you! His grace be with you!'

"He then began to undress him-

self, and inquired of the executioners how far he was to uncover himself, and desired them to assist him. He then hastened towards the block, still stained and reeking with the blood of his friend, laid himself quickly down, and endeavoured to fit his neck and chin properly into it. When his hand was cut off, his whole body fell into convulsions. The very moment when the executioner lifted up the axe to cut off his hand, I began to pronounce slowly the words; 'Remember Jesus Christ crucified, who died, but is risen again.' Before I had finished these words, both hand and head, severed from the body, lay at my feet."

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To add any concluding reflections to such a narrative would surely be superfluous. Every page of it carries home some solemn lesson to the heart! On the one hand, we behold the wretchedness of the infidel; the inability of worldly dissipations to procure solid happiness; and the danger of the slippery paths of sinful pleasure. On the other, we perceive the blessedness of true religion; its power to renew the character, and to comfort the afflicted heart. And may we not hope that this repentant prodigal was truly one over whom there is even now joy in heaven; and that his affectionate and faithful instructor is experiencing the fulfilment of the promise made to those who are the instruments of turning their wandering fellow-creatures to righteousness, that "they shall shine as the brightness of the firmament, and as the stars for ever and ever?"

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

In our Number for September, we laid before our readers a copious abstract of the last Report of the British and Foreign Bible Society. The Appendix to that Report contains a series of highly interesting extracts from the Society's correspondence during the year. The first and longest article consists of a series of letters written by the Rev. Dr. Steinkopff, during a tour in the Netherlands, Germany, and Switzerland, from which the following are extracts.—

"My visit to Cologne has been of the most gratifying nature. The cause of the Bible Society established in this ancient city in 1816 greatly prospers. Not only have the old members been steady, active, and persevering; but new members have joined them, both from among the clergy and laity. A handful of pious Protestants, in a city, almost entirely inhabited by Roman Catholics, have, by the evident blessing of God, with the aid of the British and Foreign Bible Society, brought into circulation nearly 30,000 Bibles and Testaments among Protestants, Catholics, and Jews. Never have the demands been greater than they now are.

"The depository contains Bibles and Testaments in the German, Dutch, French, English, Spanish, Italian, Latin, Greek, and Hebrew languages. Peculiar attention is paid to the wants of Roman-Catholic schools and families.

"I have been present at the annual festival of the Grand Duchy of Berg Bible Society. It should have been held in the Lutheran church this year; but as that was too small, the consistory of the Reformed or Calvinistic Church offered their still more spacious place of worship, which holds between 3000 and 4000 people; and it was

crowded. The Society has distributed in the last year upwards of 3000 Bibles and Testaments. There are many of the merchants and manufacturers who take a lively interest in the Society's prosperity; aiding it by their money, their counsel, and their prayers. The collection amounted to 290 dollars at the doors, and 150 at the altar.

"Taking a walk to a hill, from which there is a beautiful prospect of the town and of the Wupper Valley, in which it is situated, I found a monument erected to the first messenger of the Gospel to these parts, S. Switbert, who came from England in 649 and died in 717.

"The Darmstadt Bible Society is now in full activity. A regular Committee has been organized, consisting of very respectable clergy and laymen. Leander Van Ess has been appointed treasurer and secretary. The demand for the Scriptures is wonderfully increasing. The Testaments, distributed among the soldiers, promise a great and lasting blessing. Instead of spending their leisure hours at the public house, many are observed sitting under the shade of a tree, silently perusing the words of life and salvation. Many of the officers are buying copies. Some general officers have been appointed members of the Committee. The Minister of Finance has been chosen Vice-President. Two thousand copies of the New Testament were sent to the office of the war department; and afterwards distributed to the colonels of the different regiments, by whom a certain number were allotted for each company. The hospitals have likewise been furnished with copies. The Professor is indefatigable in his exertions to complete the translation and printing of the Old Testament.

"There are still many of the Catholic parish clergy who support our intrepid friend Leander Van Ess, in his noble enterprise of disseminating the word of life; and since he first came to Darmstadt (which is little more than a year) he has disposed of no less than 33,000 copies of his New Testament, and other versions of the holy Scriptures. Among Catholic professors and students, and more especially among the parish ministers, in almost every province of Germany, the circle of his acquaintance is enlarging.

"The Wurtemberg Bible Institution, compared with other continental societies, is one of the most active. The King, the Queen, the Queen Dowager, the Duchess Louisa, with other distinguished personages, have repeatedly encouraged it by their donations.

"Yesterday I took a circuitous road through the provincial town of Boeblingen, where I had assisted three years ago in the establishment of an auxiliary. The venerable Dean, who presided on that interesting occasion, has since been removed from these lower regions of sin and sorrow to the celestial mansions of eternal rest and perfect bliss; but to my great comfort I found the present Dean equally favourable to the Biblical cause. There is not a single parish in his deanery which has not sent in some contribution, and also received a supply of Bibles and Testaments. Soon after the establishment of a Bible Society, a Missionary Association was formed in aid of that existing at Basle. An apprehension prevailed, at first, lest the two institutions might clash; but so far from proving injurious, they have on the contrary proved highly beneficial to each other. The schoolmasters have proved peculiarly useful, in discovering the want of the Scriptures, and in collecting the mites of the industrious poor.

"I prosecuted my journey towards Ebnath, the centre of the Toggenburg Bible Society, where I met the Committee, consisting of three clergymen and four laymen. These friends labour and pray, 'that in their valleys and on their mountains the word of Christ may dwell richly, that it may be found in

every cottage, and rule in every heart, that even their dark recesses may be illumined by this heavenly light!' I was particularly struck by the genuine regard and affection which our Toggenburg fellow-labourers felt and expressed for their British friends. In their labours they rejoice, in their triumphs they triumph. Oppressed (said the president) as we sometimes feel, by the discouragements we experience in our sphere, we turn our eyes towards the great work of God in Great Britain, Russia, and other still more remote parts of the world, and feel invigorated and cheered.

"At Zurich I met, in the house of the venerable Antistes Hess, the members of the Committee of the Zurich Bible Society, and a friendly deputation from Basle and Winterthur. The aged Antistes, now eighty-three, opened the transactions by an address, the principal ideas of which he had written; but which he delivered freely, with a degree of intellectual strength and animation which would have astonished you. He appeared like a patriarch in the midst of a beloved family; all present hanging upon his lips, and catching, as it were, every syllable he uttered, evidently under an impression that those lips, from which so much matured wisdom and such parental affection flowed, would soon be closed in death.

"I proceeded to Arau, where I met with a truly paternal reception from the president of the Argovian Bible Society, the Rev. Mr. Hunziker, under whose direction a Ladies' Association has been formed. I met it yesterday morning. Six married and as many unmarried ladies were present. They cannot act with the same freedom as ladies in England; but they cheerfully perform what their peculiar circumstances allow them to do. They have brought into circulation a number of Bibles and Testaments, and also made a present of 50 francs to the Argovian Bible Society. They feel exceedingly cheered by the accounts of the zeal and activity displayed by British ladies.

"The meeting of the members and friends of the Bern Bible Society, which I attended afterwards, was numerous and highly respectable. The Landamman expressed his astonishment and satisfaction at the truly wonderful success which it had pleased God to grant to the labours of the British and Foreign Bible Society. The meeting of the Ladies' Associations proved peculiarly gratifying. To behold so many ladies of the higher and middle ranks of society, engaged in this work of mercy with such cordiality and perseverance, filled my mind with joy and devout gratitude. They have sent considerable contributions to the funds of the Bible Society; furnished hundreds of female servants with the word of life and salvation, prudently preferring cheap sale to gratuitous distribution; and have discovered in most of their subscribers a readiness of mind, not only to receive the Scriptures, but also to give their money. Some of the ladies pay a particular attention to female prisoners, some to orphans, others to peasants; and they have such satisfactory proofs of real good done by the circulation of the Scriptures, that they prosecute their work with alacrity and pleasure. One instance was mentioned by the venerable Wyttenbach, of a profligate husband completely reformed by the means of a Bible given to his wife. He now attends the worship of God, which he had totally neglected before.

"At Basle, the circulation of the New Testament among travelling mechanics, occupied the attention of the General Committee for upwards of an hour. It was stated by the secretary, that only of late an attempt had been made to introduce the Scriptures among this numerous class of people; and so great was their desire to receive them, that within a short period

1000 Protestant, and as many Catholic, Testaments of the version of Van Ess had been disposed of among the young men belonging to almost every province of Germany, Prussia, and Switzerland. The Antistes, in the name of all present, assured me, with that genuine Swiss openness and sincerity, and those truly Christian feelings, which characterise him, that they felt the deepest obligation to the British and Foreign Bible Society for the generous aid and cheering confidence which they had enjoyed on its part, from the very commencement of their Society; that they owed its very existence to the example and encouragement of their British friends; and while they would never cease to pray for the prosperity of the parent of all Bible Societies, they should also consider it a sacred duty and high privilege to prove faithful stewards of what their own countrymen, as well as their British friends, might be pleased to place at their disposal. A solemn prayer concluded the whole; and we returned home more determined to serve our God, and to render ourselves useful in our day and generation.

"I proceeded to Canstadt, a celebrated bathing-place, about three miles distant from Stuttgardt. An active auxiliary exists there; and, though it has lost by death its valuable secretary, who had translated the first volume of Mr. Owen's History of the Bible Society, God has raised up, on behalf of this auxiliary, other active promoters and friends. Two deans attended the meeting, one belonging to the Lutheran and the other to the Reformed Church.

"I had to pass the provincial town of Vaihingen, where I had succeeded three years ago in the establishment of an auxiliary. A short Report of its proceedings was read: several thousand florins had been collected, and upwards of 1200 Bibles and Testaments circulated. A fresh collection in the deanery is to be made; and an unanimous resolution passed, that an address should be drawn up by the Dean, immediately printed, and copies transmitted to every clergyman for circulation among his parishioners. The officer of government added his request, that each clergyman would have the goodness to recommend the cause of the auxiliary from the pulpit to the attention and liberality of his people, and also send in as accurate an account as possible of the want of the Scriptures still existing."

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

From the last Annual Report of this Society we extract the following particulars.

The funds for the year amount to 12,426*l.*, being an increase beyond that of last year of 1,502*l.*

There is stated to be an increasing disposition to inquiry among the Jews in this country. Their rabbies not unfrequently discuss points of controversy, and remark upon the proceedings of the Society, in the pages of the Jewish Expositor; and these discussions and remarks are, for the most part, conducted in a mild and temperate spirit. Several of the Society's provincial meetings and anniversary sermons, during the past year, have been attended by Jews. In the account of the Norwich anniversary it is remarked, "A great interest was excited at several of the sermons, by the attendance of a number of Jews, who heard, with respectful attention and lively interest, what was delivered to themselves and respecting their nation." At the Liverpool anniversary, a sermon preached *expressly to the Jews* was attended by from thirty to forty of them, and some pleasing conversation was held with them afterwards in the vestry.

*** The Monthly Lectures on the

Old-Testament Types, at the Episcopal Chapel, Bethnal Green, have always been attended by some, and occasionally by several, Jews and Jewesses. Three Jews, two English, the other a Polish Jew, have been baptized on these occasions. A fourth Jew was baptized at Chichester, and a fifth at Manchester. The Committee hope well of the sincerity of all these converts.

The following have been the issues from the depository of the Society during the past year: Hebrew, German-Hebrew, and Judeo-Polish, Testaments, 4,472; Prophets, German and Hebrew, 3,577; Hebrew Bibles and Testaments together, 1,510; total Scriptures, in whole or part, 9,559; Hebrew and German-Hebrew Tracts, 99,682; English, 36,940.

In the Missionary Seminary belonging to the institution, there were seven students. Four missionaries had gone forth in the service of the Society during the year. The total number of missionary agents employed under the direction of the Society, or in connexion with it, was eighteen.

The Society's foreign proceedings have been carried on chiefly in Holland, Germany, Prussia, Poland, the Mediterranean, Palestine, and India.

In Holland, a small association has been formed in Amsterdam, for the purpose of raising contributions to the funds of the Society. The Directors of the Jewish Synagogue at a town in Guelderland, had applied for Hebrew New-Testaments, and Tracts in Polish and German Hebrew. Mr. Thelwall has employed a converted Jew, who was baptized many years ago, in circulating tracts among his brethren; and who finds, in every part where he visits, great readiness to receive and read the Society's tracts.

From Germany Mr. Thelwall, who had travelled in that country for the Society, writes: "In every place we find some traces of the great work that is going on among the Jews at present, which we cannot but consider as preparatory for greater things, and at least hail as a sure token that we have not entered upon the great work in which we are engaged at all too soon. We meet with abundant proofs that the time to sow the seed is fully come."

There exist, at present, two institutions for the reception of Jews in the neighbourhood of Dusseldorf, both still in their infancy, and entirely independent of each other. One of them, at a place called Dusselthal, is under the sole direction of a nobleman of distinguished piety and benevolence, Count Von der Recke Von Vollmarstein, who has long been deeply interested in the cause of Israel, and has devoted a considerable part of his property to the promotion of their welfare. His institution, however, is not confined to Jews, but is an asylum for destitute children of all denominations, as well as a kind of colony for Jewish proselytes to Christianity; who, however, are admitted only on the condition of learning some useful trade. The other institution is at a place named Stockham, and is more immediately devoted to the reception of such Jews as are suffering want and persecution on account of their profession of Christianity. Clothing and subsistence alone are provided, and these on the indispensable condition of learning useful trades.

The Secretary of the Elberfeld Society writes; "Allow me to transmit to you some copies of a small pamphlet, containing an account of the solemn baptism of a Jewish convert, who had formerly been a rabbin. He is now on a tour among his Jewish brethren."

The circulation of the Scriptures, both of the Old and New Testament, forms a principal means of carrying the Society's views into effect. On this subject a communication has been received from Mr. Deiss, at Tambach, in which he says, "My Jew Rosenberg, after an absence of seventeen days, came

home in safety from his missionary tour. He carried (in spite of very inclement weather) on his back, a load of eleven Bibles, sixty-six Testaments, and many Tracts, which he has disposed of among nine Jewish congregations. By this time twenty-nine Jewish congregations are provided with Bibles and New Testaments; and the Holy Spirit will, I trust, prepare their hearts for the reception of the saving truths contained in them; for every sign of our time evidently declares, that the day to manifest his glory among Israel is now at hand. A large number of Jewish congregations might yet be provided with the word of God, if I had a sufficient stock of Bibles and Testaments."

The cause of the Society advances steadily in the Saxon territories. Mr. Goldberg, the Jewish convert, is still engaged at Dresden, chiefly in the work of a schoolmaster, which he prosecutes in a Christian spirit. Four grown-up persons were preparing for baptism.

Mr. Smith, the Society's missionary at Leipsig, writes: "On my arrival in Dresden, I received a letter from Count Dohna, saying, that on the Sunday following, the Jewess, Mrs. ————, and seven of her children, would be baptized, and requested me to be one of the witnesses. At the time appointed, the church, which is very large, was crowded to excess." Sixteen Jewish converts were present on the occasion.

The Committee next turn their attention to Prussia; which yearly assumes a more important rank among the foreign associates of the Society, not only in reference to the numerous Jews resident within the Prussian dominions, but also as a centre of communication with the surrounding countries.

The Berlin Society for promoting Christianity among the Jews continues to enjoy the most decided marks of the favour of his Prussian Majesty, who has given his sanction to the laws drawn up for Auxiliary and Branch Societies, permitted the correspondence to pass free of postage—granted to a missionary sent out by the Central Society, a free passport through the whole sphere of his mission—and condescended to accept the office of god-father to two Israelites, who were publicly baptized in his capital.

The Berlin Society has printed 3000 copies of the New Testament in German-Hebrew from stereotype plates. Professor Tholuck has commenced a periodical work in German, entitled, "The Friend of Israel." The number of Jews instructed and baptized in Berlin alone, in the course of eighteen months, amounts to fifty.

Professor Tholuck, speaking of two interesting converts some months after their baptism, says, "Our two Jews from Berditcheff thrive to our satisfaction. They make a rapid progress in learning. We have scarcely ever witnessed such eagerness to acquire knowledge. Their inner man also grows in the grace of the Lord. The Jews with whom they converse, they endeavour to bring to Christ. With several of them they have had very impressive conversations, and two of them they have brought very near to the light of truth. Even the more obstinate Jews do justice to these two young men, and declare them to be genuine Christians."

Nor are these by any means the only evidences, in connexion with the Berlin Society, of the progress which Christianity is making among the Jews. Professor Tholuck writes; "It is in general a new and cheering phenomenon of our day, to see among students in divinity so many sons of Abraham. The number of them at Breslau is considerable."

The Polish Jews continue to engage a principal share of the attention of the Society, and of those connected with it abroad.

Mr. Handes, a missionary sent out by the Berlin Society, spent some time at Posen, in Prussian

Poland. His account of the reception he met with coincides with the statements given relative to other places. The Jews visited him daily in crowds, applying for books or for religious instruction. Some young persons in particular manifested an anxious desire to embrace Christianity. He learned that several Jews met on a stated day for the purpose of reading the New Testament; and that in the public school for the education of Christian boys, free places had been appointed for Jewish children, fourteen of whom attended, and appeared desirous of receiving Christian instruction. He visited, likewise, other towns in Prussian Poland; in which he met with considerable encouragement.

The Missionaries of the London Society have also been steadily prosecuting their work in Poland, in those parts chiefly which are subject to the Russian sceptre. The Missionaries Becker, Wendt, and Hoff, remained principally in Warsaw. They had the satisfaction of finding that several of the Jews who formerly had received books, on hearing that missionaries were there again, began to renew their visits; and that those who had received copies of the Scriptures themselves, came afterwards, bringing other applicants with them. Some came from a great distance to converse with them and to obtain books. They had reason also to believe that the Testaments were read as well as received.

In reference to other places, the Missionaries report,—"The Jews came to us in such numbers that our room and the place round about our house, were quite crowded; and they quietly listened to what we said, and asked for books." They do not, however, disguise that they found at the same time much ignorance among most, and much perverseness among many, of the Jewish inhabitants.

The Posen Society had it in contemplation to form a Jewish colony in the neighbourhood, of a nature similar to that of Count von der Recke at Dusselthal.

From Warsaw, Mr. M'Caul writes: "The affairs of the mission go on uniformly; Jews visiting us, and being visited by us. We see continually some fresh instance of secret belief amongst them." Mr. M'Caul's ordination promised to contribute to the weight and stability of the Society's mission in Poland. The Polish Reformed Church is episcopal, and has its ordination from the Bohemian brethren. "When I told Professor C.," says Mr. M'Caul, "that I was ordained, he immediately called me his brother; and on presenting him with a copy of the German version of the Prayer-book, after he had read the communion service, he declared he would make use of it. He said also, that he thought many of his brethren would do the same if they could procure copies." Permission was readily granted to Mr. M'Caul, to perform Divine service at Warsaw, according to the forms of the Church of England. On the first day of his officiating there were forty-eight English persons present, and several strangers; amongst others, two Jews who speak good English.

The interests of the Polish mission have been further strengthened by the ordination of the German missionaries, Becker, Wendt, and Hoff; the first according to the rites of the Reformed, the other two to those of the Lutheran Church.

Mr. Moritz, the Jewish convert employed as a missionary among his brethren by the Emperor Alexander, continued to labour with zeal and perseverance, and had been instrumental in awakening, or confirming, religious impressions in not a few Jews in various parts of Russian Poland. The education of Jewish children had begun to engage serious attention in St. Petersburgh; and the Society had determined to make themselves responsible for the expense of the instruction of all the Jewish children who may be admitted into the school in that metropolis.

The Committee next turn to the shores of the Mediterranean, where the operations of the Society are beginning to assume somewhat of a regular and systematic character.

The Rev. Charles Neat and Dr. Clarke had commenced their labours among the Gibraltar Jews; visiting them, discussing with them the main points of difference between Jews and Christians, refuting their objections, examining with them the Old-Testament Scriptures, and endeavouring to lead them to a diligent study, with prayer, of those sacred oracles.

Proceeding up the Mediterranean, the Committee report the formation of a society for the spiritual benefit of the Jews, in the island of Malta. The object of this institution is to form a centre of union and communication between Asia, Europe, and Africa, for all purposes and plans connected with the conversion of the Jews. The immediate impulse to this undertaking was given by the Rev. Lewis Way, who had arrived there on his way from Italy to Palestine.

The Committee had received the fullest confirmation of Mr. Wolf's own account of his labours and of the encouragement which attended them.

Dr. Naudi, alluding to Mr. Wolf's two visits to Jerusalem, writes;— "Things in the Holy Land, under Divine Providence, seem at present to be more interesting, and more pressing, than any where else. Jerusalem, until lately, was thought to be an impracticable place for missionary undertakings; and the Jews, inhabitants of Palestine, were considered as an inaccessible people, from their pride, bigotry, and pretended wisdom. Mr. Wolf, I may venture to say, has cleared the way to these modern Jews, and himself succeeded, in a great measure, with them. Under these circumstances, the Committee felt they ought no longer to postpone the adoption of effectual measures for carrying on the work at Jerusalem. Accordingly, they determined to establish a permanent mission in that city, and directed Mr. Lewis to proceed thither without delay.

From India, the Committee continue to receive pleasing accounts of the state of the Jewish schools at Cochin. The Madras Corresponding Committee write respecting them:—

"Under the blessing of God, we have the assurance of the Jews paying every attention to our endeavours to aid and assist them. Nothing can exceed the willingness of both White and Black Jews to come forward with their children for instruction."

The Committee appropriately conclude their Report, "grateful for past success, animated to further exertion, and humbly supplicating a blessing from on high on all the present and future efforts of the Society."

BAPTIST MISSIONARY SOCIETY.

The last Report of this Society, in detailing the occurrences at its various missionary stations, gives the following particulars respecting Serampore.—

"Besides visiting the villages around, three little chapels have lately been erected in the town of Serampore. Tracts have also been distributed to a great extent, no less than eight thousand having been given away at a single festival. Various means are employed to promote the edification and usefulness of the native converts at large. Once a week they assemble for improvement in Scriptural knowledge, when they are encouraged to express their own sentiments on chosen passages of the sacred volume, and the Commentary of the late excellent Mr. Scott is read to them in Bengalee. They have even instituted a Native Missionary Society, managed almost entirely by themselves; one result of which is, the publication

of a small monthly work in Bengalee, entitled "The Increase of Christ's Kingdom;" and such is already the extent of the native Christian public in Bengal, that the sale of this publication, though at a very low price, nearly covers the expenses.

"The success of the experiments in female education, first made by our junior missionaries at Calcutta, and afterwards, on a more extended scale, by Miss Cooke (now Mrs. Wilson), having attracted the attention of our senior brethren, they have entered, with their characteristic zeal, on this department also; and at the date of our last communications on this subject, they had established, in and around Serampore, seventeen schools, in which nearly three hundred female children were receiving instruction.

"The general effect, resulting from these combined and persevering efforts to promote the spiritual welfare of the native population, becomes more and more apparent. 'The Gospel,' say the Missionaries, 'is no longer despised among the heathen here. The conduct of those who have professed it has now been witnessed by them through a period of twenty years; and after all that they have seen of their remaining weakness of mind, the conviction is widely spread, that Christianity has made them better men—that it is the truth, and will surely spread. The native Christian brethren are no longer reproached for embracing the Gospel, and renouncing the idolatry of their fathers; they are declared to have acted herein like wise men, who have followed that which they believed to be truth.'"

A separate memoir of the Serampore translations having been published, and extensively distributed, it is the less necessary to recapitulate the particulars of their progress. That memoir, remarks the Report, "contains a variety of testimonies, from learned natives intimately conversant with the different languages into which the sacred writings have been translated, to the correct and intelligible manner in which this great work has been executed. All who can appreciate the difficulty of such an undertaking will, on reading these attestations, be surprized that, in so early a stage, so much accuracy should have been attained; and will be gratified to perceive that, while unworthy attempts have been made in Europe to represent these versions as spurious and contemptible, such a triumphant body of evidence was preparing in their favour on the spot where opinions are of so much greater value."

The new college, founded by the exertions of the Serampore Missionaries, is advancing towards completion; and ten Brahmins were availing themselves of the advantages it affords for the acquisition of scientific knowledge.

At Colombo, Mr. Chater and his associates have completed the translation of the whole Bible into the Cingalese. The Report states, that after a strict examination by intelligent natives, this translation has been highly approved; and was undergoing a careful revision. The translation of the New Testament into the Javanese had been completed by Mr. Brückner, and some portions of it were being printed at a lithographic press, forwarded for that purpose to Bencoolen.

LONDON MISSIONARY SOCIETY.

THE following extracts, from recent letters from the Society's Missionaries in South Africa, exhibit a prospect of the extension of the Society's mission in the interior of that country. Mr. Hamilton writes:

"I hope you have received the letter which I sent from Griqua Town, informing you of the approach of the Mantatees. On my return to Lattakoo, I informed Mateebe of the success of my mission to the Griquas, soliciting assistance from them in case Latta-

koo should be threatened with an attack by that strange invading nation. I urged him to call a general meeting of his people, to consider what was proper to be done for their defence, and pointed out the necessity of sending persons into the interior to obtain information of the movements of the invaders; but all my entreaties were unavailing till the 19th of February, when a *Peetso*, or general meeting, assembled. A long time was taken up by the speakers in urging the necessity of holding fast the missionaries, who were represented to be preservers of their city.

March 6th. A man arrived from the north, who informed us that Makkabba, King of Melita, united with two other nations, had attacked and routed the invaders, after fighting three days; but as no dependence could be placed on this account, I determined to take a journey higher up the country, to ascertain the true state of things.

"10th. I collected a small party, consisting of two Hottentots, a wandering Griqua, a Boshuana, and a boy. Having obtained a guide from a chief of old Lattakoo, we set out.

"25th. We came to a Borolong town in the evening. Found about 500 men in the public inclosure, and in a short time saw the principal chief and a party come to hear what news I had brought. I told him that I had heard of the approach of the Mantatees, but could obtain no certain information where they were, and had come to inquire of him. He said there were some nations coming, but whence they were he knew not, but heard that they had conquered six nations, or towns; had eaten up all the produce of the ground; that at present they were engaged with a town not far from the Marootzee, whence he supposed they would pass Makkabba, and come directly to his town; but added, whether they will come to Lattakoo or not was uncertain, as they are much afraid of the White people's muskets.

"26th. A man came from Kurreechane with the intelligence that the men of war in that town had marched out to meet the enemy. I asked the chief if he wished for missionaries, and if he would remove the town higher up the Molopo river, where there was much water. He replied that he wished for missionaries with all his heart.

"Three men from the Boqueen country, which lies twelve days' journey north of Makkabba's, were here, by whom I sent a message to Housey, their chief, to be kind to any White men who might be travelling among them. The nation beyond them, they said, lived on the banks of a fresh water lake, the other side of which could not be seen. In the afternoon, by the consent and in the presence of the chief, and about a thousand heathen, who assembled by his orders, I preached from John iii. 16. The greatest decorum was observed during the time of worship.

"27th. Sabbath. In a land where no Sabbath is known, before morning service the chief presented me with an ox for food, and gave orders for the people to assemble, when a great concourse attended, and I was invited to take my stand near the chief. After worship, the chief desired to see the Bible laid on the ground before him, which attracted their admiration for a long time. In the afternoon I went to the division of the town, which was under a chief named Kunsey, when I preached on the birth of Christ. The head chief sent to desire me to come and tell him and his people once more the good news before I left them. The people came in great numbers, and continued to do so till worship was almost ended. The subject was Christ's raising Lazarus. After worship, the chief asked again for the Bible, which was laid on the ground and gazed at for a considerable time. The chief sent us milk and water melons every day. This town is situated about three days' journey from a

town which Mr. Campbell visited. It consists of about twenty divisions, or districts. The houses are small and neat, and so separated, that, should one be on fire, the flames would not be able to reach the next. The great town of the Wanketzens is only about two days' journey north of it. I would have visited Makkabba had I had beads, which are the only present valued by an African prince.

"I have never witnessed in Africa any thing like what I have seen here. When I was standing amid the heathen multitude, preaching the Great Salvation, and saw the lanes of the towns thronged with crowds coming to hear the word of God, I was ready to adopt the words of Jesus at Jacob's well, 'Lift up your eyes, and behold the fields are already white to the harvest;' but where are the labourers, the holy men of God in Britain, who have given themselves soul and body to Christ? The princes of Ethiopia are crying, like the man of Macedonia, 'COME OVER AND HELP US!' Let the cry reverberate from east to west, and from north to south—let it reach England, and it shall not be heard in vain; for some will come over 'to the help of the Lord, to the help of the Lord against the mighty.'

"I was only two days in this town, on account of the approach of the invaders. I left it with regret, and with a promise soon to return. After preaching to the wandering tribes on the road, I reached home on the 8th of April."

A more recent letter from Messrs. Hamilton and Moffat, adds the following intelligence,—

"On our arrival at this station, New Lattakoo, we were instantly surrounded by the noisy multitude, who seemed eager to manifest their joy at our return. The kindness shewn to Peclu and Teysho by his Excellency the Governor, and also by some of the respectable inhabitants of the Cape, cannot but have a considerable influence on their minds. They could not view the wonders of science and art, and the advantages they confer on almost every member of society, without contrasting these with their own puerile advances in every part of domestic economy. Probably, when Peclu comes to have the reins of government in his own hands, he may be induced to correct some of the inconsistencies of their system, which tend to check the increase of knowledge and improvement, and keep the weaker sex in a state of comparative slavery. We have reason to hope that they will be led to view their White neighbours in a more respectable light, and be convinced that we are not come here to live on them, but to suffer for their sakes.

"Since my return, brother Hamilton and I settled with Mateebe about the ground on which we intend to fix the new station, and spent three days on the spot, planning the ground for the buildings, and marking out the course of the canal.

"As it regards our labours, we continue to hope that our apparently fruitless efforts will be eventually crowned with success. At present there seems little probability of our old friends the Mantatees paying us a second visit.

"The Caffres have lately manifested a strong desire of instruction. One of the chiefs sent two of his sons, very fine boys, to our missionary station at Theopolis, requesting that they might be received into the institution, and instructed with the other children in the schools. He also sent some cattle with them, to defray the expense of their board and education. His messenger was charged to say to our missionary, that he would part with all he possessed to obtain a missionary at his kraal, or to be allowed to come with his family, and reside on one of our settlements."

SCOTTISH MISSIONARY SOCIETY.

THE last Report gives the following intelligence relative to the Society's mission at Astrachan.

"In the preceding Report, it was stated that Messrs. Glen and M'Pherson had directed their attention to the Persians resident in Astrachan; but that their reception, though friendly at first, had afterwards become extremely unfavourable. Discouraged by this, and other circumstances, particularly by the inauspicious aspect which missionary operations had at that period assumed in the Russian empire, the Missionaries were ready to faint, and some of them actually requested permission to return to their native land; when an event occurred which revived their drooping spirits, and gave new energy to their exertions. This was the conversion to Christianity of a young man named Mirza Mohammed Ali, of whose history it may not be uninteresting to give some detail. This young Persian is the only surviving son of Hagi Kasem Bek, a venerable old man, who is descended from one of the principal families in Derbent, and who, until within these few years, held the office of chief kazy, or judge, in that city. Having, on grounds which are not well understood, been accused and convicted of treason, the old man had all his property confiscated, by orders of the Governor-general of Georgia, and was sent, with some other prisoners, to Astrachan. Some months after their arrival, the Governor ordered them all to be sent further into the interior; but the aged Hagi having procured a certificate from a physician, that, owing to sickness, it was impossible for him to perform the journey, was allowed to remain at Astrachan, while his fellow-prisoners were moved to the distance of three hundred versts from that city. Feeling himself lonely in his present situation, he wrote to his son, Mohammed Ali, at Derbent, to come and be the companion of his exile, a request with which the young man immediately complied. As the Hagi had previously been acquainted with the Missionaries, the son, after his arrival, frequently visited them, and was employed in giving some of them lessons in Turkish and Arabic. Frequent discussions took place between him and his pupils on the subject of religion; but he at first firmly opposed every thing that was said concerning the Gospel. He even at times became quite angry, and gave vent to his feelings in blasphemous expressions against the Redeemer; yet still there appeared a marked difference between him and most other Mohammedans; and within a few days after such ebullitions of passion, he would again renew his inquiries, and endeavour to provoke discussion. Having at length appeared to become a serious inquirer after truth, he was with Mr. M'Pherson and Dr. Ross every day; and these two employed themselves, the one in building him up, the other in pulling him down;—the former in shewing him the way of God more perfectly, and endeavouring to bring the truth home to his conscience; the latter in pointing out to him the inconsistencies of the Koran, and in comparing the system of religion which it contains with that revealed in the New Testament. He now appeared to be deeply impressed with a sense of his sinfulness and misery: he could not even sleep at night, so keenly did he feel the convictions of a wounded spirit; but, after some time, he obtained peace to his conscience through the application, it is hoped, of the peace-speaking blood of Jesus. His father, as may naturally be supposed, was much affected with his apostacy; sometimes he appeared to yearn over him with the tenderness of a parent's heart; at other times he treated him with the utmost severity. One day, having assembled a number of the Persians, he re-

quired him, in the presence of them all, to renounce the new opinions he had embraced; and when Mohammed Ali refused to do so, the old mafi, in a great passion, sent for the Persian consul, and told his son that, unless he recanted, he would get him bound hand and foot, and sent to the police. 'Father,' replied Mohammed, 'I cannot recant: my feelings would induce me to become a Mohammedan; but my conscience will not permit me.' Here his father reminded him that all their controversies about matters of faith were determined by the sword. 'A sure proof,' replied Mohammed, 'that your religion is not of God; for God does not need such carnal weapons to decide matters of faith.' His father, full of rage, ordered the servant not to give him a particle of food, nor even to allow him to dip his fingers in the sauce-dish with him, as he was unclean. Mohammed Ali had accordingly to go to bed fasting; but about eleven o'clock, his father, who had been out on business, returned, and coming to his bed side, gently awoke him; 'My son,' said he, 'you see I am an old man: have compassion on my white beard: do not grieve me by becoming an infidel.' 'Father,' replied the young man, 'you are my parent, and it is my duty to obey you in every thing; but why should you demand of me that obedience which I owe to God only? In this one thing I cannot obey you.'

"Mohammed Ali continued to visit the Missionaries daily; but as, for two successive days, he did not as usual make his appearance, they became anxious for his personal safety. They therefore dispatched a person to the Hagi, with a message that they wished immediately to see his son. The messenger saw Mohammed Ali; but the father returned for answer, that he could not come to them; and that, as the great fast of Ramadan was approaching, it was necessary for him to stay at home, and read the Koran. It afterwards appeared that he was confined as a prisoner by his father; that he had been severely beaten, and was left in a great measure without any food. Conceiving it to be their duty to adopt some means for his protection, the Missionaries called next day on the Hagi, and, after some previous conversation, stated to him that they would have immediately applied to the Governor to protect his son, but that, in order to save him trouble, they had come first to him. The father, in a rage, declared, that neither the Governor nor the Emperor could interfere in a case like the present; that he had power not only to imprison his son, to beat, and to starve him, but even, according to the Mohammedan law, to put him to death. They therefore applied to the Governor to protect Mohammed Ali from the rage of his enemies; and, in consequence of this, he was brought the same evening, by the police master, to the mission-house. On being asked respecting the state of his mind during the time he was confined by his father, he said, that, notwithstanding all the wrangling and abuse to which he had been exposed, he felt quite peaceful and happy. The meekness with which he bore the ill usage of the Persians who came to argue with him, was also a pleasing proof of the influence of Divine truth on his heart, and was calculated to make a powerful impression on the minds of his countrymen."

Mohammed Ali having been thus safely lodged in the mission-house by the civil authorities, the anxiety of the Missionaries, with respect to him, was for the present relieved; but their alarm was speedily revived by the interference of the Archbishop of Astrachan, who wished that he should be placed under the charge of a Russian priest, with a view to his being baptized in the Greek Church. The Missionaries represented to the Archbishop the privileges which had been conferred by his Imperial Majesty on the Scottish colony at Karass; and it

was finally settled that their right to baptize him should be referred to the Emperor; and that, in the meanwhile, he should be allowed to remain under their care. Mohammed Ali accordingly addressed a petition to his Imperial Majesty, begging that he might be allowed to receive baptism from those who had been the instruments of his conversion to the Christian faith. With this petition the Emperor readily complied, and he was accordingly baptized by the Missionaries with much solemnity. The mission chapel, and the school-room contiguous to it, were, on this occasion, crowded with the natives of at least seven different countries; Persians, Tartars, Russians, Armenians, English, French, and Germans. The service was conducted in three languages; Persian, Turkish, and English; and the impression which was made on such of the audience as understood it, appeared to be uncommonly animating, while, in the looks of those who did not understand it, there was something indicative of the lively interest which they felt in the sacred services of the day.

"After Mohammed Ali had been taken from his father, the Missionaries were apprehensive that the Persians would be so enraged that they would neither come near them nor admit of their visiting them at their own houses. These fears were, however, happily disappointed. Numbers of the Persians daily visited Mohammed Ali himself, for the purpose of conversing with him as to the change which had taken place in his views, and some of them to reason with him relative to it. All of them were friendly, and spoke in as mild a manner as if nothing strange had happened. These opportunities were not lost by Mohammed Ali. He stated to them clearly his own views of the Christian religion, and his reasons for embracing it; and, as occasion required, he pointed out to them the futility of that foundation on which they were building their hopes for eternity. He made no distinction between the rich and poor among his visitors, and appeared greatly interested while speaking to them of the wonders of salvation. Messrs. Glen and M'Pherson, at the same time, made frequent visits to the Persians, and were often visited by them in return. Some of them appeared to be candid inquirers, and several of them seemed to be seriously concerned about their souls. More than one of them appeared prepared to renounce, without delay, the delusions of Mohammedanism, and to make an open profession of Christianity. From the manner in which some of them spoke and acted, the Missionaries entertained the most pleasing hopes of their conversion, and earnestly expected that in a short time they would be added to their little church. It is not easy, in short, to conceive any thing more delightful and encouraging than the interviews of the Missionaries with the Persians; but the pleasing anticipations to which they gave birth have not yet been realized."

AMERICAN BOARD OF MISSIONS.

The Board have now five missionaries in the Mediterranean. Of these missionaries, Mr. Temple is in Malta; the other four are in Syria. From journals transmitted to the Board, and others to the Bible Society of Malta, we extract the following *memoranda* relative to their proceedings in Egypt. On a future occasion we hope to give some interesting extracts from their tour in Palestine and Syria.

"At *Alexandria* we went together to the tomb of our dear departed brother Parsons. We kneeled on the stone that covers his grave; each successively offered up a prayer, giving thanks for the grace bestowed on him, and for the good which he was enabled to do while

he lived; and praying that we might be excited to renewed diligence in our Master's work, and fitted to die as our brother died; and supplicating a blessing on his far-distant relatives. We then sung a funeral anthem, taken from 'the Martyr of Antioch' by the Rev. H. H. Milman—

'Brother, thou art gone before us,
And thy saintly soul is flown,
Where tears are wiped from every eye,
And sorrow is unknown.'

"We visited the Coptic convent. The priest told us that there are only thirteen Coptic families in Alexandria. We inquired about their time of beginning and manner of keeping the Sabbath: he said that they begin it when they rise in the morning, and spend it in prayer and religious exercises. They believe that infants who are baptized will be saved, and that those who are not will perish. The man who sins after baptism must confess to the priest, and receive the communion, which is the body and blood of Christ, and he will be forgiven. We inquired whether they approve of giving the Bible to all the people. He replied, 'Certainly; for all Christians —Copts, Abyssinians, Catholics, Greeks—all have but one Bible.' On parting, we gave him an Arabic Genesis, an extract from Grotius on the Truth of Christianity, and a Homily on Reading the Scriptures.

"Dr. Marpurgo, the Jewish physician, told us that there is much talk about us in the town. The Catholic priests are violent against us, and are not willing that we should either preach or distribute the Scriptures; but the people are generally in our favour.

"We had taken lodgings in the house of a Jew, opened our boxes of sacred books, and began to distribute them: many came to our apartments to purchase. Sometimes we went abroad, with books under our arms, and sold them in the streets and in the shops: we also employed a man to go about the town and sell for us. During a residence of ten days we distributed seventy copies gratis, and sold 100 for 440 piastres, with 1000 tracts. Several interesting circumstances occurred. The principal officer of the customs requested copies of the different books: we accordingly waited on him the next day, and gave him a New Testament, a Psalter, and a copy of Genesis, which he received very favourably. A few Mussulmans purchased copies of Genesis, and to a few others we gave gratis. To Jews we sold a few copies of the Bible and of the New Testament, in Hebrew, French, and Italian. We distributed, however, principally among nominal Christians. The master of a very interesting school purchased fifteen Testaments for the use of his scholars, and we made him a present of fifteen more for the same purpose. A Catholic-Armenian priest called on us, and received very readily an Armenian Bible. Among other applicants for the word of God was a Catholic from Bethlehem, the birth-place of our Saviour. The Greeks, as usual, received the New Testament readily; but they always ask for the Old as well as for a better translation of the New.

"At *Rosetta* we first visited the Greek convent: it is a large building, but only one priest now resides in it, nor is there any other in Rosetta: he told us, that there are at present not above ten or twelve Greeks residing in the town—nearly that number called on us for Testaments. From the Greek we went to the Coptic convent: there are two priests in it, both of whom are married. Adjoining this convent was a Coptic school of thirteen boys. We went next, accompanied by the Coptic priests, to the Jewish synagogue: two or three Jews were present; and the great subject of Christianity was discussed with a Jew in the synagogue. One of the Copts shewed us an Arabic Bible, which he bought of Mr. Belzoni. We remained in Rosetta only two days; during which time we gave away six copies of the Scriptures, and sold thirty.

"On the passage from Rosetta to Cairo, there was an eclipse of the moon. The moon's disk was completely obscured for an hour and thirty-seven minutes. The Arabs were dreadfully alarmed. We could hear nothing but the screams and prayers of men, women, and children. They supposed it denoted a revolution, and was in consequence of the pacha's oppressing the Arabs, and taking so much money from them.

"At *Cairo*, we received from Mr. Salt, the Consul-General, and from Mr. Lee, all those encouraging attentions, which their previous good offices in favour of the Bible Society had given us ground to hope for. In the benevolent efforts of these gentlemen, we see how greatly consuls, merchants, and travellers in foreign countries, have it in their power to assist in the distribution of the Scriptures. Mr. Salt's dragoman has sold 117 of different kinds for 723½ piastres, which he paid to Mr. Fisk. It is gratifying to see the work thus advancing, when none of the public agents of the Society are in the country. It shews that such a demand exists for the Scriptures, as requires a constant supply.

"We remained in Cairo only one week; but, during that time, we gave away sixty-two copies of the Scriptures, and sold seventy-seven. In this instance, the proportion of copies distributed gratis is unusually large. This remains to be explained. We in reality gave away only twelve in Cairo; but we gave also fifty to Mr. Warton, an English gentleman, with whom we formed a very interesting acquaintance at Cairo, and who was going to Persia: these fifty were Hebrew New-Testaments, and the Testament and Genesis in Arabic, designed for gratuitous distribution in Persia, and between here and there, among Jews and Mussulmans. Mr. Warton has already been several years in Persia, and has given several copies to Mussulmans; he was very glad to receive this supply.

"The Director of the Pacha's Institute shewed us the printing establishment. When Mr. Fisk visited this establishment last year, he found them setting the types to reprint a tract which he had given away a few days before. It was an account of the system of Mutual Education, prepared in Arabic by Professor Macbride of Oxford. The superintendant of the press now told us that 100 copies were printed, which the pacha had given to his friends.

"When we arrived at Cairo, we intended going thence to Suez and Mount Sinai; but, learning that there were some disturbance in that quarter, we relinquished that part of our plan, and resolved on a journey into upper Egypt. We embarked in a small boat; committing our past labours and future proceedings to the Divine blessing.

"At *Minie* we visited the bishop. Our way to his house was through a dirty narrow lane, and all the people whom we saw looked miserably. Though so old, he can see to read even small print without glasses. He shewed us several Arabic and Coptic books, all manuscripts, except an Arabic Bible. We inquired where he obtained that: he said, 'A friend, like yourselves, brought it to us.' This was no doubt Mr. Jowett, who, during his journey into Upper Egypt, four years ago, distributed upwards of twenty Arabic Bibles, all that he had with him. We offered to purchase some of the manuscripts, but he refused. We shewed him several of our books, and offered them as a present; but he said they had an abundance of books already. When we were about taking our leave, he invited us to remain and dine with him, which we did. It was interesting to see the simplicity of his fare. Of liquor there was only one kind, the water of the Nile; and we all drank from the same brown earthen jug.

"*Bladia.*—This place consists almost entirely of Copts. On entering the village, we saw a boy with

a book in his hand, reading. I went up to him, and discovered a man sitting at the door of a mud hovel, with a long reed in his hand, which he was swinging over the heads of twenty-six children, all engaged in writing Arabic and Coptic on plates of tin. This was a Coptic school.

Siout.—This is the seat of government for Upper Egypt. There are twelve priests here, and one church. There are schools for boys, but girls are never taught to read. One of the priests gave us his opinion, that there are 300 or 400 Coptic houses in Siout. The bishop received us very kindly. We gave him a New Testament, a Psalter, and a Genesis; and he sent three priests to take books to sell, while we are gone to Thebes. They took fifty Testaments.

Abutig.—We called on the Koumas, or head priest, who is here at present in the bishop's place, and sold a few books. Several Copts came afterwards to the boat, and purchased. We left five Testaments and five copies of Genesis with a young man, to be sold during our absence.

Akmim.—This is a considerable town, on the east bank. We took some books and went to the Coptic church. We saw the koumas, an old man, who immediately purchased some of our books. We sat down at the door of the church, and offered our books for sale to those who were present. The information was soon circulated, and others came to purchase: we were obliged to go to the boat repeatedly for more books. The koumas sat by our side most of the afternoon, and assisted us. Some of the other priests were also present, encouraging the people to buy. Before nine o'clock in the evening, we had given away nine books and sold ninety. When we awoke in the morning, we found a crowd of Copts waiting round our boat, to buy the Scriptures and tracts. The koumas and some of the priests who were present bought additional copies, and assisted in selling. Before ten we gave away and sold forty-seven for 173 piastres; making the whole number sold in Akmim 137, for 497 piastres; besides eleven given gratis, and tracts for twelve piastres,—all accomplished in less than twenty-four hours. Here was a scene on which our minds dwelt with a degree of satisfaction not easily expressed. It was highly gratifying to see the priests so zealously stirring up the people to purchase the word of God. May a Divine blessing accompany the books distributed, and rest on the priests and the people who received them!

Negade.—The greater part of the inhabitants are Copts. A priest named Antonia invited us to his house: he had an Arabic Bible, which he received from Mr. Jowett, whose name he remembered. He said he had read the whole of it, and was much pleased with it.

At *Thebes* we spent five days. Most of this time was occupied in visiting the temples of Luxor and Carnac, on the east; and on the west, those of Medinat Abu, of Memnon, and of Isis, the colossal statues of Memnon, the tombs of the kings, and the grottos of Necropolis.

"About thirty miles above Thebes is *Esne*, a large town, and the see of a Coptic bishop: most of its inhabitants are said to be Copts. We contemplated going thither; but, finding that all our books are likely to be disposed of before we reach Cairo, and being in haste on account of the season, we concluded to relinquish this part of our journey. Beyond Esne there are no Christians, except a few at Edfou. There are, indeed, a number of Copts now employed by the pacha at Assouan, and we have heard that they are erecting a church there. On the morning of the Sabbath which we spent at Thebes, we read the Scriptures in Romaic to our servant, and gave him religious instruction. We then spent some time in social worship.

"On our return down the Nile to Caïro, we came to *Kene.* Taking books with us, as usual, we went into the town, and inquired first for Mâllem Boulus, who is mentioned in Mr. Jowett's 'Researches.' He looked at the books, kissed them, bought several, and assisted us in selling to others. He told us there were about 1500 houses in Kene, of which 150 or 200 are Coptic. They have neither a priest nor a church in Kene, but go for public worship to Goos, a village three or four hours distant, where are also many Copts. Within four hours after our arrival, we sold seventeen Testaments and fourteen copies of Genesis, for 114 piastres. We have reason to speak very highly of the attentions which we received from Mâllem Boulus, and of the part that he acted in regard to the sale of the books; and it gave us the highest pleasure to find among the people such a desire to possess the word of God. While we were with Mâllem Boulus, another Mâllem came in, who teaches a school of thirty boys; to him we gave five copies of Genesis, to be given as premiums to such of his pupils as make the most rapid progress in their learning.

"*Haou.*—In returning to our boat we met with a priest from Hou, or Haou, who bought a Testament and a copy of Genesis, at a very low price.

"*Girge.*—We awoke, on the 10th of March, in sight of the high minarets of Girge. Went first to pay our respects to the bishop, and were conducted to his house through a narrow dark avenue. He was asleep, but the koumas received us very kindly. The apartments were entirely without furniture, except a mat of reeds spread on the floor, on which we sat; but they were cleaner than the rooms in which we have usually been received by the Coptic clergy. After waiting a while, the bishop awoke, and we were invited into his presence. He was on the roof of the house, reclining on the bed on which he had been sleeping. He was in feeble health, as might be expected from his age, which is ninety years. For thirty-one years he has been bishop of this diocese. The koumas told us, that there are in Egypt twelve bishopries; *two* east of the Nile, and ten west of it. The whole number of Coptic priests we estimated at 230 or 240: but others set it much higher. The reason he assigns why the number of bishoprics is so small, is the poverty and tribulation which the Christians are now in. They are indeed in bondage. We dined with the koumas: the dinner consisted of boiled eggs, bread, and honey. We had but three Arabic Testaments remaining; one we gave to the bishop, the koumas bought one, and the third was immediately sold. We sold also seventeen copies of Genesis. The koumas told us, that Girge contains 300 or 320 Coptic houses. Besides the bishop and koumas, there are five other priests, and there are three churches.

"At Girge we received a letter from Mr. Salt, requesting us, in the name of the pacha, but in a very kind manner, to forbear arguing on points of religious belief with Mussulmans. The letter implies that there is no impediment whatever on the part of the Mussulmans or of the government to the distribution of the Scriptures, or to missionary labours, except among Mussulmans themselves; and that the need of caution, at the present moment, arises, in part at least, from the present political state of Turkey. Here, then, is a wide and promising field actually laid open before us, for labours among nominal Christians and Jews. It seems improper to cause it to be shut against us, by attempting to force open a door, which Providence seems to have closed against us. Still, opportunities may occasionally occur of giving the Scriptures to Mussulmans, and of speaking to them about Christianity. Now and then, we meet one who has travelled in Europe, or who reads European books, who is

liberal and tolerant in his ideas. To such persons, and to our teachers, and to men of letters with whom we become acquainted, we may speak of the Son of God, and give them the Gospel. Mussulmans, also, come sometimes to purchase the Scriptures of their own accord. By enlightening and reforming nominal Christians in Turkey, we are preparing the way; and raising up agents to bear a part when the way shall be prepared, in convincing the followers of the False Prophet of their errors, and teaching them the truth. 'Lord, teach us the way in which we should walk, for we lift up our souls unto Thee!'

"*Tahta* is half-an-hour west of the river. We called first at the Catholic convent, where we were very kindly received by a Missionary of the Propaganda, who has been here eight years, and has under him about 500 Coptic Catholics. We gave him an Italian Bible, which he accepted with many thanks; and gave us, in return, one of his Arabic sermons in manuscript. There are four Catholic establishments in Upper Egypt; namely, at Tahta, Farshiout, Akmim, and Girge. There have been others at Negade, &c.; but they are now destroyed. We went, next morning, among the Copts, found two priests, and learned that there is a third in the village, and about 100 Coptic houses, and three schools for boys. We cannot learn that girls are ever sent to school among the Copts, or taught to read at home. To the Copts we sold ten copies of Genesis.

"*Siout.*—We waited on the bishop. We had the happiness to learn that all the fifty Testaments which we had left were sold, and that more were wanted. One person inquired whether we should come that way again with books. Another offered four piastres for a Psalter, if we had one remaining. We sold to the priests all the copies of Genesis that we had on hand; and thus found ourselves, a long way from our journey's end, entirely without books for distribution.

"*Between Minie and Caïro.*—Here are several convents, and villages, at which we intended to stop on our return; but, having distributed all our books, and being in haste, we passed by them all.

"*Caïro.*—After an absence of forty-six days, we arrived at Caïro on the 23d of March. Our expenses have amounted to about thirty dollars each. We sold, in Arabic, 211 Testaments, 127 Genesis, and 7 Psalters; and gave away 10 Testaments, 45 Genesis, and 1 Psalter. In other languages, we have sold 4 and given away 5 Testaments and Bibles. We have also distributed 250 tracts.

"We ought to have mentioned, that, before leaving Caïro, we waited on the Coptic patriarch, and presented him with some of our books, and that he gave us a very friendly letter to the bishops and priests of Upper Egypt. We now feel authorised to say, that the Coptic Church has lifted up its voice in favour of the Bible Society, and of the distribution of the Scriptures. The patriarch, the bishops, the priests, and the people, call to the Bible Society, and say, 'Help us.' This language expresses not merely their necessities, but their wishes also. They have no press, and are not likely to have any at present. They have among them a few, though but very few, copies of the Bible, or some parts of it, printed at Rome; in our travels we have found but two. They must remain destitute, or manuscripts must be multiplied, or the Bible Society must supply them. We have never yet heard a Copt's voice raised against the Bible Society, or the distribution of its books. They have, almost every where, inquired eagerly for the whole Bible; the Psalter also is in great demand."

AMERICAN JEWS' SOCIETY.

THIS Society was formed in February 1820, in New York; and was incorporated, by the Legislature of that State in April following. The object of the Society is—to invite and receive from any part of the world, such Jews as already profess the Christian religion, or are desirous of receiving Christian instruction—*to* form them into a settlement—and to furnish them with the ordinances of religion, and with employment in the settlement; principally in agricultural and mechanical operations. The members of the settlement are to be considered as a band of brethren, governed by the laws of the Divine Redeemer, and associated together for the purpose of aiding one another in the concerns of the life that now is, and of that which is to come. Distinct funds will be received and applied by the Directors, for the education and employment of Jewish Missionaries, and for distributing among the Jews the Hebrew New-Testament and other religious publications.

The late Elias Boudinot, LL.D. was the first president of the Society; and, at his decease, bequeathed to it 1000 dollars.

A large mansion, with three acres of land, a few miles from New York, has been rented, as an asylum for such Jews as may emigrate to America. Here they will be united as one family; and from this place they may remove, at their option, to the Agricultural Settlement when formed, or engage elsewhere under the auspices of the Board.

Intelligence of the Society's design having reached Germany, Count Von Der Recke, a German nobleman, who had conceived, and in part executed, the design of establishing near the Rhine, a colony of Christian Jews, commissioned David Jadownisky, a converted Rabbi, to visit the United States for the purpose of obtaining the co-operation and assistance of the Society. This proffered co-operation was thankfully accepted; and Count Von Der Recke has been requested to act as the agent of the Board in Germany, in communicating information respecting its plans —ascertaining the names, numbers, and circumstances of Jews who may wish to come to the settlement —forming societies to defray the expenses of the emigrants in coming to America—and, generally, calling the attention of the public in Germany to the objects of the Society.

Mr. Jadownisky is now at the Theological Seminary at Princeton, under preparation as a missionary to his brethren. Mr. Simon, Mr. Primker, and Mr. Zadig, all converts from Judaism, have arrived at New York from Germany. Mrs. Simon is a Scottish lady, devoted to the temporal and spiritual interests of the Jews: her husband and herself have visited America on their own pecuniary resources, in order to co-operate with the Society. The Rev. J. S. C. F. Frey, has been actively engaged in promoting the objects of the Society. The whole number of Auxiliary Societies is 213. A small monthly publication is issued by the Board, entitled "Israel's Advocate." There are three institutions in the United States, which are independent of the Society, but are co-operating towards the same ends; the Female Societies of Boston and Portland, and the Portland Society.

AFRICAN INSTITUTION.

THE Eighteenth Report of the African Institution details the intelligence respecting the state of the Foreign Slave-Trade, to the date of the Society's last annual meeting. —At the very close of the preceding session, a large mass of papers on the subject had been laid before Parlia-

ment; and the Directors have compressed into a brief space the most material parts of the information which these papers convey, combining with it such fresh intelligence as had reached them.

Netherlands.—The preceding Report contained an additional treaty, signed at Brussels on the 31st of December 1822, for more effectually suppressing the Dutch Slave-Trade. Its provisions give to our cruizers a right of seizing Dutch ships, not only when they have slaves actually on board, or when they have landed them in order to elude capture, but when they are found, within certain limits, with an outfit and equipment which shew them to be *intended* for the Slave Trade. We regret, however, to learn that on neither side of the Atlantic had the Dutch functionaries exhibited a resolution to suppress the traffic. Mr. Lefroy the British commissioner complains that he "could not perceive in any of the Surinam officers of his Netherlands Majesty, either civil or military, the slightest appearance of any peremptory orders having been issued from the mother country in the *bonâ fide* spirit of the treaty. So far," he says, "from cordially co-operating with me, if any good has been effected since I have been here, it has been effected only by the most irksome and continuous extra-judicial importunity on my part, which ought not to have been necessary, and at the utmost expense possible of trouble and expostulation to your lordship and his Majesty's ambassador in Holland." A proposal for a registry of slaves in Surinam, was received with coldness, and, in fact, wholly eluded.

Spain.—It is now made the law of Spain, that all captains, masters, and pilots of Spanish vessels, who purchase Negroes on the coast of Africa, or introduce them into any part of the Spanish monarchy, or are found with slaves on board their vessels, shall lose their vessels, and be sentenced to ten years' hard labour on the public works. It is to be regretted that these penalties do not extend to all Spanish subjects engaged in the Slave Trade, as principals or agents. The letters of the British Commissioners at the Havannah, however, clearly shew, that, notwithstanding this law, nothing had been effectually done to prevent the importation of slaves into the island of Cuba. The importation of slaves into that island was chiefly effected under the French and Portuguese flags. But, notwithstanding the risk attending it, and the penal inflictions denounced against it, the Spanish flag also is still employed in this proscribed traffic; and in proportion to the risks, the desperate audacity of the criminals appears to have increased. They proceed strongly armed, to carry on their work of rapine and blood on the coast; and some of them have not been captured without a severe conflict with the British boats, attended by the loss of lives, and involving all the guilt of murder and piracy.

The records of the Mixed Commission Court of Sierra Leone, during the year 1822, exhibit six cases of Spanish ships condemned for slave trading. In addition to these, the Sierra-Leone Gazette specifies several Spanish slave-ships which had been detained by his Majesty's cruizers in 1823, and several more, evidently the property of Spaniards, but which were protected from capture by the French flag. One of these cases is thus alluded to in the Sierra-Leone Gazette of the 11th Oct. 1823:—

"In our last we mentioned, that a Spanish vessel, under French colours, was purchasing slaves at Shebar. With the deepest feelings of horror and pain we now have to acquaint our readers, that we have since received information that her anchoring off Shebar has been followed with the usual scenes of blood, inseparable from such a criminal traffic. The natives who reside about forty miles in the interior (the Cosaous), being anxious to open a

communication with the sea, in order to receive rum, powder, or muskets, on *easy terms*, have accordingly moved down, in large numbers, carrying fire and devastation with them. Eight villages have been destroyed: the peaceable inhabitants who did not perish in the ferocious attacks, have been made slaves; and such as were fit for market were bartered and sold to the European villain who commands the vessel, who styles himself, sometimes Monsieur Jonquille, at other times Don Jonquillo." This person, it is added, has, within eighteen months, by means of this nefarious association of the French flag with Spanish interests, shipped off five cargoes from the same spot.

Portugal.—During the year 1822 thirteen Portuguese slave-ships, having on board upwards of 1700 slaves, were condemned at Sierra Leone, for trading in slaves north of the Line. Some of the cases involved perjuries without end, and atrocities of the most outrageous and revolting kind, and implicated in the guilt attending them Portuguese functionaries on the coast of Africa of the very highest class; and all of the cases afforded proofs of the most reprehensible disregard, on the part of the Brazilian authorities to the stipulations of the treaties with this country. These public officers appear to have concurred with the contrabandists, in giving fictitious names to places north of the Line, borrowed from places south of the line, for the purpose of deceiving the British cruizers and the Mixed Commission Courts. In the case of one vessel, the Conde de Villa Flor, taken with 172 slaves on board, it was fully proved, "that the governor of Bissao was himself an interested participator in the illegal embarkation of slaves, a certain number of the slaves being his property; some of them being entered in the memoranda as shipped and received from his official residence,—as if all decency was cast off from the government of the settlement." Such is the strong, but most appropriate, language of the Judge of the mixed Commission Court. The examinations in this case develop the most complicated tissue of fraudulent expedients for defeating the ends of justice. This vessel had already made several very successful and gainful voyages under the shelter of these ingenious expedients.

The Directors mention also the following case:—The Portuguese schooner-boat, San Jose Xalaca, belonging to a lady of Prince's Island, the daughter of Gomez, formerly the governor and still a member of the governing Junta of that island, though only of the burden of seven tons, was sent to Calabar for slaves. Thirty slaves were purchased, and, having been put on board the boat, it made sale for Prince's Island. But the voyage proved tedious; provisions began to fail, and the allowance of food was reduced to one yam daily for two slaves. At last the provisions and water wholly failed. Ten slaves perished; and the whole must have shared their fate, had not the vessel got back to Calabar, after having been six weeks at sea. The surviving slaves were in the most deplorable state of emaciation and wretchedness. Nor was this to be wondered at; for, besides their privations, they were manacled together, and cooped up in a vessel of only seven tons burthen; having no shelter but what could be afforded by the space between the water casks and the deck, a space of seven inches!

Our Government made use of these and other circumstances, to press upon Portugal, with an earnestness that does the highest credit to its zeal in this cause, the necessity of a more vigorous enforcement of her own laws, and of her treaties with this country; but apparently with little effect.

On the separation of Brazil from the mother country, Mr. Canning lost no time in representing to the Portuguese government, that there

could now remain no pretence for refusing entirely to abolish the Slave Trade. To this application, however, the most peremptory negative was given; and a threat was even held out, that, if Great Britain should proceed on this principle, Portugal would at once consider all her treaties with Great Britain as null and void.

It appears that in the year 1822, 28,246 slaves were imported into Rio de Janeiro alone, from the coast of Africa. The number embarked had been 31,240,—3,484 having died on the passage. In one vessel, containing 493 slaves, 194 had died; in another, containing 631, 213 had died; in a third, containing 418, 215 had died, &c. &c. The number imported into Bahia, in the same year, was upwards of 8000.

France.—The largest chapter in this calamitous detail is devoted to France. The remonstrances to that power had been frequently and urgently, but unavailingly, renewed by Sir Charles Stuart, our late minister at Paris. On the 7th of April 1822, he thus addressed the Count de Villele: "A succession of fresh outrages renders it again my duty to observe to your Excellency, that the pledge given to his Britannic Majesty by the king of France, for the effectual abolition of the Slave Trade, remains unredeemed. The official advices received by his Britannic Majesty's Government from Sierra Leone, prove that this detestable traffic still exists in full activity on the African coast, covered and protected by the flag of France."—Sir Charles Stuart, after adding various specific proofs on different parts of the coast, remarks: "There seems, indeed, to be scarcely a spot on that coast, which does not shew traces of the Slave Trade, with all its attendant horrors; for, the arrival of a slave ship in many of the rivers on the Windward Coast being the signal for war between the natives, the hamlets of the weaker party are burnt, and the miserable survivors carried and sold to the slave traders. It is clearly ascertained, by inquiries made on the spot, and on the adjacent coast, by his Majesty's cruizers, that the number of slave cargoes taken out of the river Bonny, in the preceding year, amounted actually to one hundred and ninety; and a similar return from the Calabar, for the like period, made a total, for that river alone, of one hundred and sixty-two."

Similar remonstrances were subsequently made; and, in particular, the remarkable fact was pointed out to the French government, that, notwithstanding all the professions that had been made of a desire to repress the Slave Trade, the Commodore Mauduit Du Plessis, commanding the French naval force on the coast of Africa, had declared that he had no instructions from his superiors which authorized him to seize any French vessels, though manifestly intended for the Slave Trade, which had not slaves actually on board. The replies of the French minister to these remonstrances are any thing but satisfactory. No one, however, can doubt for a moment, that it is completely in the power of the French government to put an end to the Slave Trade if it pleases; but while the penalties attached to it are merely pecuniary, no degree of vigilance on the part of public functionaries can prevent its being carried on, so long as the profits will pay for insurance. If a law were passed, as has been already often, though most unavailingly, remarked, inflicting a disgraceful punishment—as the brand, or the galleys—on all who are in any way concerned in the traffic, and if adequate rewards were given to informers and seizors, there is little doubt that in France, as in England, its suppression would be to a great degree effected. Notwithstanding this disgraceful apathy of the French government, the Directors mention with the most lively satisfaction, that the subject begins to excite an interest in France. About two

years before this Report was drawn up, a Committee was instituted in Paris for the Abolition of the Slave Trade, consisting of many distinguished individuals. Their proceedings have been marked by an enlightened zeal; and they have been employed in diffusing such information as was likely to awaken a more extensive feeling in favour of the African cause. In addition to this, they had offered a prize of one thousand francs for the best work on the Abolition of the Slave Trade, considered particularly as it regards the interests of France. The Royal Institution of France, also, had offered a prize for the best poem on the subject of the Abolition of the Slave Trade.

Sweden.—An instance of a vessel found trading under the Swedish flag, on the African coast, led to a correspondence with the Swedish government, which had produced a most satisfactory ordinance against the traffic in slaves.

The United States.—The various negociations which this Government had entered into with the Government of the United States, terminated in a treaty, by which the high contracting parties mutually bound themselves to treat slave-trading by any of their subjects, under any flag, or in any part of the world, as piracy. It is a most gratifying circumstance, as Mr. Canning well observed, "that the two greatest maritime nations in the world should so far compromise their maritime pride, as to act together for the accomplishment of such a purpose; especially as the realization of this arrangement would probably not be the termination of its benefits. It would be felt, in all future discussions respecting the Slave Trade, that the united remonstrance of such powers would thus receive no small force, in bringing others to a common understanding with them, in support of a virtuous and beneficent confederacy for the universal Abolition of the Slave Trade."

Having given such information as the limits of their Report would admit of, respecting the state of the Slave Trade under the different flags of France, Spain, Portugal, the Netherlands, Sweden, and the United States, the Directors next advert to some additional facts and observations.

Sir Robert Mends, in a letter to the Admiralty, dated the 26th June 1822, makes the following important observations:—"The facts which have come to my knowledge, in my opinion go far to establish this point, that the Slave Trade will never be suppressed till the right of search be freely admitted, and every ship found with slaves on board, or evidently engaged in slaving, be liable to condemnation to such ship of war as may seize her." While the Slave Trade lasts, as a man can readily convert the person of another into cash, "with much less trouble than he could raise the hundredth part of the value by labour," it gives rise to every sort of dissipation and licentiousness, leading the mind of the more active of the natives away from the less productive and slower pursuits of agriculture and commerce. But, "wherever the traffic in slaves has been checked, the natives appear to have shewn a fair and reasonable desire of cultivating the natural productions of their country. Our resident officers and merchants agree in asserting, that these would be raised to any extent for which a market could be found. I presume this is as much as could be expected from any people in a state of nature.

"I am informed, it is almost impossible to credit the extent to which the Slave Trade has been carried on in the Bonny; there having actually sailed from that river, between the months of July and November last year, 126 slave-vessels, eighty-six of which were French, and the others Spaniards. An immense number have already sailed this year; and I find many more are expected, and have ascer-

tained, from good authority, that they will generally be under the French flag." "Within a very short period, the ships of war on this coast have boarded forty-five vessels engaged in the Slave Trade, of which, sixteen were captured, having on board 2,481 slaves. These are facts substantiated by unquestionable proofs."

"Their lordships, being already acquainted with the desperate attack made by the French and Spanish slave-ships in the river Bonny, in last April, on the boats of this ship and the Myrmidon, which ended in the capture of the whole of those ships, I feel it incumbent on me to mention a combination said to be entered into, by the officers and crews of the whole of those vessels, by which they bound themselves to put to death every English officer or man belonging to the navy who might fall into their hands on the coast of Africa. This was in perfect unison with all and every thing which the slave dealing has engendered. Of a similar nature was the agreement between the Spanish captains and their seamen; the latter binding themselves *blindly to obey every order, of whatever nature it might be*, and, in case of the vessel being taken, not to receive any wages. Such is the depravity to which this Slave Trade debases the mind and the character of the desperate banditti engaged in it. These outlaws and robbers assume any flag, as best suits their purpose at the time; and would equally trample on the Lilly that protects them, as on the Crucifix which they impiously carry in their bosoms.

"It is needless, sir, to swell this report with repeated instances of the cruelty and savage feeling to which this trade gives rise, in every shape of cool premeditated murder and shameless atrocity which avarice and a total disregard for the victims of it can suggest, as it best suits interested purposes. This has been laid before the world by writers perfectly competent to the subject. Nor let it be supposed, that any description of it has been too animated; it is impossible it could be so. It is necessary to visit a slave-ship, to know what the trade is. Wherever this baneful trade exists, the civil arts of life recede, commerce disappears, and man becomes doubly ferocious. It is scarcely to be believed, that an attempt was made to blow up a vessel, with upwards of 300 slaves on board, almost all of them in irons, by her crew hanging a lighted match over the magazine, when they abandoned her in their boats, and the Iphigenia took possession of her. Were this a solitary instance of the feeling which it elicits, it ought of itself to induce every European government to take effectual measures for its suppression; but, while succeeding years bring forward a repetition of similar deeds, varied alone in form and guilt, hypocrisy itself scarcely dares to couple the name of Christian with that of its protectors.

In bringing this report to a close, it would afford me much real satisfaction, were I enabled, from what I have seen and heard on the coast of Africa, to hold out to their lordships any idea of the Slave Trade appearing to diminish? the reverse is, I believe the fact; for it is seen with fearless impudence establishing itself throughout immense territories, in open defiance of every restraint, particularly by the subjects of France, Spain, and Portugal, whose ships engaged in it are numerous beyond belief; and many of the former, if not the greater part, commanded by officers of the navy, who delight in appearing in their naval uniforms when visited by the English.

"To the testimony, therefore, of those officers who have preceded me in this command, I am compelled to add my own, that the traffic in slaves has not decreased; nor do I see how it can, whilst it is supported by European protection, in

the most open and avowed manner and defended by force of arms. Were the British ships employed on this coast for its suppression allowed to act with freedom it would in a short time be so cut up and harassed, as not to make it worth the risk, trouble, and disappointment which would inevitably follow. But, till then, we must submit to the mortification of seeing the anxious hopes of our country on this subject disappointed, and the efforts of the navy rendered ineffectual."

The Slave Trade at the Mauritius had been kept in check by the vigilance of Commodore Nourse and Captain Moresby. Radama, the King of Madagascar, appeared to have faithfully executed his engagements with the British Government, and to have suppressed all slave-trading in his dominions. Sir Thomas Stamford Raffles had communicated to the Board some most important regulations, for the entire suppression of the Slave Trade, and the extinction of slavery itself, at Singapore. Some improvements had also been introduced into the Slave Code of the Cape of Good Hope. The accounts received during the last year, of the state and progress of Sierra Leone, are very satisfactory. The trade of the colony appears to increase, particularly with the interior. Crime has diminished; cultivation has extended; substantial erections have been multiplied; churches have either been built or are building, in every village; religious institutions have increased; the blessings of education have been more widely diffused; and the influence of Christianity appears to prevail more and more among the inhabitants. In Columbia the great work of emancipating the slaves in that state was proceeding rapidly to its consummation. Slavery cannot endure, at the utmost, beyond the existing generation. The children born since 1818 are all born free; and, besides the effect of various other causes, which have been actively operating there to produce emancipation, the tax which was raised for that specific purpose has already effected the redemption of many adults.

ANTI-SLAVERY SOCIETY.

The First Report of this Society read at a general meeting of its friends on the 25th of June, 1824, details the proceedings of the institution from the period of its formation, in January 1823, to that time. Many of the leading particulars having already appeared in our pages, we shall not give a regular abstract of the Report, but shall content ourselves with a few passages, strongly recommending to our readers a careful perusal of the whole. The speeches delivered at the public meeting, and which are subjoined to the Report, eminently deserve attention; and some of them, in addition to the important facts and arguments with which they abound, are marked by an eloquence worthy of the momentous subject to which they refer. In allusion to the contumacious spirit evinced by the colonies in reference to the wishes and suggestions of his Majesty's Government, the Committee remark:—"It was no more than might have been expected, that while a chance remained of dissuading or deterring the Government from perseverance in its purposes of reform, the proprietors of slaves filling offices in the colonies would not be sparing of their objections, nor the White population in general of their clamours and alarms. And even if governors or public bodies, acting in the colonies, were perfectly well disposed to carry those reforms into effect, they would still find that the delegation of legislative power on topics so delicate, was a burden hard to be sustained. An imperative order would relieve them from embarrassment;

whilst a discretional authority could not be exercised, in opposition to local prejudices and passions, without sacrifices of a very painful kind. The proceedings of popular meetings in some of the colonies, and the calamitous events in Demerara, too clearly illustrate the danger of such a mode of proceeding. And while this danger was obvious, it seemed no less obvious, that if the supreme power of the state had at once authoritatively prescribed the course to be pursued, there would have been no ground to apprehend any inconvenient results. To suppose that the Slaves would rebel against the Government, because it had taken measures for alleviating the rigours of their condition, would be absurd and irrational. Was there any thing, for instance, in the gift of Sunday as a day of rest; or in the mitigation of corporal punishment; or in the removal of restraints on manumission; or in the admission of their evidence in courts of justice, which could have a tendency to promote discontent and insurrection among the slaves? Had the mode of authoritative enactment, therefore, been adopted, instead of that of mere recommendation, the probability appears to be, that the effect would have been submission on the part of the planters, and gratitude on the part of the slaves."

"Little doubt can now be entertained, that not only has much evil arisen from having submitted the proposed reforms in the slave system to colonial deliberation, but that no substantial good could reasonably have been expected, or is to be looked for in future, from such a course. In the mother country alone can laws on this subject be effectually, and at the same time safely, made."

In reply to the argument, that the British Parliament has no right to interfere with the internal concerns of the colonies, at least of those which have Legislative Assemblies of their own; it is remarked: "Even if the right of interference were not essential to the very notion of supremacy in the parent state; if it were not expressly reserved to Parliament in the very declaratory act, which renounces the right of taxation; if it had not been acted upon in a multitude of instances, from the first formation of our colonies down to the present time; and if it were not recognized by every statesman and every jurist, the reason and the moral necessity of the case would still be decisive. We give to the slave owners a monopoly of our markets at an annual cost of at least a million and a half; and we employ our fleets and armies to keep their slaves in subjection. We involve ourselves, therefore, directly as well as indirectly, in the guilt of every oppression which it requires force to maintain; and yet the colonists would deny to this country the liberty of controlling and correcting the system it thus upholds."

After remarking, that the reforms prescribed by this Order in Council, if confined to Trinidad, would not comprehend more than about a fortieth part of the slave population in the British dominions; and that even when extended, according to the declared intention of his Majesty's Ministers, to St. Lucie, Demerara, Berbice, the Mauritius, and the Cape of Good Hope, (containing altogether a population of about 220,000 slaves); there will still remain about 600,000 slaves, residing in colonies, which have local legislatures, whom the proposed reforms by royal authority will not reach; the Committee go on to say,—"It seems to be the present purpose of his Majesty's Government to proceed with these colonies in the way of recommendation and example. The Trinidad Order in Council is to be presented to them as a model for their imitation, and they are to be invited to copy it. The Committee will most sincerely rejoice should this expectation be realized. The condemnation, however, of the

benevolent purposes of Government, continues to be too loud and indignant to justify the hope of the early and effectual co-operation of the colonial assemblies. And let it not be forgotten that the delay thus produced, to the length of which there is no express limit, is of itself a great evil. Besides the dangers to be apprehended from suspense and agitation, the nation contracts additional guilt by the unnecessary postponement of those reforms, the moral obligation of which has been unequivocally admitted. The delay is also a real calamity to the great mass of the slave population. Your Committee can discover no good reason for withholding from the slaves in the other islands the same alleviations, at the least, which have been granted to those in Trinidad. They can see no good reason, for instance, why women should still continue liable to be shamelessly exposed and flogged in Jamaica, Barbadoes, &c.; why the driving whip should be still employed *there*; why marriage should still be without any legal sanction in *these* colonies; why facilities should not be given *there* also to manumissions; and why the exclusion of the evidence of slaves should continue to be upheld *there* in all its rigour, making it confessedly impossible to give to apparently protecting laws their just effect. The friends of Colonial Reform are accused of impatience and precipitation. They are told that an evil which is the growth of ages cannot be cured in an hour, and that the termination of slavery, in order to be safe, must be very slowly progressive. But admitting this proposition, the duty is so much the more urgent to commence the necessary work without delay; and it has not even been pretended that what may be safely done in Trinidad or Berbice, is altogether unsafe in St. Vincent's, Barbadoes, or Jamaica. The argument for delay, which has been drawn from the alleged inveteracy and antiquity of the evil to be cured, appears however to your Committee to have no force whatever when applied to the case of infant or unborn slaves, or even to colonies of recent formation. What, indeed, in the oldest colonies, constitutes the obstacle to emancipation, but the effects produced by the habits of slavery on the character of the individual who has been long subjected to it? To prepare the slaves for the proper use of freedom, is not more difficult because slavery has existed for ages, than if it had first begun at their birth. It is idle therefore to talk of slavery being an ancient institution, or of its having been known in all ages and countries, as if these circumstances augmented the difficulties or the necessary delays of its termination in the colonies of Great Britain. So to reason against those who chiefly aim at the freedom of the rising generation and of children yet unborn, is altogether irrelevant and misplaced. If there really exist any evils for the cure of which a single generation is not sufficient, let them be pointed out; and in the mean time be it recollected, that the difficulty of curing a moral malady, when inveterate, is clearly the strongest argument, not for delay, but for speed, in checking its further progression.

In reference to the alleged ruin to the master from the emancipation of his slaves the Committee remark: "Those, who have advocated the cause of emancipation, have been regarded as actuated by a hostile spirit towards the planters, or at least as totally regardless of *their* interests, and insensible to *their* dangers. Such, most unquestionably, are not the views and feelings of your Committee. Although their urgent and irresistible motives to exertion in favour of the African race be the inherent and incurable injustice and inhumanity of slavery universally acknowledged when Whites are the subjects of it, but equally true when the Negro is its victim; and although they be-

lieve that emancipation, while it is called for by every moral and religious as well as political obligation, will prove an unspeakable blessing to the slaves; yet they are persuaded that the masters will be proportionably benefited by the change. Supposing only that freedom is *willingly* conceded by the master and not extorted by force, your Committee are satisfied that, in a pecuniary point of view, the result would be still more advantageous to the higher than to the lower classes of society. If there be any one axiom in political science, your Committee repeat it, which is more impregnably founded than another in the nature of things, and which is more satisfactorily confirmed by the experience of ages, it is this,—that the labour of the Freeman is more profitable, not only to the state but to the capitalist who employs him, than the labour of the Slave. Has the English lord or the Livonian or Esthonian noble less reason than the villein or the serf himself to rejoice in the emancipation of the labouring classes, which has taken place in those countries respectively, though at very distant periods of time? Your Committee conceive that the conversion of their slaves into a free peasantry would more effectually relieve the colonial proprietors from their almost universal state of pecuniary embarrassment, than all the bounties and protecting duties which they at present enjoy."

The Committee strongly urge the abolition of those bounties and protecting duties which have been granted by Parliament to what is actually the produce of Slave labour, in preference to that of Free labour; by means of which bounties and duties alone, the system of slavery is upheld, and without which it would of itself cease. "There is now an almost universal admission," say they, "that the slavery which exists in our colonies is contrary to justice and humanity, and repugnant to the principles of Christianity. Indeed that *that* species of slavery and Christianity cannot co-exist, is the undisguised and avowed opinion of those who best know its real nature, the planters of Demerara. But has it been sufficiently considered by the people of England, in what degree every individual amongst them is instrumental in upholding this condemned system? Every man, woman, and child in Great Britain consumes more or less sugar. By means of bounties and protecting duties, the price of that article is enhanced to the consumer to the extent of at least a penny a pound, which on the whole consumption amounts to one million and a half of pounds sterling. The people of Great Britain, therefore, are thus made to pay to the West Indies at least a million and a half more for their sugar than they would pay for it, if they were at liberty to procure it from other parts even of our own dominions. And it is this very million and a half, and this alone, actually paid out of their pockets, which for years past has supported, and which to the present hour does still support, the slavery they reprobate. Is there then, surely the people of this country have a right to ask, either reason or justice in thus compelling millions who abhor the oppression and condemn the impolicy of colonial slavery, to continue to pay a heavy tax, not for the privilege of abolishing it, but for a forced participation in the crime of supporting it? Is it not a grievance against which they ought, and may be expected, universally, and then of course successfully, to remonstrate?

The subject of the sugar duties is to undergo revision in the ensuing session of Parliament. There will then be an opportunity of making known the public feeling respecting it. And should the result disappoint their wishes, let it be recollected that it will still be in the power of every individual to give them effect, by renouncing the use of sugar grown by slaves, and preferring to it the produce of free labour.

A bill for the consolidation and amendment of the laws abolishing the Slave Trade, had received the Royal assent. It was brought into Parliament by Dr. Lushington, and carried through it by his exertions, supported by his Majesty's Ministers. The most valuable new provision which it contains, and one intrinsically of the highest moment, is the abolition of that cruel intercolonial Slave-Trade which had been permitted to survive the general abolition. No slave can now be transported from one colony to another, but by the express license of his Majesty's Government on grounds to be laid before Parliament; and even this power of licensing such transfer will cease in three years.

There had been formed in different parts of the kingdom no less than 220 associations in aid of the objects of the Society, and others were still forming. The number of petitions for the amelioration of the condition of the slaves, and the gradual extinction of slavery, presented at the close of the session of 1823, amounted to 225. Those presented in the late session had amounted to nearly 600. The cause however cannot be efficiently conducted without considerable expense; and liberal contributions are essential to its success. The Committee add, that "whatever funds may be placed at their disposal will be husbanded with care and employed to the best of their judgment in promoting their great object;—an object which, they believe, under the blessing of God, is to be attained by firmness, activity, and perseverance on the part of the friends of humanity and justice."

CHURCH MISSIONARY SOCIETY.

The Twenty-fourth Report of this Society has just reached us; but not in time to allow of our giving a full abstract of its highly interesting but voluminous contents, in this Appendix. We must therefore content ourselves for the present with a few miscellaneous particulars, reserving an account of the Society's various missionary stations for our next volume.

In presenting to the Society a statement of the proceedings in its twenty-fourth year, the Committee display a chequered scene. While it has pleased God, in his wise and righteous providence, to bring on some parts of the missions very severe trials, he has vouchsafed to temper and alleviate these trials, and to grant a steady progress to the Society in its various labours. The Committee are thankful to report, as in former years, a considerable advance in the state of the funds, which is to be chiefly attributed, under the blessing of God, to the zeal of its auxiliaries and associations throughout the United Kingdom.

The Committee have received with real concern Mr. Pratt's resignation of the office of secretary of the Society, which he had held for a period of one-and-twenty years with the highest advantage to the Society. They express the strong sense which they entertain of Mr. Pratt's long and able services in the Society, and the lively feelings of personal esteem and respect which have grown up and been matured during their long official intercourse with him. The great increase of the Society's business renders it necessary to employ in future three clerical secretaries, with an assistant secretary.

During the year, various new associations, branch associations, and ladies' associations have been formed. The income of the year has exceeded that of the twenty-third year by nearly 2000*l.*: if the amount contributed toward the proposed seminary at Islington be added, the gross income will reach about thirty-nine thousand pounds. But the expenditure of the year has rather more than equalled the Society's available income.

The Committee have remarked

with pleasure, in the Reports of the various Associations, a very general and cordial support of the increasing efforts and new plans of the Society. The design of a missionary seminary, the interest taken in the bishop's college at Calcutta and the aid rendered to that establishment, the opening for female education in India, the appointment of Bishop Heber to the see of Calcutta, the commencement of a new mission for the Indians of North-west America, and the afflictions and success of the West-Africa mission, have all been noticed in a manner which indicates a warm feeling for the enlargement and efficiency of the Society, and which may well serve as a strong encouragement to proceed with vigour in the accomplishment of every promising plan.

Offers of service have been nearly as numerous as during the twenty-third year: but, of fifty-four persons who have proffered their aid to the Society, the Committee have been able, as yet, to accept only sixteen. There are, at present, twenty-three students under the Society's care; seventeen in different parts of this country, and six in the seminary at Bâsle.

The Committee cannot state in this Report, as in the former, that the Society has not to lament the death of any missionary during the year. On the contrary, the year had been one of heavy and unusual bereavement, but entirely confined to the West-Africa mission. Nine of the Society's labourers or friends were carried off in Sierra Leone, chiefly by a violent fever of very rare occurrence in that colony, and others have since followed.

A considerable increase has taken place among the native teachers in the Society's missions. The Committee rejoice in this addition to this class of labourers; as no mission can obtain its full efficiency, or accomplish to any great degree the object which it has in view, until some of the natives among whom it is established be raised up by Providence to take some part in its labours.

With respect to the projected institution at Islington, the Committee return sincere thanks to all who have contributed to this object; and request the aid of every member who can afford assistance, and may not have yet sent in his name. The events of the year, in occasioning, particularly in the West-Africa mission, a most pressing demand for missionaries, have increasingly manifested the necessity of establishing the institution in question. The Committee were desirous, however, of proceeding with the utmost deliberation and caution in accomplishing the object.

In giving a summary view of the Society's proceedings, its efforts for the diffusion of Divine truth among the heathen may be noticed in the following particulars.—

1. In the circulation of existing versions of the holy Scriptures, which have been widely disseminated, through its missionaries, in various quarters of the globe, and in different languages; especially in Egypt, Syria, Greece, and other countries bordering on the Mediterranean.

2. In its translations or revisions of the whole or parts of the sacred volume in various languages; as the Bullom and Susoo, in Africa; the Malayalim, Tamul, Cingalese, and Hinduwee, in India; and that spoken by the inhabitants of New Zealand.

3. In its employment of natives as readers of the holy Scriptures to their uneducated countrymen.

4. In the establishment of printing-presses, which, to the number of ten, are actively employed, in various missionary stations, in printing the Scriptures and Tracts, and in the supply of elementary books to the schools.

5. In promoting education, on a large scale among the heathen; in the prosecution of which object, the Society's labours have proved successful, not only directly (in bring-

ing many thousands of children and adults under a course of religious instruction), but indirectly also, in stirring up the natives to forward the work of education among themselves, by their own voluntary agency.

6. In the establishment of Christian ministers, the employment of natives in the work of instruction, the erection of churches, and the gathering of the heathen into the fold of Christ. For the use of such congregations the Liturgy of the United Church has been translated into the languages of many of the countries where the Society's missions are established, particularly the Susoo, Bullom, Tamul, Hindoostanee, Bengalee, and Cingalese; and whilst the Society is thus the means of extending the influence of our apostolical church, by teaching the native congregations to worship God in the same form of words as ourselves, the Society derives also, mutually, great advantage from its character as an Episcopal society, especially in the intercourse of its missionaries with ancient Christian churches. The Syrian Christians, in particular, on the coast of Malabar, have received its missionaries with the greatest cordiality and respect.

In the prosecution of its plans, the Society expended, in its last year, upward of 37,000*l*. It now numbers 1400 clergymen among its members: it employs 419 labourers; of whom 106 are Europeans, and 313 were born chiefly in the respective countries where they are employed: it has 265 schools, connected with forty-two missionary stations in its nine missions; in which schools there are 13,618 scholars,—of whom 9584 are boys, 2609 girls, and 1425 adults. And the word of salvation is not only published to many settled congregations formed from among the heathen, but it is made known far and wide, by disqussions and conversations with the pilgrim and the traveller by the way-side, with the crowds which frequent the market-places of the city, and with the multitudes which assemble at fairs of vast resort, or for the worship of their dumb idols; and, by the blessing of God on all these means, not only is Divine light gradually, but certainly, diffusing itself throughout that gross darkness which has covered the nations, but, in some places, the little one has become a thousand, and the small one a strong nation,—giving full assurance that the Lord will hasten the entire accomplishment of all his promises in his time.

PRISON DISCIPLINE SOCIETY.

It is now just fifty years since the immortal Howard commenced that illustrious career, which has conferred on his country such important blessings, and justly ranked him among the greatest benefactors of mankind. Those who are unacquainted with the writings of this extraordinary man can form but an imperfect conception of the state of the prisons of this country at that period. Dungeons, dark, filthy, damp, and unventilated — chains and fetters of oppressive weight—food, unwholesome and insufficient —were the prominent characteristics of prison treatment. Of the loathsome state of many places of confinement, an idea may be formed when Howard states that but few gaolers would incur the risk of infection by accompanying him into the cells; that, on his first journey, the leaves of his memorandum book were so tainted, as to be unfit for use; that the vinegar which he carried with him, as a preservative against infection, soon lost its properties; and that, during these visits, his clothes became so offensive as to prevent him from travelling in a close carriage.

Although, at this period, the infliction of cruelty derived no sanction from the laws—although torture, in any shape, formed no part

of a criminal's sentence—yet, in point of fact, imprisonment in the greater part of the gaols of Great Britain carried with it sufferings which amounted to torture, and at the bare contemplation of which humanity shudders. A fatal disorder, known by the name of the gaol distemper, had at different periods of our history made frequent and dreadful ravages. About the middle of the sixteenth century, an assize was held at Oxford, which was afterwards denominated, from its consequences, "The Black Assize;" when, the disease being introduced into court, all who were present, consisting of the judge, the sheriff, and about 300 persons, died within forty hours. Frequent occurrences of a like awful nature might be related; and even so lately as in the middle of the last century the gaol fever was introduced into the court at the Old Bailey, when the judges presiding, and a considerable number of persons present, fell victims to this dreadful malady. No attempt was made to prevent the recurrence of the gaol distemper, until, in conformity with Howard's recommendation, a law was enacted, the effect of which has been to insure cleanliness and ventilation, and which has happily been instrumental in preventing a return of the calamity.

But although Howard accomplished much, and great was the sum of human misery which he removed, it required the labours of a succeeding generation to remedy the general imperfection of our gaols, and especially as respects the moral consequences of imprisonment. Of these, Howard was fully sensible. He says, that "if it were the aim and wish of magistrates to effect the destruction, present and future, of young delinquents, they could not devise a more effectual method than to confine them so long in our prisons—those seats and seminaries of idleness and vice." But these representations appear to have produced but little effect; for, at a period of twenty years subsequent to the death of Howard, when Mr. Nield (a man worthy to tread in the footsteps of that great philanthropist) personally inspected the prisons throughout the kingdom, it was his painful task to record many of the most prominent defects which his eminent predecessor had so faithfully exposed;—and even to the present moment there are to be found prisons in nearly the same condition in which Howard left them—monuments of the justice of his statements, and of the indifference with which his recommendations have been regarded.

The evils of a defective mode of prison discipline have however now been thoroughly investigated and made known. The claims of justice and humanity are recognized. The folly and the wickedness of that neglect of system has been exposed which confounds all distinctions of character—which corrupts the innocent, still further vitiates the criminal, and hardens the more guilty—which impairs the health while it debases the mind—and which restores to society an offender, to prey upon its property, pollute its morals, and disturb its peace.

Of the progress of information and of public feeling, within these few years, on this subject, the highly valuable Reports of the Society for Prison Discipline bear ample testimony. Parliamentary interference, the exertions of the magistracy, and diligence of inquiry, have combined to bring the subject prominently before the public mind. The principles on which punishments are enforced have undergone the deliberate investigation of the legislature. It is the general feeling that the unconvicted should be treated with as much lenity as is compatible with the safe custody of his person, and the good order of the prison; whilst upon those on whom the law inflicts punishment, a salutary system of discipline ought to be enforced; that in the treatment of the convicted, no severity should be allow-

ed that is not warranted by the laws, and consistent with justice; that the prevention of crime is the ultimate object of imprisonment; and that to attain this end, it is necessary to insure the reformation as well as the punishment of the prisoner. Uniform severity, it is generally admitted, hardens the offender, and prepares him for the perpetration of further crimes. It is necessary not only to inspire terror, but to kindle hope; to impress upon the mind not only a sense of guilt, but the love of virtue; and to implant those principles, and cherish those feelings, which religion only can impart. Most cordially do we rejoice in these results; and we congratulate the individuals and the Society to which we are chiefly indebted for them. We are also most happy to learn from the Fifth Report of the Society, (the sixth has not yet been published,) that the efforts of the friends of prison discipline continue steadily progressive.

The Committee justly congratulate the public on the passing of the consolidated Prison Act, which declares that it is expedient that such measures should be adopted, and such arrangements made in prison discipline, as shall not only provide for the safe custody, but shall also tend more effectually to preserve the health and improve the morals, of the prisoners, and shall insure the proper measure of punishment to convicted offenders: and that due classification, inspection, regular labour and employment, and religious and moral instruction, are essential to the discipline of a prison, and the reformation of offenders. It is not necessary to give the various clauses of this act. The following are among other important regulations which it contains:—Due provision is to be made in every prison for the enforcement of hard labour in the cases of such prisoners as may be sentenced thereto, and for the employment of other prisoners: the male and female prisoners are to be confined in separate buildings, or parts of the prison, so as to prevent them from seeing, conversing, or holding any intercourse with each other; and the prisoners of each sex are to be divided into distinct classes: female prisoners are in all cases to be attended by female officers: a matron is to be appointed to superintend the female prisoners: prayers are to be read at least every morning, and also portions of the Scripture to the prisoners, when assembled for instruction; provision is to be made for the instruction of prisoners of both sexes in reading and writing: no prisoner is to be put in irons by the keeper of any prison, except in case of urgent and absolute necessity; and every male prisoner is to be provided with a distinct bed, hammock, or cot, and, if possible, in a separate cell.

The operation of this law is unhappily confined to a few city and borough prisons, in addition to county gaols; it being thought advisable, in order to insure the execution of the act, to render it obligatory in those instances only which admit of the possibility of introducing such classification and such arrangements for labour as the law prescribes. The consequence of this limitation is to exclude from the operation of the act a considerable number of small prisons under local jurisdiction. In many of these gaols the want of space is such as to render classification impracticable, and in some cases even to preclude the separation of the sexes; much less that of the tried from the untried, or debtors from felons. With the exception of the larger gaols of this class, no employment is provided for the prisoners, who generally pass their time in entire idleness, and in mutual corruption. To a very small proportion only of these prisons is any chapel attached. It is seldom that any Divine service is performed: no religious or moral instruction is provided, nor is any attempt made at reformation. The allowance of food is frequently scanty and insufficient; in lieu of which there is given sometimes a small sum of money, the mode of expending which

is improperly left to the choice of the prisoner who has not the means of applying it to the best advantage. In many districts, no clothing is provided fot the destitute, and straw is substituted for bedding. The situation of the sick is also distressing. The removal of the evils of which these defective prisons are the source, had engaged the serious consideration of the Committee, who had no doubt but that this desirable object might be accomplished without great difficulty, by means of a suitable legislative enactment.

In reference to the merits of the tread-wheel, as an instrument of prison-labour, the Committee, after mature consideration, can discover nothing in the proper use and moderate application of this punishment, that is irreconcileable with the feelings of humanity, and those principles of prison discipline which it is the object of this Society to recommend. From documents laid before Parliament, the healthiness of the tread-wheel exercise is satisfactorily proved. The opinions of the medical officers in attendance at the various prisons, concur in declaring that the general health of the prisoners has in no degree suffered injury by the exercise; but that, on the contrary, the labour has in this respect been productive of considerable benefit. The mischievous consequences of which it is stated that the tread-wheel is the source, attach not so much to the nature of the labour as to the degree in which it may be forced.

Among the subjects which have occupied the attention of the friends to the improvement of prison discipline, is the *compulsory* labour of *untried* prisoners. On this subject the Committee justly remark, in the words of Blackstone, that "this imprisonment is only for safe custody, and not for punishment. Therefore, in this dubious interval between the commitment and trial, a prisoner ought to be used with the utmost humanity; and neither be loaded with needless fetters, nor subjected to other hardships than such as are absolutely requisite for the purpose of confinement only." The Committee, however, warmly recommend the labour and employment of all prisoners, whether tried or untried. With the convicted, labour ought to be compulsory; and although the untried are not obliged to work, still they may, without difficulty, be induced to labour at employments not severe or disgraceful, by the allowance of a slight increase of diet, or a share in their earnings.

The Committee proceed to advert to the principal improvements that had taken place in the prisons throughout the kingdom during the year. Our limits forbid our following up this detail; but we are rejoiced to perceive that an earnest desire very generally prevails among the governors of prisons, to forward the progress of improvements.—The ladies, who have, with so much honour to themselves, and benefit to the criminal, visited Newgate, had continued their labours with unabated perseverance. There is in the conduct of their plans so much of quiet feeling and unobtrusive goodness—so much that shuns publicity and avoids praise—that but few are fully acquainted with the efficacy of their labours, and the extent of their benevolence. Never, perhaps, was there exhibited a more striking illustration of the power of kindness than has been evinced by their exertions to instruct the ignorant and reclaim the guilty. But a few years have elapsed since it was personally dangerous for the visitor of Newgate to pass through the female part of that prison. What a contrast does the present state of Newgate now present! Idleness, dissipation, and licentiousness, have been succeeded by industry, order, and restraint. Great benefits have also resulted from the formation of ladies' associations in various other parts of the kingdom.—The Association for the Improvement of Prison Discipline in Ireland continue their useful labours with the

best effects; and to their unwearied efforts may, in a great measure, be attributed much of the attention which the subject of prison discipline has received from the Irish public.

The Committee had continued to extend essential relief to distressed boys, on their discharge from the prisons of the metropolis, who have expressed a desire to abandon their criminal courses. There are few situations of such entire destitution as that of a boy thus circumstanced. His character is lost: and, friendless and without protection, he has no means of obtaining employment, or of procuring subsistence. The Committee mention the following instance. Eight boys were released on the same day from Newgate. The Court had sentenced them to be flogged; and the sentence was as usual, carried into effect on the day of their discharge. The boys were then immediately turned into the streets with their backs sore from the flagellation, and in such a state that two of them, who were received by the Committee into the "Temporary Refuge," were obliged, immediately on their admission, to be placed in the infirmary; one of them, a lad of fifteen, having received seventy lashes. Difficult as it at all times is for a destitute boy, discharged from confinement, to obtain a situation, how much is that difficulty increased under circumstances so degrading to the character of the individual! for, laying aside other considerations, who, the Committee ask, would receive into his service a lad bearing in his person the stigma of guilt and the effect of punishment—and whose want of strength, occasioned by that punishment, necessarily disables him, for a time at least, from obtaining a livelihood by honest industry? Limited as have been the funds of this institution, it has been happily instrumental in saving a considerable number of youths, who, on their liberation, were in urgent want. The Committee can look round with pleasure on many who are variously settled, and are conducting themselves exemplarily. But for the care thus extended, these lads must inevitably have recurred to criminal practices for support. In the Temporary Refuge they are trained up in habits of industry, instructed in moral and religious duty, and after a time provided with suitable situations. The Committee are persuaded, that, were the beneficial effects of the Temporary Refuge generally known, funds would not be wanting to enable them to extend the relief they now so inadequately afford. It is with considerable reluctance that they are compelled again to urge on public liberality the low state of their finances; but on the success of their appeal, the prospects of the Society, and especially the further relief of distressed boys, materially depend.

There is great reason to congratulate the friends of the institution, on the progress of its views and principles through various parts of the continent of Europe. We cannot enumerate all the particulars; but it would be unpardonable not to mention one foreign institution, the Russian Prison Society. A spacious building (erected by the Empress Catherine after the plan of Howard, and hitherto used as an hospital for twelve hundred seamen,) has been converted into a prison calculated to insure proper classification and employment. All the prisons of the capital have been placed under the superintendence of the Society, and the number of the sick has decreased one-half in three years. A law has passed for reducing the weight of irons worn by prisoners throughout the empire. Criminals sentenced to exile in Siberia have an allowance of clothing suitable to the change of climate: the heavy chains worn during their journey have been changed for others of a less painful description; and female convicts have been altogether exempted from this species of restraint. The

ladies' association, under the influence of the Princess Mestchersky, persevere in their benevolent labours. In the course of the year seven thousand exiles passed through the city of Orel for Siberia; who all in a greater or less degree partook of the Society's bounty, in clothing, food, and medical attendance.

RECEIPTS OF CHARITABLE SOCIETIES.

We close our volume with the following interesting and appropriate document; namely, an alphabetical list of the receipts of the chief charitable societies, according to their last annual reports. In two instances, the contributions include government grants: the Society for the Propagation of the Gospel, thus received 9212*l.* and the Irish Education Society, 8999*l.*

African Institution,	£. 918
American Bible,	9,543
American Board of Missions,	12,557
American Episcopal Missionary,	852
American Jews,	1,800
American Methodist Missionary,	2,009
American United Foreign Missionary,	3,259
Anti-Slavery,	3,519
Baptist Missionary,	12,153
Baptist (General) Missionary,	1,627
British and Foreign Bible,	97,718
British and Foreign School,	1,920
Christian Knowledge,	54,891
Church Missionary,	39,272
Church-of-England Tract,	634
Continental,	2,014
Gospel-Propagation,	16,012
Hibernian,	£. 7,398
Irish Sunday-School,	1,883
Irish Education,	12,611
Irish Tract and Book,	3,275
Irish and British Ladies,	401
Irish Society of London,	380
Jews' Society of London,	12,426
London Missionary,	33,907
Merchant-Seamen's Bible,	853
National-Education,	1,996
Naval and Military Bible,	2,277
Newfoundland Education,	1,140
Port-of-London Seamen's,	439
Prayer-book and Homily,	1,708
Religious Tract,	11,068
Scottish Missionary,	7,331
Sunday-School Union,	2,409
United Brethren,	9,644
Wesleyan Missionary,	34,650

The total (including fractions, which are omitted in our list,) amounts to no less than 406,426*l.*, a munificent and unprecedented sum; yet, alas! little compared with the moral and spiritual wants of a fainting and perishing world; and little compared with the wasteful expenditure of vice, luxury, and folly!

ECCLESIASTICAL PREFERMENTS.

Rev. C. E. Hutchinson, to a Prebend at Chichester, *vice* Bishop Carr.

Rev. Mat. Marsh, B. D. collated to the Prebend of Chute and Chisenbury at Salisbury, *vice* Dr. Blayney, dec.

Rev. H. W. Majendie, to the Prebend of Beminster Prima, at Salisbury.

Rev. John Hopkinson, Precentor and Librarian of Peterborough.

Rev. Wm. Birkett, South Tawton V. Devon.

Rev. Fred. Chas. Blackstone, Heckfield V. Hants.

Rev. Ric. Cobbold, Everard and Wortham united RR. Suffolk.

Rev. Thos. Hen. Elwin, Bradfield St. Clare, R. Norfolk.

Rev. Robert Faithful Warfield V. Berkshire.

Rev. H. Goggs, South Creek V. Norfolk.

Rev. B. Hanbury, Bures St. Mary V. Suffolk.

Hon. and Rev. Edw. Southwell Keppel, Quiddenham, R. Norfolk; and Snitterton St. Andrew with All Saints R. Norfolk.

Rev. Thos. Mills, Bringhurst R. and Great Easton Chap. co. Lec.

Rev. Hugh Owen, D. C. L. Redisham V. Suffolk.

Rev. Edgar Rust, Drinkstone R. Suff.

Rev. Charles Vernon Holme Sumner, Domestic Chaplain to Duke of York.

Rev. Dr. Fea, Dom. Chap. to Duke of Sussex.

Rev. Rich. J. Meade, Domestic Chaplain to Earl of Cork and Orrery.

Hon. and Rev. E. S. Keppell, Chap. to Duke of Sussex.

Rev. Thos. Worsley, Fellow of Downing Coll., Chaplain and Clas. Lec.

Rev. Rob. John Hatchman, A. B. to be Chaplain to the Forces.

Rev. P. Maude, Chaplain of the Bath City Infirmary and Dispensary.

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